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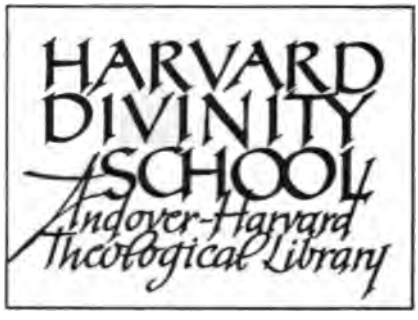
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THE

WHOLE WORKS

OF

THE RIGHT REV. JEREMY TAYLOR, D.D,

LORD BISHOP OF DOWN, CONNOR, AND DROMORE:

WITH

A LIFE OF THE AUTHOR,

AND

A CRITICAL EXAMINATION OF HIS WRITINGS,

BY

REGINALD HEBER, A.M.

CANON OF ST. ASAPH, RECTOR OF HODNET, AND LATE FELLOW OF ALL SOULS' COLLEGE, OXFORD.

IN FIFTEEN VOLUMES.

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WHOLE WORKS

OF THE

RIGHT REV. JEREMY TAYLOR, D.D.

LORD BISHOP OF DOWN, CONNOR, AND DROMORE.

VOLUME XV.

CONTAINING

THE GOLDEN GROVE; THE PSALTER; A COLLECTION OF OFFICES, OR FORMS OF PRAYER; DEVOTIONS FOR VARIOUS OCCASIONS; AND THE WORTHY COMMUNICANT.

J. MOYES, GREVILLE STREET, LONDON.

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THE

GOLDEN GROVE;

OR,

A MANUAL

OF

DAILY PRAYERS AND LITANIES,

FITTED TO THE DAYS OF THE WEEK.

CONTAINING

A SHORT SUMMARY

OF

WHAT IS TO BE BELIEVED, PRACTISED, AND DESIRED.

TO THE

PIOUS AND DEVOUT READER.

In this sad declension of religion, the seers who are appointed to be the watchmen of the church, cannot but observe that the supplanters and under-miners are gone out, and are digging down the foundations; and having destroyed all public forms of ecclesiastical government, discountenanced an excellent liturgy, taken off the hinges of unity, disgraced the articles of religion, polluted public assemblies, taken away all cognizance of schism, by mingling all sects, and giving countenance to that, against which all power ought to stand upon their guard:—there is now nothing left, but that we take care that men be Christians. For concerning the ornament and advantages of religion, we cannot make that provision we desire; "Incertis de salute, de gloriâ minimè certandum:" for since they who have seen Jerusalem in prosperity, and have forgotten the order of the morning and evening sacrifice, and the beauty of the temple, will be tempted to

neglect so excellent a ministration, and their assembling themselves together for peace, and holy offices, and be content with any thing that is brought to them, though it be but the husks and acorns of prodigals and swine, so they may enjoy their lands and their money with it;—we must now take care that the young men who were born in the captivity, may be taught how to worship the God of Israel after the manner of their forefathers, till it shall please God that religion shall return into the land, and dwell safely, and grow prosperously.

But never did the excellency of episcopal government appear so demonstratively and conspicuously as now. Under their conduct and order we had a church so united, so orderly, so governed; a religion so settled, articles so true, sufficient, and confessed; canons so prudent and so obeyed; devotions so regular and constant; sacraments so adorned and ministered; churches so beauteous and religious; circumstances of religion so grave and prudent, so useful and apt for edification, that the enemies of our church, who serve the pope in all things, and Jesus Christ in some, who dare transgress an institution and ordinance of Christ, but dare not break a canon of the pope, did despair

of prevailing against us and truth; and knew no hopes but by setting their faces against us to destroy this government, and then they knew they should triumph without any enemy: so Balaam, the son of Bosor, was sent for, to curse the people of the Lord, in hope that the son of Zippor might prevail against them, that had long prospered under the conduct of Moses and Aaron.

But now, instead of this excellency of condition and constitution of religion, the people are fallen under the harrows and saws of impertinent and ignorant preachers, who think all religion is a sermon, and all sermons ought to be libels against truth and old governors,—and expound chapters that the meaning may never be understood,—and pray, that they may be thought able to talk, but not to hold their peace,—casting not to obtain any thing but wealth and victory, power and plunder. And the people have reaped the fruits apt to grow upon such crabstocks: they grow idle and false, hypocrites and careless; they deny themselves nothing that is pleasant; they despise religion, forget government; and some never think of heaven; and they that do, think to go thither in such paths which all the ages of the church did give men warning of, lest they should, that way, go to the devil.

But when men have tried all that they can, it is to be supposed they will return to the excellency and advantages of the Christian religion, as it is taught by the church of England; for by destroying it, no end can be served but of sin and folly, faction, and death eternal. For besides that no church that is enemy to this, does worship God in that truth of propositions, in that unblamable and pious liturgy, and in preaching the necessities of holy life, so much as the church of England does;—besides this, I say, it cannot be persecuted by any governor that understands his own interest, unless he be first abused by false preachers, and then prefer his secret opinion before his public advantage. For no church in the world is so great a friend to loyalty and obedience, as she, and her sisters of the same persuasion. They that hate bishops, have destroyed monarchy; and they that would erect an ecclesiastical monarchy, must consequently subject the temporal to it. And both one and the other would be supreme in consciences; and they that govern there, with an opinion that in all things they ought to be attended to, will let their prince govern others, so long as he will be ruled by them: and, certainly, for a prince to persecute the protestant religion, is as if a physician should endeavour to

destroy all medicaments, and fathers kill their sons, and the master of ceremonies destroy all formalities and courtships; and as if the pope should root out all the ecclesiastic state. Nothing so combines with government, if it be of God's appointment, as the religion of the church of England; because nothing does more adhere to the word of God, and disregard the crafty advantages of the world. If any man shall not decline to try his title by the word of God, it is certain there is not in the world a better guard for it, than the true protestant religion, as it is taught in our church. But let things be as it please God: it is certain, that in that day when truth gets her victory, in that day we shall prevail against all God's enemies and ours, not in the purchases and perquisites of the world, but in the rewards and returns of holiness and patience, and faith and charity; for by these we worship God, and against this interest we cannot serve any thing else.

In the mean time, we must, by all means, secure the foundation, and take care that religion may be conveyed, in all its material parts, the same as it was, but by new and permitted instruments. For let us secure that our young men be good Christians: it is easy to make them good protestants:

But when men have tried all that they can, it is to be supposed they will return to the excellency and advantages of the Christian religion, as it is taught by the church of England; for by destroying it, no end can be served but of sin and folly, faction, and death eternal. For besides that no church that is enemy to this, does worship God in that truth of propositions, in that unblamable and pious liturgy, and in preaching the necessities of holy life, so much as the church of England does;—besides this, I say, it cannot be persecuted by any governor that understands his own interest, unless he be first abused by false preachers, and then prefer his secret opinion before his public advantage. For no church in the world is so great a friend to loyalty and obedience, as she, and her sisters of the same persuasion. They that hate bishops, have destroyed monarchy; and they that would erect an ecclesiastical monarchy, must consequently subject the temporal to it. And both one and the other would be supreme in consciences; and they that govern there, with an opinion that in all things they ought to be attended to, will let their prince govern others, so long as he will be ruled by them: and certainly, for a prince to persecute the protestant religion, is as if a physician should

unless they be abused with prejudice, and suck venom with their milk, — they cannot leave our communion, till they have reason to reprove our doctrine.

There is, therefore, in the following pages, a compendium of what we are *to believe*, what *to do*, and what *to desire;* it is, indeed, very little, but it is enough to begin with, and will serve all persons so long as they need milk, and not strong meat. And he that hath given the following assistances to thee, desires to be even a door-keeper in God's house, and to be a servant of the meanest of God's servants, and thinks it a worthy employment to teach the most ignorant, and make them to know Christ, though but in the first rudiments of a holy institution. This only he affirms, that there is more solid comfort and material support to a Christian spirit in one article of faith, in one period of the Lord's Prayer, in one holy lesson, than in all the disputes of impertinent people, who take more pains to prove there is a purgatory, than to persuade men to avoid hell: and that a plain catechism can more instruct a soul, than the whole day's prate which some daily spit forth, to bid men 'get Christ, and persecute his servants.'

Christian religion is admirable for its wisdom,

and for its simplicity; and he that presents the following papers to thee, designs to teach thee as the church was taught in the early days of the apostles. To believe the Christian faith, and to understand it; to represent plain rules of good life; to describe easy forms of prayer; to bring into your assemblies hymns of glorification and thanksgiving, and psalms of prayer. By these easy paths they lead Christ's little ones into the fold of their great bishop; and if by this any service be done to God, — any ministry to the soul of a child or an ignorant woman, — it is hoped that God will accept it: and it is reward enough, if by my ministry God will bring it to pass, that any soul shall be instructed, and brought into that state of good things, that it shall rejoice for ever.

But do thou pray for him that desires this to thee, and endeavours it.

CREDENDA;

OR,

WHAT IS TO BE BELIEVED.

Ὁ μὲν δὴ λόγος ἡμῖν ὁμολογηθεὶς μενέτω, ὡς οἵγε ὀρθῶς πεπαιδευμένοι, σχεδὸν ἀγαθοὶ γίγνονται.—*Plato de Legibus.*

Let this truth be confessed, and remain for ever, That they who are well instructed, easily become good men.

A short Catechism for the Institution of Young Persons in the Christian Religion.

QUESTION. In what does true religion consist?

ANSWER. In the knowledge of the one, true God, and, whom he hath sent, Jesus Christ; and in the worshipping and serving them[a].

Quest. What dost thou believe concerning God?

Ans. 1. That there is a God; 2. That he is one; 3. Eternal; 4. Almighty; 5. That he hath made all the world; 6. That he knows all things; 7. That he is a Spirit, not of any shape, or figure, or parts, or body; 8. That he is present in all places; 9. That his seat is in heaven, and he governs all the world, so that nothing happens without his order and leave; 10. That he is the fountain of justice; 11. Of mercy; 12. Of bounty, and goodness; 13. That he is unalterably happy, and infinitely perfect; 14. That no evil can come near him; 15. And he is the rewarder of them that diligently seek him[b].

[a] John, xvii. 3. 1 John, ii. 23.

[b] Deut. vi. 4. Exod. xx. 2, 3. Revel. i. 4. Psal. xc. 2. 1 Tim. i. 17. Gen. i. 1. Exod. xx. 11. Heb. iii. 4. Isa. xl. 12. Job, xlii. 2, 3. Psal.

Quest. What other mystery is revealed concerning God?

Ans. That God being one in nature, is also three in person; expressed in Scripture by the names of "Father, Son, and Holy Spirit." The first person is known to us by the name of "The Father of our Lord Jesus Christ." The second person is called "The Son, and the Word of the Father." The third is "The Spirit and Promise of the Father." And these are three and one after a secret manner, which we must believe, but cannot understand[c].

Quest. What is this God to us?

Ans. He is our Creator and Father, and therefore he is our Lord; and we are his creatures, his sons, and his servants[d].

Quest. Wherefore did God create and make us?

Ans. That we might do him honour and service, and receive from him infinite felicities[e].

Quest. How did God make man?

Ans. By the power of his Word, out of the slime of the earth; and he breathed into him the breath of life[f].

Quest. Was man good or bad, when God made him?

Ans. Man was made pure and innocent[g].

Quest. How then did man become sinful and miserable?

Ans. By listening to the whispers of a tempting spirit, and breaking an easy commandment, which God gave him as the first trial of his obedience[h].

Quest. What evils and changes followed this sin?

Ans. Adam, who was the first man, and the first sinner, did, both for himself and his posterity, fall into the state of death, of sickness, and misfortunes, and disorder both of

cxxxix. 1, &c. Psal. cxlvii. 5. Exod. xxxiv. 6, 7. 1 Tim. vi. 15, 16. John, iv. 24. 1 Kings, viii. 27. Psal. cxxxix. 8, 9. Acts, vii. 48, 49. Psal. ii. 4. and ciii. 19. and cxv. 3. Isa. xli. 4. and xliv. 6. Job, ix. 4, &c. Deut. xxxii. 39. Gen. xviii. 25. Deut. xxxii. 4. Psal. ciii. 8. and xxv. 8. and lxxxvi. 5. Psal. l. 12. Jam. i. 17.

[c] Matth. xxviii. 19. John, xiv. 16. 26. and xv. 26. 1 Cor. xii. 4, 5, 6. 2 Cor. xiii. 14. 1 John, i. 1. and v. 7, 5. and iii. 23. Luke, xxiv. 49. Acts, i. 4. and ii. 33.

[d] Coloss. i. 16. Acts, xvii. 24. 1 Cor. viii. 6. and 1 Cor. vi. 19. Gal. i. 4. Phil. ii. 15. Dan. ii. 47. Zech. iv. 14. and xiv. 9. Matth. xi. 25.

[e] Psal. cxlv. 10, 11. Acts, xiv. 15.

[f] Gen. ii. 7.

[g] Eccles. vii. 29. Ecclus. xv. 14.

[h] Gen. iii. per tot.

body and soul: we were thrown out of paradise, and lost our immortality[i].

Quest. Was man left in these evils without remedy?

Ans. No; but God, pitying his creature, promised, that of the seed of the woman he would raise up a Saviour and Redeemer, who should restore us to God's favour, and to the felicity which we lost[k].

Quest. How did God perform the promise?

Ans. By sending Jesus Christ to take upon him our nature, to die for our sins, to become our Lord, and the Author of holiness, and life, and salvation to mankind[l].

Quest. Who is Jesus Christ?

Ans. He is the Son of God, the second Person of the Holy Trinity, equal with the Father, true God without beginning of life, or end of days[m].

Quest. How then could he be our Redeemer, and the promised seed of the woman?

Ans. The Son of God, in the fulness of time, by the miracles of his mercy, took upon him human nature, and united it after a wonderful manner to his godhead; so that he was both God and man. He was born of a virgin, who conceived him not by any natural means, but by the power of the Holy Ghost, and was called Jesus Christ; and his mother's name was Mary, of the seed of Abraham, of the family of king David; and all these things came to pass, when Augustus Cæsar was lord of the Roman empire[n].

Quest. How did Jesus Christ work this promised redemption for us?

Ans. By his holy and humble life, and his obedient dying a painful death for us upon the cross[o].

Quest. What benefits do we receive by the life and death of Jesus Christ?

[i] Rom. v. 12. and iii. 23. and vi. 20. Ephes. ii. 3.

[k] Gen. iii. 15. Gal. iv. 4. 1 Pet. i. 20. John, iii. 16. Heb. ii. 14, 15, &c.

[l] John, viii. 25. 28. Heb. ii. 9. and 16, 17, 18. Luke, i. 74, 75.

[m] Isai. ix. 6. 1 Tim. iii. 16. 1 John, v. 20. Isai. xxxv. 4, 5. John, i. 2. and 18. and John, viii. 5. 8. Rev. i. 8. Heb. xiii. 8. and i. 8. Phil. ii. 6. Rom. ix. 5.

[n] Gal. iv. 4. Rom. i. 3. Acts, ii. 30. and iii. 32. and iii. 22. Heb. i. 1. and ii. 11. Acts, xiii. 23. Deut. xviii. 15. Matth. i. 18. Matth. i. 21. Luke, ii. 4, 5, &c.

[o] Heb. ii. 9, 10.

Ans. We are instructed by his doctrine, and encouraged by his excellent example; we are reconciled to God by his death; he hath given us an excellent law, and glorious promises; and himself hath received power to make good all those promises to his servants, and fearfully to destroy them that will not have him to reign over them[p].

Quest. What promises hath Jesus Christ made us in the Gospel?

Ans. He hath promised to give us all that we need in this life; that every thing shall work together for our good; that he will be with us in tribulation and persecution. He hath promised his graces and his Holy Spirit to enable us to do our duty; and if we make use of these graces, he hath promised to give us more: he hath promised to forgive us our sins; to hear our prayers; to take the sting of death from us; to keep our souls in safe custody after death; and in his due time to raise our bodies from the grave, and to join them to our souls, and to give us eternal life, and joys that shall never cease[q].

Quest. How is Jesus Christ able to do all this for us?

Ans. When he had suffered death, and was buried three days, God raised him up again, and gave him all power in heaven and earth, made him Head of the church, Lord of men and angels, and the Judge of the quick and dead[r].

Quest. By what means doth Jesus Christ our Lord convey all these blessings to us?

Ans. Jesus Christ had three offices, and in all he was Mediator between God and man; he is our prophet, our priest, and our king[s].

Quest. What was his office as he was a prophet?

Ans. This office he finished on earth; beginning when

[p] Read the 3d, and 4th, and the 5th chapters to the Hebr. Eph. ii. 13, 14, 15. Luke, xix. 27. and xxiv. 46, 47.

[q] Matth. vi. 25, &c. Rom. viii. 28. John, xiii. 33. Acts, xiv. 22. 2 Cor. i. 4. Matth. iv. 11, 12. and xi. 20, 21. John, vi. 44, 45. 2 Pet. i. 3, 4. Matth. xv. 59. Acts, ii. 38. and iii. 19. Luke, xviii. 7. Matth. vii. 7. Coloss. ii. 13. 1 Cor. xv. 54, 55, 57. Rev. xiv. 13. 1 Cor. xv. 22. 1 Cor. vi. 14. 2 Cor. iv. 14. John, vi. 40.

[r] Matth. xxviii. 6. and 18. Phil. ii. 9, &c. Heb. ii. 9. and v. 9. and i. 8. Tit. ii. 13, 14. Eph. iii. 14, 15. 20. 1 Cor. xi. 3. Ephes. v. 23. Coloss. ii. 10. Acts, x. 42. 2 Tim. iv. 1. and viii. 17. 31. 1 Pet. iv. 5.

[s] 1 Tim. ii. 5. Heb. viii. 6. and ix. 15. and xii. 24.

he was thirty years old to preach the Gospel of the kingdom, faith, and repentance[t].

Quest. When began his priestly office, and wherein does it consist?

Ans. It began at his death; for he was himself the priest and the sacrifice, offering himself upon the altar of the cross for the sins of all the world[u].

Quest. Did his priestly office then cease?

Ans. No, he is a priest for ever; that is, unto the end of the world, and represents the same sacrifice to God in heaven, interceding and praying continually for us, in the virtue of that sacrifice, by which he obtains relief of all our necessities[x].

Quest. What doth Christ in heaven pray for on our behalf?

Ans. That our sins may be pardoned, our infirmities pitied, our necessities relieved, our persons defended, our temptations overcome, that we may be reconciled to God, and be saved[y].

Quest. How is Jesus Christ also our King?

Ans. When he arose from his grave, and had for forty days together conversed with his disciples, showing himself alive by many infallible tokens, he ascended into heaven, and there sits at the right hand of God; all things being made subject to him, angels, and men, and devils, heaven and earth, the elements, and all the creatures; and over all he reigns, comforting and defending his elect, subduing the power of the devil, taking out the sting of death, and making all to serve the glory of God, and to turn to the good of his elect[z].

Quest. How long must his kingdom last?

Answ. Till Christ hath brought all his enemies under his feet; that is, till the day of judgment: in which day shall be performed the greatest acts of his kingly power; for then he shall quite conquer death, triumph over the devils,

[t] John, i. 18. Luke, iii. 23. John, v. 43. Luke, xxiv. 19. Acts, iii. 23, &c.

[u] Heb. v. 5, 7, 8, &c. Heb. vii. per totum. [x] Heb. vii. 24, 25.

[y] Rom. viij. 33, 34. 1 John, ii. 1. Heb. iv. 14, 15, 16.

[z] Heb. i. 3. 8. Psal. cx. 1. 1 Thess. i. 10. Acts, i. 3. Luke, xxiv. 51. and i. 33. 1 Pet. iii. 23.

throw his enemies into hell fire, and carry all his elect to never-ceasing glories; and then he shall deliver up the kingdom to his Father, that God may be all in all [a].

Quest. How is Christ a Mediator in all these offices?

Ans. A mediator signifies one that stands between God and us. As Christ is a Prophet, so he taught us his Father's will, and ties us to obedience: as he is a Priest, he is our Redeemer, having paid a price for us, even his most precious blood, and our Advocate pleading for us, and mediating our pardon and salvation: as he is a King, so he is our Lord, our Patron, and our Judge; yet it is the kingdom of a Mediator, that is, in order to the world to come, but then to determine and end. And in all these, he hath made a covenant between God and us of an everlasting interest [b].

Quest. What is the covenant which Jesus Christ, our Mediator, hath made between God and us?

Ans. That God will write his laws in our hearts, and will pardon us, and defend us, and raise us up again at the last day, and give us an inheritance in his kingdom [c].

Quest. To what conditions hath he bound us on our part?

Ans. Faith and Repentance [d].

Quest. When do we enter into this covenant?

Ans. In our baptism, and at our ripe years, when we understand the secrets of the kingdom of Christ, and undertake willingly what in our names was undertaken for us in our infancy [e].

Quest. What is the covenant of faith which we enter into in baptism?

Ans. We promise to believe that Jesus Christ is the Messias, or he that was to come into the world; that he is the anointed of the Lord, or the Lord's Christ; that he is the Son of God, and the son of the Virgin Mary; that he is God incarnate, or God manifested in the flesh; that he is the Mediator between God and man; that he died for us upon the cross, and rose again the third day, and ascended into heaven, and shall be there till the day of judgment; that then

[a] Psal. cx. 1. 1 Cor. xv. 24, 25, 28. Matt. xxv. 34, 41.
[b] Gal. iii. 20. Heb. viii. 6. and ix. 15. and xii. 24. 1 Cor. xv. 24.
[c] Heb. viii. 6. and x. and xiii. Heb. x. 16. and xii. 24. Jer. xxxi. 31.
[d] Mark, xvi. 16. Matt. iv. 17. Acts, ii. 38.
[e] Acts, ii. 38, 41, and iii. 19.

he shall be our judge; in the mean time he is the King of the world, and Head of the church [f].

Quest. What is the covenant of repentance?

Ans. We promise to leave all our sins, and, with a hearty and sincere endeavour, to give up our will and affections to Christ, and do what he hath commanded,—according to our power and weakness [g].

Quest. How if we fail of this promise through infirmity, and commit sins?

Ans. Still we are within the covenant of repentance, that is, within the promise of pardon, and possibility of returning from dead works, and mortifying our lusts; and though this be done after the manner of men, that is, in weakness, and with some failings, yet our endeavour must be hearty, and constant, and diligent, and our watchfulness and prayers for pardon must be lasting and persevering [h].

Quest. What ministries hath Christ appointed to help us in this duty?

Ans. The ministry of the word and sacraments, which he will accompany with his grace and his Spirit [i].

Quest. What is a sacrament?

Ans. An outward ceremony ordained by Christ, to be a sign and a means of conveying his grace unto us.

Quest. How many sacraments are ordained by Christ?

Ans. Two: baptism, and the supper of our Lord [k].

Quest. What is baptism?

Ans. An outward washing of the body in water, in the name of the Father, Son, and Holy Ghost: in which we are buried with Christ in his death, after a sacramental manner, and are made partakers of Christ's death, and of his resurrection, teaching us, that we should rise from the death of sin to the life of righteousness [l].

[f] Matt. xvi. 16. and i. 18. 1 Tim. iii. 16. Rom. xiv. 9. Acts, i. 9. and iii. 21. and xvii. 31. Rev. i. 5. and xvii. 14.

[g] Luke, i. 75. Tit. ii. 11, 12. 1 Pet. ii. 1, 2, 3. 2 Pet. i. 4, &c. Heb. xii. 1, 2.

[h] 1 John, ii. 12. and v. 16, 17. Gal. vi. 1. and v. 24, 25.

[i] Rom. x. 15. Eph. ii. 20. and iv. 11, 12. 1 Cor. 12, 28. 2 Cor. v. 20. Matt. xxviii. 20.

[k] Matt. xxviii. 19, and xxvi. 26. 1 Cor. xi. 24.

[l] Gal. iii. 27. 1 Cor. xii. 13. Rom. vi. 4. John, iii. 25. Tit. iii. 5. Eph. v. 24. Col. ii. 12. Acts, ii. 38. Acts, xxii. 16. Heb. x. 22. 1 Pet. iii. 21.

Quest. What is the sacrament of the Lord's supper?

Ans. A ceremony of eating bread and drinking wine, being blessed or consecrated by God's minister in public assemblies, in remembrance of Christ's death and passion [m].

Quest. What benefits are done unto us by this sacrament?

Ans. Our souls are nourished by the body and blood of Christ? our bodies are sealed to a blessed resurrection, and to immortality; our infirmities are strengthened, our graces increased, our pardon made more certain; and when we present ourselves to God, having received Christ's body within us, we are sure to be accepted, and all the good prayers we make to God for ourselves and others, are sure to be heard [n].

Quest. Who are fit to receive this sacrament?

Ans. None but baptized Christians, and such as repent of their sins, and heartily purpose to lead a good life [o].

Quest. What other ministries hath Christ ordained in his Church, to help us, and to bring so many great purposes to pass?

Ans. Jesus Christ hath appointed ministers and ambassadors of his own to preach his word to us, to pray for us, to exhort and to reprove, to comfort and instruct, to restore and reconcile us, if we be overtaken in a fault; to visit the sick, to separate the vile from the precious, to administer the sacraments, and to watch for the good of our souls [p].

Quest. What are we tied to perform towards them?

Ans. To pay them honour and maintenance, to obey them in all things according to the Gospel, and to order ourselves so, that they may give account of our souls with cheerfulness and joy [q].

Quest. Which are the commandments and laws of Jesus Christ?

Ans. They are many, but easy; holy, but very pleasant to all good minds, to such as desire to live well in this world, and in the world to come: and they are set down in

[m] 1 Cor. xi. 23, 24, 25. Matt. xxvi. 26. Mark, xiv. 22. Luke, xxii. 19.
[n] 1 Cor. x. 16. Matt. xxvi. 28. [o] 1 Cor. xi. 27, 28, 29.
[p] 1 Cor. v. 18. Acts, xx. 28. 1 Pet. v. 2. Gal. i. 6. James, v. 14.
[q] Gal. vi. 6. 1 Tim. v. 17. Heb. xiii. 17.

the sermons of our blessed Lord, and of his apostles; but especially in the fifth, sixth, and seventh chapters of St. Matthew [r].

AN EXPOSITION

OF

THE APOSTLES' CREED.

I believe in God.

I BELIEVE that there is a God who is one, true, supreme, and alone, infinitely wise, just, good, free, eternal, immense, and blessed, and in him alone we are to put our trust [a].

The Father Almighty.

I believe that he is, 1. The Father of our Lord Jesus Christ; and, 2. Of all that believe in him, whom he hath begotten by his word, and adopted to the inheritance of sons: and because he is our Father, he will do us all that good to which we are created and designed by grace; and because he is almighty, he is able to perform it all; and, therefore, we may safely believe in him, and rely upon him [b].

Maker of heaven and earth.

He made the sun and the moon, the stars, and all the regions of glory; he made the air, the earth, and the water, and all that live in them; he made angels and men, and he who made them, does, and he only can, preserve them in the

[r] Read also Rom. xii. Eph. v. and vi. 1 Thes. v.

[a] Luke, vi. 35. Deut. x. 17. and vi. 4. Mark, xii. 29, 32. 1 Cor. viii. 4. John, xvii. 3. 1 Thess. i. 9. Psal. xc. 2. and xciii. 2. and lxxvii. 13. and xcv. 3. and cxlvii. 5. Rom. xvi. 17. 1 Tim. i. 17. 2 Chron. xix. 7. Psal. cxix. 137. 1 Chron. xvi. 34. Psal. xxxiv. 8. and cxxxv. 6. Exod. xxxiii. 19. 1 Tim. i. 11.

[b] John, viii. 58. Rom. viii. 29, 32. 1 Cor. viii. 6. and xv. 24. Matt. xxiv. 36. Heb. ii. 11. 1 Pet. i. 23. Gal. iv. 4.

same being, and thrust them forward to a better; he that preserves them, does also govern them, and intends they should minister to his glory: and, therefore, we are to do worship and obedience to him in all that we can, and that he hath commanded [c].

And in Jesus Christ.

I also believe in Jesus Christ, who is, and is called a Saviour, and the Anointed of the Lord, promised to the patriarchs, whom God anointed with the Holy Spirit, and with power to become the great Prophet, and Declarer of his Father's will to all the world, telling us how God will be worshipped and served; he is anointed to be the Mediator of the new covenant, and our High Priest, reconciling us to his Father by the sacrifice of himself; and to be the great King of all the world: and by this article we are Christians, who serve and worship God the Father through Jesus Christ [d].

His only Son.

Jesus Christ is the Son of God, he alone, of him alone: for God, by his Holy Spirit, caused him to be born of a virgin: by his power he raised him from the dead, and gave him a new birth, or being in the body: he gave him all power and all excellency; and beyond all this, he is the express image of his person, the brightness of his glory, equal to God, beloved before the beginning of the world, of a nature perfectly divine; very God by essence, and very man by assumption; as God, all one in nature with the Father; and as man, one person in himself [e].

Our Lord.

Jesus Christ, God's only Son, is the heir of all things and persons in his Father's house: all angels and men are his servants, and all the creatures obey him; we are to believe

[c] Isaiah, lxv. 17. and lxvi. 12. Acts, iv. 24. Psal. xxxvi. 7, 8. Matt. v. 26. and x. 29, 30. Rev. xiv. 7. Matt. iv. 10.

[d] Matt. i. 20. John, iii. 34. Acts, x. 28. and iii. 22, 23. Heb. xii. 24. and i. 8. and vi. 7, 21. Rev. i. 5. Acts, xi. 26. and xxvi. 28. 1 Pet. iv. 16.

[e] Luke, i. 32. Rom. i. 3, 4. 1 John, v. 9, &c. and iv. 15. and v. 5. John, i. 11. Col. i. 15, 17, 18. Heb. i. 3, 5. Phil. ii. 6. John, iii. 35. and v. 19. Col. ii. 9, 10. John, xvii. 24.

is him, and by faith in him only, and in his name we shall be saved [f].

Who was conceived by the Holy Ghost.

I believe that Jesus Christ was not begotten of a man, nor born by natural means, but that a divine power from God, God's Holy Spirit, did overshadow the virgin-mother of Christ, and made her, in a wonderful manner, to conceive Jesus in her womb; and by this his admirable manner of being conceived, he was the Son of God alone, and no man was his father [g].

Born of the Virgin Mary.

Though God was his Father, and he begat him by the power of the Holy Ghost, and caused him miraculously to begin in the womb of his mother, yet from her he also derived his human nature, and by his mother he was of the family of king David, and called the Son of Man, his mother being a holy person, not chosen to this great honour for her wealth or beauty, but by the good will of God, and because she was of a rare exemplar modesty and humility: and she received the honour of being a mother to the Son of God, and ever a virgin, and all generations shall call her blessed [h].

Suffered under Pontius Pilate.

After that Jesus passed through the state of infancy and childhood, being subject to his parents, and working in an humble trade to serve his own and his mother's needs, he grew to the state of a man, he began to preach at the age of thirty years, and having, for about three years and a half, preached the Gospel, and taught us his Father's will, having spoken the Gospel of his kingdom, and revealed to us the secrets of eternal life, and resurrection of the dead, regeneration, and renewing by the Holy Spirit, perfect remission of sins, and eternal judgment: at last, that he might reconcile the world to his Father, he became a sacrifice for all our

[f] Matt. xxviii. 18. Acts, ii. 36. Psal. ii. 6, 7, &c. 1 Cor. viii. 6. Heb. i. 6, 14, 15. 1 Pet. i. 21.

[g] Luke, i. 35. Gal. iv. 4. Luke, i. 32.

[h] Luke, i. 26, &c. Matt. i. 18. Luke, i. 45, 48. Matt. i. 25.

sins, and suffered himself to be taken by the malicious Jews, and put to a painful and shameful death; they being envious at him for the number of his disciples, and the reputation of his person, the innocence of his life, the mightiness of his miracles, and the power of his doctrine: and this death he suffered, when Pontius Pilate was governor of Judea[i].

Was crucified.

Jesus Christ being taken by the rulers of the Jews, bound, and derided, buffeted and spit upon, accused weakly, and persecuted violently; at last, wanting matter and pretences to condemn him, they asked him of his person and office; and because he affirmed that great truth, which all the world of good men longed for, that he was the Messias, and designed to sit at the right hand of the Majesty on high, they resolved to call it blasphemy, and delivered him over to Pilate, and by importunity and threats, forced him, against his conscience, to give him up to be scourged, and then to be crucified. The soldiers, therefore, mocking him with a robe and a reed, and pressing a crown of thorns upon his head, led him to the place of his death; compelling him to bear his cross, to which they presently nailed him; on which for three hours he hanged in extreme torture, being a sad spectacle of the most afflicted and the most innocent person of the whole world[k].

Dead.

When the holy Jesus was wearied with tortures, and he knew all things were now fulfilled, and his Father's wrath appeased towards mankind: his Father, pitying his innocent Son groaning under such intolerable miseries, hastened his death; and Jesus, commending his Spirit into the hands of his Father, cried with a loud voice, bowed his head, and died; and by his death sealed all the doctrines and revelations which he first taught the world, and then confirmed by his blood: he was consecrated our merciful High Priest, and by a feeling of our miseries and temptations, became able to help them that are tempted: and for these his sufferings, was

[i] Luke, ii. 51, 52. and iii. 23. John, iii. 4, &c. Acts, xiii. 39. Matt. xxv. 31, 32. Luke, xxii. 63. John, xviii. 4, 12, &c. Matt. xxvi.
[k] Matt. xxvii. Mark, xv. Luke, xxiii. John, xix.

exalted to the highest throne, and seat of the right hand of God; and hath shown, that to heaven there is no surer way than suffering for his name; and hath taught us willingly to suffer for his sake, what himself hath already suffered for ours: he reconciled us to God by his death, led us to God, drew us to himself, redeemed us from all iniquity, purchased us for his Father, and for ever made us his servants and redeemed ones, that we being dead unto sin, might live unto God: and this death being so highly beneficial to us, he hath appointed means to apply to us, and to represent to God for us in the holy sacrament of his last supper. And upon all these considerations, that cross which was a smart and shame to our Lord, is honour to us, and as it turned to his glory, so also to our spiritual advantages[l].

And buried.

That he might suffer every thing of human nature, he was, by the care of his friends and disciples, by the leave of Pilate, taken from the cross, and embalmed (as the manner of the Jews was to bury), and wrapt in linen, and buried in a new grave, hewn out of a rock; and this was the last and lowest step of his humiliation[m].

He descended into hell.

That is, he went down into the lower parts of the earth, or (as himself called it) "into the heart of the earth;" by which phrase the Scripture understands the state of separation, or of souls severed from their bodies: by this his descending to the land of darkness, where all things are forgotten, he sanctified the state of death and separation, that none of his servants might ever after fear the jaws of death and hell; whither he went, not to suffer torment (because he finished all that upon the cross), but to triumph over the gates of hell, to verify his death, and the event of his sufferings, and to break the iron bars of those lower

[l] John, xix. John, xviii. 37. Phil. ii. 8. Col. i. 20. Isaiah, liii. 10. Heb. vii. 25. and ix. 12. and ii. 17, 18. and iv. 5. Luke, xxiii. 46. John, x. 17, 18. xii. 32. and xi. 51. Eph. ii. 13, 14. Heb. ii. 10. Col. i. 21, 22. Tit. ii. 14. John, vi. 51. 1 Pet. ii. 24. and iv. 13. 2 Tim. ii. 11. Gal. vi. 14.

[m] Matt. xxvii. 57, &c.

prisons, that they may open and shut hereafter only at his command[n].

The third day he rose again from the dead.

After our Lord Jesus had abode in the grave, the remaining part of the day of his passion, and all the next day,—early in the morning upon the third day, by the power of God, he was raised from death and hell, to light and life, never to return to death any more, and is become the first-born from the dead, the first-fruits of them that slept; and although he was put to death in the flesh, yet now being quickened in the spirit, he lives for ever; and as we all die in Adam, so in Christ we all shall be made alive; but every man in his own order: Christ is the first; and we, if we follow him in the regeneration, shall also follow him in the resurrection[o].

He ascended into heaven.

When our dearest Lord was risen from the grave, he conversed with his disciples for forty days together, often showing himself alive by infallible proofs, and once to five hundred of his disciples, at one appearing: having spoken to them fully concerning the affairs of the kingdom, and the promise of the Father; leaving them some few things in charge for the present, he solemnly gave them his blessing, and in the presence of his apostles, was taken up into heaven, by a bright cloud, and the ministry of angels, being gone before us to prepare a place for us above all heavens, in the presence of his Father, and at the foot of the throne of God; from which glorious presence we cannot be kept by the change of death, and the powers of the grave, nor the depth of hell, nor the height of heaven, but Christ being lifted up, shall draw all his servants unto him[p].

And sitteth at the right hand of God, the Father Almighty.

I believe that Jesus Christ sitteth in heaven above all

[n] Eph. iv. 9. Matt. xii. 40. Acts, ii. 27. Hos. xiii. 14. 1 Cor. xv. 54. and Rev. xx. 13, 14. Matt. xvi. 18. Rev. i. 17, 18.

[o] Mark, xvi. 1. Acts, x. 40. Rom. xiv. 9. Acts, v. 30, &c. Col. i. 18. Matt. xxviii. 1. 1 Pet. iii. 18. and i. 3. Eph. i. 17. 1 Cor. xv. 20, &c.

[p] Luke, xxiv. 45, 50. Matt. xxi. 17. John, xx. and xxi. Acts, i. 9. 1 Cor. xv. 6, 45, 47. Heb. vi. 19. Rom. viii. 38, 39. 1 John, iii. 2.

principalities and powers, being exalted above every name that is named in heaven and earth, that is, above every creature above and below, all things being put under his feet: he is always in the presence of his Father, interceding for us, and governs all things in heaven and earth, that he may defend his church, and adorn her with his Spirit; and procure and effect her eternal salvation: there he sits and reigns as King, and intercedes as our High Priest; he is a Minister of the sanctuary, and of the true tabernacle which God made and not man, the Author and Finisher of our faith, the Captain of our confession, the great Apostle of our religion, the great Bishop of our souls, the Head of the church, and the Lord of heaven and earth: and, therefore, to him we are to pay divine worship, service, and obedience, and we must believe in him, and in God by him, and rely entirely on the mercies of God through Jesus Christ[q].

From thence he shall come

In the clouds, shining, and adorned with the glory of his Father, attended by millions of bright angels, with the voice of an archangel, and a shout of all the heavenly army, the trump of God; and every eye shall see him; and they that pierced his hands and his feet shall behold his majesty, his terror and his glory; and all the families of the earth shall tremble at his presence; and the powers of heaven shall be shaken, and the whole earth and sea shall be broken in pieces and confusion: for then he shall come to put an end to this world[r], and

To judge the quick and dead.

"For the Father judgeth no man, but hath given all judgment to the Son;" and at this day of judgment, the Lord Jesus shall sit in the air in a glorious throne; and the angels having gathered together God's elect from the four corners of the world, and all the kindreds of the earth being brought before the judgment-seat, the records of their conscience shall be laid open; that is, all that ever they thought, or

[q] Phil. ii. 8, 9, &c. Eph. i. 17, 22. Rom. viii. 34. Heb. vii. 27. 2 Pet. i. 4. Heb. xii. 2. 1 Pet. i. 20, 21. Heb. i. 6.

[r] John, xiv. 3. Matt. xxiv. 30. 1 Thess. iv. 16. Rev. i. 7. Acts, i. 11. 2 Tim. iv. 1.

spake, or did, shall be brought to their memory, to convince the wicked of the justice of the Judge in passing the fearful sentence upon them, and to glorify the mercies of God towards his redeemed ones: and then the righteous Judge shall condemn the wicked to the portion of devils for ever, to a state of torments, the second, and eternal, and intolerable death; and the godly being placed on his right hand, shall hear the blessed sentence of absolution, and shall be led by Christ to the participation of the glories of his Father's kingdom for ever and ever. Amen[*].

I believe in the Holy Ghost [or] *the Holy Spirit;*

Who is the third person of the holy, undivided, ever-blessed Trinity, which I worship, and adore, and admire, but look upon with wonder, and am not in a capacity to understand. I believe that the Holy Spirit, into whose name, as of the Father and the Son, I was baptized, is the heavenly Author, the Captain, the Teacher, and the Witness of all the truths of the Gospel: that as the Father sent the Son, so the Son from heaven sent the Holy Spirit to lead the church into all truth; to assist us in all temptations, and to help us in the purchase of all virtue. This Holy Spirit proceeds from the Father, and our Lord Jesus received him from his Father, and sent him into the world, who receiving the things of Christ, and declaring the same excellent doctrines, speaks whatsoever he hath heard from him; and instructed the apostles, and builds the church, and produces faith, and confirms our hope, and increases charity: and this Holy Spirit our blessed Lord hath left with his church for ever, by which all the servants of God are enabled to do all things necessary to salvation, which by the force of nature they cannot do: and we speak by the Spirit, and work by the Spirit, when by his assistances, any ways imparted to us, we speak or do any thing of our duty. He it is who enlightens our understandings, sanctifies our will, orders and commands our affections; he comforts our sorrows, supports our spirits in trouble, and enables us, by promises and confidences, and gifts, to suffer for the Lord Jesus and the Gospel:

[*] John, v. 22, 23. 1 Thess. iv. 16, 17. Matt. xxv. 32. Acts, x. 42. Matt. xxv. 34, &c.

and all these things God the Father does for us by his Son, and the Son by the Holy Spirit, and the Holy Spirit by all means within and without, which are operative upon, and proportionable to, the nature of reasonable creatures. This is he who works miracles, gives the gifts of prophecy and of interpretation; that teaches us what, and how, to pray; that gives us zeal and holy desires; who sanctifies children in baptism, and confirms them with his grace in confirmation, and reproves the world, and consecrates bishops, and all the ministers of the Gospel, and absolves the penitent, and blesses the obedient, and comforts the sick, and excommunicates the refractory, and makes intercession for the saints, that is, the church; and those whom he hath blessed, appointed, and sanctified to these purposes, do all these ministeries, by his authority, and his commandment, and his aids. This is he that 'testifies to our spirits that we are the sons of God,' and that makes us 'to cry, Abba, Father;' that is, who inspires into us such humble confidences of our being accepted in our hearty and constant endeavours to please God, that we can with cheerfulness and joy call God our Father, and expect and hope for the portion of sons both here and hereafter, and in the certainty of this hope, to work out our salvation with fear and reverence, with trembling and joy, with distrust of ourselves, and mighty confidence in God. By this holy and ever-blessed Spirit, several persons in the church, and every man in his proportion, receives the gifts of wisdom, and utterance, and knowledge, and interpretation, and prophecy, and healing, and government, and discerning of spirits, and faith, and tongues, and whatsoever can be necessary for the church in several ages and periods, for her beginning, for her continuance, for her in prosperity, and for her in persecution. This is the great 'promise of the Father,' and it is the 'gift of God,' which he will give to all them that ask him, and who live piously and chastely, and are persons fit to entertain so divine a grace. This Holy Spirit God gives to some more, to some less, according as they are capable. They 'who obey his motions,' and love his presence and improve his gifts, shall have him yet more abundantly: but they that 'grieve the Holy Spirit,' shall lose that which they have: and they that 'extinguish him,' belong not to Christ, but are in the state of reprobation: and 'they

that blaspheme[1] this Holy Spirit, and call him the spirit of the devil, or the spirit of error, or folly, or do malicious despites to him, that is, they who on purpose considering and choosing, do him hurt by word or by deed (so far as lies in them) shall for ever be separated from the presence of God and of Christ, and shall never be forgiven in this world, nor in the world to come. Lastly, this Holy Spirit seals us to the day of redemption; that is, God gives us his Holy Spirit as a testimony that he will raise us again at the last day, and give us a portion in the glories of his kingdom, in the inheritance of our Lord Jesus[t].

The holy catholic church.

I believe that there is, and ought to be, a visible company of men, professing the service and discipline, that is, the religion of the Gospel, who agree together in the belief of all the truths of God revealed by Jesus Christ, and in confession of the articles of this creed, and agree together in praying and praising God through Jesus Christ; to read and hear the Scriptures read and expounded; to provoke each other to love and to good works; to advance the honour of Christ, and to propagate his faith and worship. I believe this to be a holy church, spiritual, and not civil, and secular, but sanctified by their profession, and the solemn rites of it, professing holiness, and separating from the evil manners of heathens and wicked persons, by their laws and institutions. And this church is catholic, that is, it is not confined to the nation of the Jews, as was the old religion; but it is gathered out of all nations, and is not of a differing faith in differing places, but always did, doth, and ever shall profess the faith which the apostles preached, and which is contained in this creed; which whosoever believes, is a catholic and a Christian, and he that believes not, is neither. This catholic church I believe, that is, I believe whatsoever all good

[1] Matt. xxviii. 19. John xv. 26. xvi. 13. vi. 45. vii. 16, 17. and v. 37. Acts, xv. 32. iii. 33. ii. 4. xiii. 1, 2, 3. and xx. 28. Luke, xii. 12. John, xvii. 37. xiv. 16. and xvi. 13, 8. Matt. x. 10. Eph. i. 17. and iii. 16. 1 Cor. ii. 10, 11, 12. Rom. viii. 14, 15, 16. Rom. xiv. 17. and xv. 13, 19. 1 Thess. i. 6. Luke, xxiv. 49. and iv. 18. Acts, ii. 33, 38. Eph. iv. 7, 30. 1 Cor. iii. 16. Eph. i. 13. Acts, vii. 51. Rom. i. 14. 1 Thess. v. 19. Mark, iii. 29. 2 Cor. i. 22. and v. 15.

Christians, in all ages and in all places, did confess to be the catholic and apostolic faith[s].

The communion of saints.

That is, the communion of all Christians, because, by reason of their holy faith, they are called saints in Scripture, as being begotten by God into a lively faith, and cleansed by believing; and by this faith, and the profession of a holy life in obedience to Jesus Christ, they are separated from the world, called to the knowledge of the truth, justified before God, and endued with the Holy Spirit of grace, foreknown from the beginning of the world, and predestinated by God to be made conformable to the image of his Son, here in holiness of life, hereafter in a life of glory; and they who are saints in their belief and profession, must be so also in their practice and conversation, that so they may make their calling and election sure, lest they be saints only in name and title, in their profession and institution, and not in manners and holiness of living, that is, lest they be so before men, and not before God. I believe that all people who desire the benefit of the Gospel, are bound to have a fellowship and society with these saints, and communicate with them in their holy things, in their faith, and in their hope, and in their sacraments, and in their prayers, and in their public assemblies, and in their government; and must do to them all the acts of charity, and mutual help, which they can and are required to; and without this communion of saints, and a conjunction with them who believe in God through Jesus Christ, there is no salvation to be expected: which communion must be kept in inward things always, and by all persons, and testified by outward acts always, when it is possible, and may be done upon just and holy conditions[x].

The forgiveness of sins.

I believe that all the sins I committed before I came to

[s] 1 Tim. iii. 15. Eph. iii. 21. Heb. ii. 12. x. 24. 1 Cor. xiv. 26, &c. Matt. xviii. 17, 18. Acts, xii. 5. 1 Cor. xiv. 14. Gal. i. 8, 9. Col. ii. 8, 9. Heb. xiii. 8, 9.

[x] Acts, xxvi. 10. ix. 13, 32, 41. 1 Cor. vi. 11. and i. 2. Matt. xxii. 14. 1 Pet. i. 2, 14, 15, 16. 2 Pet. iii. 11. Matt. xviii. 17, 18. Heb. x. 25. 1 Cor. xi. 23, &c. Eph. iv. 13. v. 6, 7, 21. vi. 18. Phil. ii. 4. and i. 27. Rom. xvi. 16, 17. 1 John, iii. 18. 1 Pet. i. 22.

the knowledge of the truth, and all the slips of human infirmity, against which we heartily pray, and watch and labour, and all the evil habits, of which we repent so timely and effectually, that we obtain their contrary graces, and live in them, are fully remitted by the blood of Christ; which forgiveness we obtain by faith and repentance, and therefore are not justified by the righteousness of works, but by the righteousness of faith: and we are preserved in the state of forgiveness or justification by the fruits of a lively faith, and a timely active repentance[r].

The resurrection of the body.

I believe, that at the last day all they, whose sins are forgiven, and who lived and died in the communion of saints, and in whom the Holy Spirit did dwell, shall rise from their graves, their dead bones shall live, and be clothed with flesh and skin, and their bodies, together with their souls, shall enter into the portion of a new life; and that this body shall no more see corruption, but shall rise to an excellent condition; it shall be spiritual, powerful, immortal, and glorious, like unto his glorious body, who shall then be our Judge, is now our Advocate, our Saviour, and our Lord[s].

And the life everlasting.

I believe that they who have their part in this resurrection, shall meet the Lord in the air; and when the blessed sentence is pronounced upon them, they shall for ever be with the Lord in joys unspeakable, and full of glory; God shall wipe all tears from their eyes; there shall be no fear or sorrow, no mourning or death, a friend shall never go away from thence, and an enemy shall never enter; there shall be fulness without want, light eternal, brighter than the sun; day, and no night; joy, and no weeping; difference in degree, and yet all full; there is love without dissimulation, excellency without envy, multitudes without confusion, music without discord; there the understandings are rich,

[r] Rom. iii. 28. Acts, ii. 38. xiii. 38. 1 John, ii. 1, 2, 12. Gal. vi. 1. John, xx. 23. Mark, xvi. 16. 2 Pet. i. 5, &c. Eph. i. 13. 1 Pet. i. 15, 16, 17, 18. Jam. ii. 17, 20, &c. 1 John, iii. 21, &c. Heb. xii. 14, 15, 16.

[s] 1 Cor. xv. 39, &c. Matt. xxii. 31. Rom. viii. 11, 23. John, vi. 39. Phil. iii. 20. 2 Cor. v. 1.

the will is satisfied, the affections are all love, and all joy, and they shall reign with God and Christ for ever and ever[a].

Amen.

This is the catholic faith, which except a man believe faithfully, he cannot be saved.

" Regula quidem fidei, una omnino est, sola immobilis et irreformabilis, credendi scil. in unicum Deum Omnipotentem, &c. Hac lege fidei manente, cætera jam disciplinæ et conversationis admittunt novitatem correctionis, operante scil. et proficiente usque in finem gratiâ Dei[b]:"

" The rule of faith is wholly one, unalterable, never to be mended, never changed; to wit, I believe in God, &c. This law of faith remaining,—in other things, you may increase and grow.

" Hæc est fides, quæ paucis verbis tenenda in symbolo novellis datur; quæ pauca verba fidelibus nota sunt: ut credendo subjugentur Deo, subjugati rectè vivant, rectè vivendo cor mundent, corde mundo quod credunt, intelligant[c]:"

" This is the faith, which in few words is given to novices; these few words are known to all the faithful; that by believing they may be subject to God; by this subjection they may live well; by living well they may purify their hearts; and with pure hearts they may relish and understand what they do believe."

" Symbolum tessera est et signaculum, quo inter fideles, perfidosque secernitur[d]:"

" This creed is the badge or cognizance, by which the faithful are discerned from unbelievers."

" Hujus catholici symboli brevis et perfecta confessio, quæ duodecim apostolorum totidem est signata sententiis, tam instructa est in munitione cœlesti, ut omnes hæreticorum opiniones solo possint gladio detruncari[e]:"

" This short and perfect confession of this catholic creed, which was consigned by the sentences of twelve apostles, is so perfect a celestial armour, that all the opinions of heretics may by this alone, as with a sword, be cut in pieces."

[a] 1 Thess. iv. 17. Rev. xxi. 4. Rev. xxii. 5. Matt. xxv. 34.
[b] Tertull. de velandis Virgin. [c] S. Aug. de Fide et Symb.
[d] Max. Taurin. de Tradit. Symb. [e] Leo M. ad Pulcheriam Aug.

AGENDA;

OR,

THINGS TO BE DONE.

Inscripta Christo pagina immortalis est;
Nec obsolescit ullus in cœlis apex.
Prudent. περὶ στεφάνων. Hymn. 10.

The Diary; or, a Rule to spend each Day religiously.

SECT. I.

1. SUPPOSE every day to be a day of business; for your whole life is a race, and a battle, a merchandise, and a journey. Every day propound to yourself a rosary or a chaplet of good works, to present to God at night.

2. Rise as soon as your health and other occasions shall permit; but it is good to be as regular as you can, and as early. Remember, he that rises first to prayer, hath a more early title to a blessing; but he that changes night into day, labour into idleness, watchfulness to sleep, changes his hopes of blessing into a dream.

3. Never let any one think it an excuse to lie in bed, because he hath nothing to do when he is up; for whoever hath a soul, and hopes to save that soul, hath work enough to do to "make his calling and election sure," to serve God, and to pray, to read, and to meditate, to repent, and to amend, to do good to others, and to keep evil from themselves. And if thou hast little to do, thou oughtest to employ the more time in laying up for a greater crown of glory.

4. At your opening your eyes, enter upon the day with some act of piety:

1. Of thanksgiving for the preservation of you the night past.

2. Of the glorification of God for the works of the creation, or any thing for the honour of God.

5. When you first go off from your bed, solemnly and devoutly bow your head, and worship the Holy Trinity, the Father, Son, and Holy Ghost.

6. When you are making ready, be as silent as you can, and spend that time in holy thoughts; there being no way left to redeem that time from loss, but by meditation, and short mental prayers. If you choose to speak, speak something of God's praises, of his goodness, his mercies, or his greatness: ever resolving, that the first fruits of thy reason, and of all thy faculties, shall be presented to God, to sanctify the whole harvest of thy conversation.

7. Be not curious, nor careless in your habit, but always keep these measures:

1. Be not troublesome to thyself, or to others, by unhandsomeness or uncleanness.

2. Let it be according to your state and quality.

3. Make religion to be the difference of your habit, so as to be best attired upon holy or festival days.

8. In your dressing, let there be ejaculations fitted to the several actions of dressing: as, at washing your hands and face, pray God to cleanse your soul from sin; in putting on your clothes, pray him to clothe your soul with the righteousness of your Saviour: and so in all the rest.

For religion must not only be the garment of your soul, to invest it all over; but it must be also as the fringes to every of your actions, that something of religion appear in every one of them, besides the innocence of all of them.

9. As soon as you are dressed with the first preparation of your clothes, that you can decently do it, kneel and say the Lord's Prayer; then rise from your knees, and do what is necessary for you in order to your further dressing, or affairs of the house, which is speedily to be done; and then finish your dressing, according to the foregoing rules.

10. When you are dressed, retire yourself to your closet; and go to your usual devotions, which it is good that, at the first prayers, they were divided into seven actions of piety:

1. An act of adoration.

2. Of thanksgiving.
3. Of oblation.
4. Of confession.
5. Of petition.
6. Of intercession.
7. Of meditation, or serious, deliberate, useful reading of the Holy Scriptures.

11. I advise that your reading should be governed by these measures[a]:

1. Let it be not of the whole Bible in order, but for your devotion use the New Testament, and such portions of the Old as contain the precepts of holy life.

2. The historical, and less useful part, let it be read at such other times which you have of leisure from your domestic employments.

3. Those portions of Scripture which you use in your prayers, let them not be long. A chapter at once, no more; but then what time you can afford, spend it in thinking and meditating upon the holy precepts which you read.

4. Be sure to meditate so long, till you make some act of piety upon the occasion of what you meditate; either that you get some new arguments against a sin, or some new encouragements to virtue; some spiritual strength and advantage, or else some act of prayer to God, or glorification of him.

5. I advise that you would read your chapter in the midst of your prayers in the morning, if they be divided according to the number of the former actions; because little interruptions will be apt to make your prayers less tedious, and yourself more attent upon them. But if you find any other way more agreeing to your spirit and disposition, use your liberty without scruple.

12. Before you go forth of your closet, after your prayers are done, sit yourself down a little while, and consider what you are to do that day, what matter of business is like to employ you, or to tempt you; and take particular resolution against that, whether it be matter of wrangling, or anger, or covetousness, or vain courtship, or feasting: and when you enter upon it, remember upon what you resolved in your

[a] οὐκ ἔστι τὴν σωθῆναι μὴ συνεχῶς ἀναγινώσκειν ἀκολούθως πνευματικῶς. — *S. Chrysost.* Homil. 3. de Lazaro.

closet. If you are likely to have nothing extraordinary that day, a general recommendation of the affairs of that day to God in your prayers, will be sufficient; but if there be any thing foreseen that is not usual, be sure to be armed for it, by a hearty, though a short prayer, and an earnest, prudent resolution beforehand: and then watch when the thing comes.

13. Whosoever hath children or servants, let him or her take care, that all the children and servants of the family say their prayers before they begin their work; the Lord's prayer, and the ten commandments, with the short verse at the end of every commandment, which the church uses; and the creed is a very good office for them, if they be not fitted for more regular offices. And to these also it were good that some proper prayer were apportioned, and they taught it. It were well if they would serve themselves of this form set down at the end of this Diary.

14. Then go about the affairs of your house, and proper employment, ever avoiding idleness, or too much earnestness of affection upon the things of the world: do your business prudently, temperately, diligently, humbly, charitably.

15. Let there be no idle person in or about your family, or beggars, or unemployed servants, but find them all work and meat; call upon them carefully; reprove them without reproaches, or fierce railings. Be a master, or a mistress, and a friend to them, and exact of them to be faithful and diligent.

16. In your servants, suffer any offence against yourself, rather than against God; endure not that they should swear, or lie, or steal, or be wanton, or curse each other, or be railers, or slanderers, or tell-tales, and sowers of dissension in the family, or amongst neighbours.

17. In all your intercourse with your neighbours in the day, let your affairs be wholly matter of business or civility, and always managed with justice and charity; never let it be matter of curiosity or inquiry into the actions of others; always without censuring or rash judgment, without backbiting, slandering, or detraction: do it not yourself, neither converse with them that do. He or she that loves talebearers, shall never be beloved, or be innocent.

18. Before dinner and supper, as often as it is convenient, or can be had, let the public prayers of the church, or some parts of them, be said publicly in the family, and let as

many be present as you can. The same rule is also to be observed for Sundays and holy-days, for their going to church. Let no servant be always detained, but relieved and provided for by changes.

19. Let your meal be temperate and wholesome, according to your quality, and the season, begun and ended with prayer; and be sure that in the course of your meal, and before you rise, you recollect yourself, and send your heart up to God with some holy and short ejaculation, remembering your duty, fearing to offend, or desiring and sighing after the eternal supper of the Lamb.

20. After meal, use what innocent refreshment you please, to refresh your mind or body, with these measures:

1. Let it not be too expensive of time.

2. Let it not hinder your devotion, nor your business.

3. Let it be always without violence or passion.

4. Let it not then wholly take you up when you are at it; but let your heart retire with some holy thoughts, and sober recollections, lest your mind be seized upon by it, and your affections carried off from better things: secure your affections for God, and sober and severe employment. Here you may be refreshed, but take heed you neither dwell here, nor sin here. It is better never to use recreation, than at any time to sin by it. But you may use recreation, and avoid sin, and that is the best temper: but if you cannot do both, be more careful of your soul, than of your refreshment, and that is the best security. But then in what you use to sin, carefully avoid it, and change your refreshment for some other instance, in which you can be more innocent.

21. Entertain no long discourses with any, but, if you can, bring in something to season it with religion: as God must be in all your thoughts, so, if it be possible, let him be in all your discourses, at least, let him be at one end of it; and when you cannot speak of him, be sure you forget not to think of him.

22. Toward the declining of the day, be sure to retire to your private devotions. Read, meditate, and pray; in which I propound to you this method:

On the Lord's day meditate on the glories of the creation, the works of God, and all his benefits to

mankind, and to you in particular. Then let your devotion be humbly upon your knees, to say over the 8th and 19th psalms, and sometimes the 104th, with proper collects which you shall find or get: adding the form of thanksgiving which is in the 'Rule of Holy Living,' page 293, in the manner as is there directed; or some other of your own choosing.

Meditate on	Monday	on	1. Death.
	Tuesday		2. Judgment.
	Wednesday		3. Heaven.
	Thursday		4. Hell.

Saying your usual prayers, and adding some ejaculations or short sayings of your own, according to the matter of your devotion.

On Friday, recollect your sins that you have done that week, and all your lifetime; and let your devotion be to recite, humbly and devoutly, some penitential litanies, whereof you may serve yourself in the 'Rule of Holy Living,' p. 284.

On Saturday, at the same time, meditate on the passion of our blessed Saviour and all the mysteries of our redemption, which you may do and pray together, by using the forms made to that purpose in the 'Rule of Holy Living,' page 298. In all your devotions begin and end with the Lord's Prayer.

Upon these two days and Sunday, you may choose some portions out of the 'Life of Christ,' to read and help your meditation, proper to the mysteries you are appointed to meditate, or any other devout books.

23. Read not much at a time; but meditate as much as your time and capacity and disposition will give you leave: ever remembering, that little reading, and much thinking,—little speaking, and much hearing,—frequent and short prayers, and great devotion,—is the best way to be wise, to be holy, to be devout.

24. Before you go to bed, bethink yourself of the day past; if nothing extraordinary hath happened, your conscience is the sooner examined; but if you have had any difference or disagreeing with any one, or a great feast, or great company, or a great joy, or a great sorrow, then recollect yourself with the more diligence; ask pardon for what is amiss; give God thanks for what was good: if you have

omitted any duty, make amends next day; and yet if nothing be found that was amiss, be humbled still and thankful, and pray God for pardon if any thing be amiss that you know not of. If all these things be in your offices, for your last prayers, be sure to apply them according to what you find in your examination: but if they be not, supply them with short ejaculations before you begin your last prayers, or at the end of them. Remember also, and be sure to take notice of, all the mercies and deliverances of yourself, and your relatives, that day.

25. As you are going to bed, as often as you can conveniently, or that you are not hindered by company, meditate on death, and the preparations to your grave. When you lie down, close your eyes with a short prayer, commit yourself into the hands of your faithful Creator; and when you have done, trust him with yourself, as you must do when you are dying.

26. If you awake in the night, fill up the intervals or spaces of your not sleeping by holy thoughts and aspirations, and remember the sins of your youth: and sometimes remember your dead, and that you shall die; and pray to God to send to you and all mankind a mercy in the day of judgment.

27. Upon the holy-days observe the same rules; only let the matter of your meditations be according to the mystery of the day. As upon Christmas-day, meditate on the birth of our blessed Saviour, and read that story and considerations which are in the 'Life of Christ:' and to your ordinary devotions of every day, add the prayer which is fitted to the mystery which you shall find in the 'Life of Christ,' or in the 'Rule of holy Living.' Upon the day of the Annunciation, or our Lady-day, meditate on the incarnation of our blessed Saviour; and so, upon all the festivals of the year.

28. Set apart one day for fasting once a week, or once a fortnight, or once a month at least, but let it be with these cautions and measures.

1. Do not choose a festival of the church for your fasting day.

2. Eat nothing till your afternoon devotions be done, if the health of your body will permit it: if not, take something, though it be the less.

3. When you eat your meal, let it be no more than

ordinary, lest your fasting day end in an intemperate evening.

4. Let the actions of all the day be proportionable to it; abstain from your usual recreations on that day, and from greater mirth.

5. Be sure to design beforehand the purposes of your fast, either for repentance, or for mortification, or for the advantages of prayer; and let your devotions be accordingly. But be sure, not to think fasting, or eating fish, or eating nothing, of itself to be pleasing to God, but as it serves to one of these purposes.

6. Let some part of that day extraordinary be set apart for prayer, for the actions of repentance, for confession of sins, and for begging of those graces for whose sake you set apart that day.

7. Be sure that on that day you set apart something for the poor; for fasting and alms are the wings of prayer.

8. It is best to choose that day for your fast, which is used generally by all Christians, as Friday and Saturday; but do not call it a fasting day, unless also it be a day of extraordinary devotion and of alms.

29. From observation of all the days of your life, gather out the four extraordinaries.

1. All the great and shameful sins you have committed.

2. All the excellent or greater acts of piety, which by God's grace you have performed.

3. All the great blessings you have received.

4. All the dangers and great sicknesses you have escaped; and upon all the days of your extraordinary devotions, let them be brought forth, and produce their acts of virtue:—

1. Repentance and prayers for pardon.

2. Resolutions to proceed and increase in good works.

3. Thanksgiving to God.

4. Fear and watchfulness, lest we fall into worse, as a punishment for our sin.

30. Keep a little catalogue of these; and at the foot of them set down what promises and vows you have made, and kept or broken, and do according as you are obliged.

31. Receive the blessed sacrament as often as you can: endeavour to have it once a month, besides the solemn and great festivals of the year.

32. Confess your sins often, hear the word of God, make religion the business of your life, your study, and chiefest care; and be sure that in all things a spiritual guide take you by the hand.

Thou shalt always rejoice in the evening, if thou doest spend thy day virtuously.

VIA PACIS.

A SHORT METHOD OF PEACE AND HOLINESS,

WITH

A MANUAL OF DAILY PRAYERS, FITTED TO THE DAYS OF THE WEEK.

SUNDAY.

The First Decad.

1. It is the highest wisdom, by despising the world, to arrive at heaven: for they are blessed whose daily exercise it is to converse with God by prayer and obedience, by love and patience.

2. It is the extremest folly to labour for that which will bring torment in the end, and no satisfaction in the little enjoyment of it: to be unwearied in the pursuit of the world, and to be soon tired in whatsoever we begin to do for Christ.

3. Watch over thyself, counsel thyself, reprove thyself, censure thyself, and judge thyself impartially: whatever thou dost to others, do not neglect thyself; for every man profits so much as he does violence to himself.

4. They that follow their own sensuality, stain their consciences, and lose the grace of God: but he that endeavours to please God, whatever he suffers, is beloved of God. For it is not a question, Whether we shall or shall not suffer? but, Whether we shall suffer for God, or for the world? whether we shall take pains in religion, or in sin, — to get heaven, or to get riches?

5. What availeth knowledge without the fear of God? An

humble ignorant man is better than a proud scholar, who studies natural things, and knows not himself. The more thou knowest, the more grievously thou shalt be judged: many get no profit by their labour, because they contend for knowledge, rather than for holy life; and the time shall come, when it shall more avail thee to have subdued one lust, than to have known all mysteries.

6. No man truly knows himself, but he groweth daily more contemptible in his own eyes; desire, not to be known, and to be little esteemed of by men.

7. If all be well within, nothing can hurt us from without: for from inordinate love and vain fear, comes all unquietness of spirit, and distraction of our senses.

8. He to whom all things are one, who draweth all things to one, and seeth all things in one, may enjoy true peace and rest of spirit.

9. It is not much business that distracts any man, but the want of purity, constancy, and tendency towards God. Who hinders thee more than the unmortified desires of thine own heart? As soon as ever a man desires any thing inordinately, he is presently disquieted in himself. He that hath not wholly subdued himself, is quickly tempted and overcome in small and trifling things. The weak in spirit is he that is in a manner subject to his appetite, and he quickly falls into indignation, and contention, and envy.

10. He is truly great, that is great in charity, and little in himself.

MONDAY.

The Second Decad.

11. We rather often believe and speak evil of others, than good. But they that are truly virtuous, do not easily credit evil that is told them of their neighbours. For if others may do amiss, then may these also speak amiss. Man is frail and prone to evil, and, therefore, may soon fail in words.

12. Be not rash in thy proceedings, nor confident and pertinacious in thy conceits. But consult with him that is wise, and seek to be instructed by a better than thyself.

13. The more humble and resigned we are to God, the

more prudent we are in our affairs to men, and peaceable in ourselves.

14. The proud and the covetous can never rest.

15. Be not ashamed to be, or to be esteemed, poor in this world: for he that hears God teaching him, will find that it is the best wisdom to withdraw all our affections from secular honour, and troublesome riches, and to place them upon eternal treasures; and by patience, by humility, by suffering scorn and contempt, and all the will of God, to get the true riches.

16. Be not proud of well-doing; for the judgment of God is far differing from the judgment of men.

17. Lay not thine heart open to every one, but with the wise and them that fear God. Converse not much with young people and strangers. Flatter not the rich, neither do thou willingly or lightly appear before great personages. Never be partaker with the persecutors.

18. It is easier, and safer, and more pleasant to live in obedience, than to be at our own disposing.

19. Always yield to others when there is cause; for that is no shame, but honour: but it is shame to stand stiff in a foolish or weak argument or resolution.

20. The talk of worldly affairs hindereth much, although recounted with a fair intention: we speak willingly, but seldom return to silence.

TUESDAY.

The Third Decad.

21. WATCH and pray, lest your time pass without profit or fruit. But devout discourses do greatly further our spiritual progress, if persons of one mind and spirit be gathered together in God.

22. We should enjoy more peace, if we did not busy ourselves with the words and deeds of other men, which appertain not to our charge.

23. He that esteems his progress in religion to consist in exterior observances, his devotion will quickly be at an end. But to free ourselves of passions, is to lay the ax at the root of the tree, and the true way of peace.

24. It is good that we sometimes be contradicted, and ill thought of, and that we always bear it well, even when we deserve to be well spoken of: perfect peace and security cannot be had in this world.

25. All the saints have profited by tribulations; and they that could not bear temptations, became reprobates, and fell from God.

26. Think not all is well within, when all is well without; or that thy being pleased is a sign that God is pleased: but suspect every thing that is prosperous, unless it promotes piety, and charity, and humility.

27. Do no evil, for no interest, and to please no man, for no friendship, and for no fear.

28. God regards not how much we do, but from how much it proceeds. He does much, that loves much.

29. Patiently suffer that from others, which thou canst not mend in them, until God please to do it for thee; and remember that thou mend thyself, since thou art so willing others should not offend in any thing.

30. Every man's virtue is best seen in adversity and temptation.

WEDNESDAY.

The Fourth Decad.

31. BEGIN every day to repent, not that thou shouldst at all defer it, or stand at the door, but because all that is past ought to seem little to thee; because it is so in itself: begin the next day with the same zeal and the same fear, and the same humility, as if thou hadst never begun before.

32. A little omission of any usual exercise of piety, cannot happen to thee without some loss and considerable detriment, even though it be upon a considerable cause.

33. Be not slow in common and usual acts of piety and devotion, and quick and prompt at singularities: but having first done what thou art bound to, proceed to counsels and perfections, and the extraordinaries of religion, as you see cause.

34. He that desires much to hear news, is never void of passions, and secular desires, and adherences to the world.

35. Complain not too much of hinderances of devotion: if thou let men alone, they will let you alone: and if you desire not to converse with them, let them know it, and they will not desire to converse with thee.

36. Draw not to thyself the affairs of others, neither involve thyself in the suits and parties of great personages.

37. Know that if any trouble happen to thee, it is what thou hast deserved, and, therefore, brought upon thyself. But if any comfort come to thee, it is a gift of God, and what thou didst not deserve. And remember, that oftentimes when thy body complains of trouble, it is not so much the greatness of trouble, as littleness of thy spirit, that makes thee to complain.

38. He that knows how to suffer any thing for God; that desires heartily the will of God may be done in him; that studies to please others rather than himself; to do the will of his superior, not his own; that chooses the least portion, and is not greedy for the biggest; that takes the lowest place, and does not murmur secretly: he is in the best condition and state of things.

39. Let no man despair of mercy or success, so long as he hath life and health.

40. Every man must pass through fire and water, before he can come to refreshment.

THURSDAY.

The Fifth Decad.

41. Soon may a man lose that by negligence, which hath, by much labour, and a long time, and a mighty grace, scarcely been obtained. And what shall become of us before night, who are weary so early in the morning? Woe be to that man who would be at rest, even when he hath scarcely a footstep of holiness appearing in his conversation!

42. So think, and so do, as if thou wert to die to-day, and at night to give an account of thy whole life.

43. Beg not a long life, but a good one: for length of days oftentimes prolongs the evil, and augments the guilt. It were well if that little time we live, we would live well.

44. Entertain the same opinions and thoughts of thy sin

and of thy present state, as thou wilt in the days of sorrow. Thou wilt then think thyself very miserable and very foolish, for neglecting one hour, and one day of thy salvation: think so now, and thou wilt be more provident of thy time and of thy talent. For there will a time come, when every careless man shall desire the respite of one hour for prayer and repentance, and I know not who will grant it. Happy is he that so lives, that in the day of death he rejoices, and is not amazed!

45. He that would die comfortably, may serve his ends by first procuring to himself a contempt of the world, a fervent desire of growing in grace, love of discipline, a laborious repentance, a prompt obedience, self-denial, and toleration of every cross accident for the love of Christ, and a tender charity.

46. While thou art well, thou mayest do much good, if thou wilt; but when thou art sick, neither thou nor I can tell what thou shalt be able to do. It is not very much, nor very good: few men mend with sickness, as there are but few who, by travel and a wandering life, become devout.

47. Be not troubled, nor faint in the labours of mortification, and the austerities of repentance: for in hell one hour is more intolerable than a hundred years in the house of repentance: and try: for if thou canst not endure God punishing thy follies gently, for a while, to amend thee, how wilt thou endure his vengeance for ever to undo thee?

48. In thy prayers wait for God, and think not every hearty prayer can procure every thing thou askest. These things which the saints did not obtain without many prayers, and much labour, and a shower of tears, and a long protracted watchfulness and industry, do thou expect also in its own time, and by its usual measures. Do thou valiantly, and hope confidently, and wait patiently, and thou shalt find thou wilt not be deceived.

49. Be careful thou dost not speak a lie in thy prayers, which, though not observed, is frequently practised by careless persons, especially in the forms of confession, affirming things which they have not thought, professing sorrow which is not, making a vow they mean not.

50. If thou meanest to be devout, and to enlarge thy religion, do it rather by increasing thy ordinary devotions,

than thy extraordinary. For if they be not regular, but come by chance, they will not last long. But if they be added to your ordinary offices, or made to be daily, thy spirit will, by use and custom, be made tender, and not willing to go less.

FRIDAY.

The Sixth Decad.

51. He is a truly charitable and good man, who, when he receives injuries, grieves rather for the malice of him that injures him, than for his own suffering; who willingly prays for him that wrongs him, and from his heart forgives all his faults; who stays not, but quickly asks pardon of others for his errors or mistakes; who sooner shows mercy than anger; who thinks better of others than himself; who offers violence to his appetite, and in all things endeavours to subdue the flesh to the spirit. This is an excellent abbreviature of the whole duty of a Christian.

52. No man can have felicity in two states of things; if he takes it in God here, in him he shall have it hereafter; for God will last for ever. But if he takes felicity in things of this world, where will his felicity be when this world is done? Either here alone, or hereafter, must be thy portion.

53. Avoid those things in thyself, which in others do most displease thee. And remember, that as thine eye observes others, so art thou observed by God, by angels, and by men.

54. He that puts his confidence in God only, is neither overjoyed in any great good thing of this life, nor sorrowful for a little thing. Let God be thy love and thy fear, and he also will be thy salvation and thy refuge.

55. Do not omit thy prayers for want of a good oratory or place to pray in,—nor thy duty, for want of temporal encouragements. For he that does both upon God's account, cares not how or what he suffers, so he suffer well, and be the friend of Christ; nor where nor when he prays, so he may do it frequently, fervently, and acceptably.

56. Very often remember and meditate upon the wounds and stripes, the shame and the pain, the death and the

burial, of our Lord Jesus; for nothing will more enable us to bear our cross patiently, injuries charitably, the labour of religion comfortably, and censuring words and detractions with meekness and quietness.

57. Esteem not thyself to have profited in religion, unless thou thinkest well of others, and meanly of thyself: therefore, never accuse any but thyself, and he that diligently watches himself, will be willing enough to be silent concerning others.

58. It is no great matter to live lovingly with good-natured, with humble, and meek persons: but he that can do so with the froward, with the wilful and the ignorant, with the peevish and perverse, he only hath true charity: always remembering, that our true solid peace, the peace of God, consists rather in complying with others, than in being complied with, in suffering and forbearing, rather than in contention and victory.

59. Simplicity in our intentions, and purity of affections, are the two wings of a soul, investing it with the robes and resemblances of a seraphim. Intend the honour of God principally and sincerely, and mingle not thy affections with any creature, but in just subordination to God, and to religion; and thou shalt have joy, if there be any such thing in this world. For there is no joy but in God, and no sorrow but in an evil conscience.

60. Take not much care what or who is for thee, or against thee. The judgment of none is to be regarded, if God's judgment be otherwise. Thou art neither better nor worse in thyself, for any account that is made of thee by any but by God alone: secure that to thee, and he will secure all the rest.

SATURDAY.

The Seventh Decad.

61. Blessed is he that understands what it is to love Jesus, and contends earnestly to be like him. Nothing else can satisfy or make us perfect. But be thou a bearer of his cross, as well as a lover of his kingdom. Suffer tribulation for him, or from him, with the same spirit thou receivest

consolation: follow him as well for the bitter cup of his passion, as for the loaves; and remember, that if it be a hard saying, "Take up my cross and follow me," it is a harder saying, "Go, ye cursed, into everlasting fire."

62. No man can always have the same spiritual pleasure in his prayers: for the greatest saints have sometimes suffered the banishment of the heart; sometimes are fervent, sometimes they feel a barrenness of devotion: for this spirit comes and goes. Rest, therefore, only in God, and in doing thy duty: and know, that if thou beest overjoyed to-day, this hour will pass away, and temptation and sadness will succeed.

63. In all afflictions, seek rather for patience than for comfort. If thou preservest that, this will return. Any man would serve God, if he felt pleasure in it always; but the virtuous does it, when his soul is full of heaviness, and regards not himself, but God, and hates that consolation that lessens his compunction; but loves any thing, whereby he is made more humble.

64. That which thou dost not understand when thou readest, thou shalt understand in the day of thy visitation: for there are many secrets of religion, which are not perceived till they be felt, and are not felt but in the day of a great calamity.

65. He that prays despairs not. But sad is the condition of him that cannot pray. Happy are they that can, and do, and love to do it.

66. He that will be blessed in his prayers, must make his prayers his rule. All our duty is there set down, because in all our duty we beg the divine assistance: and remember, that you are bound to do all those duties, for the doing of which you have prayed for the divine assistance.

67. Be doing actions of religion as often as thou canst, and thy worldly pleasures as seldom; that if thou beest surprised by sudden death, it may be odds but thou mayest be taken at thy prayers.

68. Watch, and resist the devil in all his temptations and snares: his chief designs are these; to hinder thy desire in good; to put thee by from any spiritual employment, from prayers especially, from the meditation of the passion, from the remembrance of thy sins, from humble confession

of them, from speedy repentance, from the custody of thy senses and of thy heart, from firm purposes of growing in grace, from reading good books, and frequent receiving the holy sacrament. It is all one to him, if he deceives thee by a lie or by truth; whether he amaze or trouble thee, by love of the present or fear of the future: watch him but in these things, and there will be no part left unarmed, in which he can wound thee.

69. Remember how the proud have fallen, and they who have presumed upon their own strength, have been disgraced; and that the boldest and greatest talkers in the days of peace, have been the most dejected and pusillanimous in the day of temptation.

70. No man ought to think he hath found peace, when nothing troubles him; or that God loves him, because he hath no enemy; nor that all is well, because every thing is according to his mind; nor that he is a holy person, because he prays with great sweetness and comfort: but he is at peace who is reconciled to God; and God loves him when he hath overcome himself; and all is well when nothing pleases him but God, being thankful in the midst of his afflictions; and he is holy, who, when he hath lost his comfort, loses nothing of his duty, but is still the same, when God changes his face towards him.

POSTULANDA;

OR,

THINGS TO BE PRAYED FOR.

Jubet Deus ut petas, et si non petis displicet, et non negabit quod petis: et tu non petes?— *S. August.*

A Form of Prayer, by way of Paraphrase expounding the Lord's Prayer.

Our Father.

MERCIFUL and gracious; thou gavest me being, raisedst me from nothing, to be an excellent creation, efforming me after thy own image, tenderly feeding me, and conducting and strengthening me all my days: thou art our Father by a more excellent mercy, adopting us in a new birth, to become partakers of the inheritance of Jesus; thou hast given us the portion and the food of sons; O make us to do the duty of sons, that we may never lose our title to so glorious an inheritance.

Let this excellent name and title, by which thou hast vouchsafed to relate to us, be our glory and our confidence, our defence and guard, our ornament and strength, our dignity, and the endearment of obedience, the principle of a holy fear to thee, our Father,—and of love to thee and to our brethren, partakers of the same hope and dignity.

Unite every member of the church to thee in holy bands; let there be no more names of division, nor titles and ensigns of error and partiality; let not us, who are brethren, contend, but in giving honour to each other, and glory to thee, contending earnestly for the faith, but not to the breach of charity, nor the denying each other's hope: but grant, that we may all join in the promotion of the honour of thee our

Father, in celebrating the name, and spreading the family, and propagating the laws and institutions, the promises and dignities of our elder brother; that, despising the transitory entertainments of this world, we may labour for, and long after, the inheritance to which thou hast given us title, by adopting us into the dignity of sons. For ever let thy Spirit witness to our spirit, that we are thy children, and enable us to cry Abba, Father.

Which art in heaven.

Heaven is thy throne, the earth is thy footstool: from thy throne thou beholdest all the dwellers upon earth, and triest out the hearts of men, and nothing is hid from thy sight. And as thy knowledge is infinite, so is thy power, uncircumscribed as the utmost orb of heaven, and thou sittest in thy own essential happiness and tranquillity, immoveable and eternal. That is our country, and thither thy servants are travelling; there is our Father, and that is our inheritance; there our hearts are, for there our treasure is laid up till the day of recompense.

Hallowed be thy name.

Thy name, O God, is glorious, and in thy name is our hope and confidence: according to thy name, so is thy praise unto the world's end. They that love thy name, shall be joyful in thee; for thy name which thou madest to be proclaimed unto thy people, is, "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin; and that will by no means clear the guilty." In this glorious name, we worship thee, O Lord; and all they that know thy name, will put their trust in thee. The desire of our soul is to thy name, and to the remembrance of thee. Thou art worthy, O Lord, of honour, and praise, and glory, for ever and ever: we confess thy glories, we rejoice in thy mercies; we hope in thy name, and thy saints like it well: for thy name is praised unto the ends of the world; it is believed by faith, relied upon by a holy hope, and loved by a great charity: all thy church celebrates thee with praises, and offers to thy name the sacrifice of prayer and thanksgiving.

Thou, O God, didst frame our nature by thy own image, and now thou hast imprinted thy name upon us; we are thy servants, the relatives and domestics of thy family, and thou hast honoured us with the gracious appellative of Christians. O let us never dishonour so excellent a title, nor, by unworthy usages, profane thy holy name, but for ever glorify it. Let our life be answerable to our dignity; that our body may be chaste, our thoughts clean, our words gracious, our manners holy, and our life useful and innocent, that men, seeing our good works, may glorify thee our Father which art in heaven.

Thy kingdom come.

Thou reignest in heaven and earth: O do thou rule also in our hearts; advance the interest of religion; let thy Gospel be placed in all the regions of the earth; and let all nations come and worship thee, laying their proud wills at thy feet, submitting their understandings to the obedience of Jesus, conforming their affections to thy holy laws. Let thy kingdom be set up gloriously over us; and do thou reign in our spirits, by thy Spirit of Grace; subdue every lust and inordinate appetite; trample upon our pride, mortify all rebellion within us, and let all thine and our enemies be brought into captivity, that sin may never reign in our mortal bodies; but that Christ may reign in our understanding by faith,—in the will, by charity,—in the passions, by mortification,—in all the members, by a right and chaste use of them. And when thy kingdom that is within us hath flourished, and is advanced to that height whither thou hast designed it, grant thy kingdom of glory may speedily succeed; and we thy servants be admitted to the peace and purity, the holiness and glories of that state, where thou reignest alone, and art all in all.

Thy will be done in Earth, as it is in Heaven.

Thy will, O God, is the measure of holiness and peace; thy providence the great disposer of all things, tying all events together, in order to thy glory and the good of thy servants, by a wonderful mysterious chain of wisdom. Let thy will also be the measure of our desires: for we know, that whatsoever thou sayest is true, and whatsoever thou

doest is good: grant we may submit our wills to thine, being patient of evils which thou inflictest, lovers of the good which thou commandest, haters of all evil which thou forbiddest, pleased with all the accidents thou sendest; that though our nature is weaker than angels, yet our obedience may be as humble, our conformity to thy will may arise up to the degrees of unity, and theirs cannot be more; that as they in heaven, so we in earth may obey thy will promptly, cheerfully, zealously, and with all our faculties; and grant, that as they there, so all the world here may serve thee with peace and concord, purity and love unfeigned, with one heart and one voice glorifying thee our heavenly Father.

Grant that we may quit all our own affections, and suspect our reasonings, and go out of ourselves, and all our own confidences; that thou being to us all things, disposing all events, and guiding all our actions, and directing our intentions, and overruling all things in us and about us, we may be servants of the Divine will for ever.

Give us, this day, our daily bread.

Thou, O God, which takest care of our souls, do not despise our bodies, which thou hast made and sanctified, and designed to be glorious. But now we are exposed to hunger and thirst, nakedness, and weariness, want, and inconvenience, 'Give unto us neither poverty nor riches, but feed us with food convenient for us,' and clothe us with fitting provisions, according to that state and condition where thou hast placed thy servants; that we may not be tempted with want, nor made contemptible by beggary, nor wanton or proud by riches, nor in love with any thing in this world; but that we may use it as strangers and pilgrims, as the relief of our needs, the support of our infirmities, and the oil of our lamps, feeding us till we are quite spent in thy service. Lord, take from thy servants sad carefulness, and all distrust, and give us only such a proportion of temporal things, as may enable us with comfort to do our duty.

Forgive us our trespasses, as we forgive them that trespass against us.

O dear God, unless thou art pleased to pardon us, in vain

is it that we should live here: and what good will our life do us? O look upon us with much mercy, for we have sinned grievously against thee. Pardon the adherent imperfections of our life, the weaknesses of our duty, the carelessness of our spirit, our affected ignorance, our indiligence, our rashness and want of observation, our malice and presumptions. Turn thine eyes from our impurities, and behold the brightness and purest innocence of the holy Jesus; and under his cover we plead our cause, not that thou shouldest judge our sins, but give us pardon, and blot out all our iniquities, that we may never enter into the horrible regions where there are torments without ceasing, a prison without ransom, reproaches without comfort, anguish without patience, darkness without light, 'a worm that never dies, and the fire that never goeth out.'

But be pleased also to give us great charity, that we may truly forgive all that trouble or injure us, that by that character thou may discern us to be thy sons and servants, disciples of the Holy Jesus, lest our 'prayer be turned into sin,' and thy grace be recalled, and thou enter into a final anger against thy servants.

Lead us not into temptation.

Gracious Father, we are weak and ignorant, our affections betray us, and make us willing to die, 'our adversary the devil goeth up and down, seeking whom he may devour;' he is busy and crafty, malicious and powerful, watchful and envious; and we tempt ourselves, running out to mischief, delighting in the approaches of sin, and love to have necessities put upon us, that sin may be unavoidable. Pity us in the midst of these disorders; and give us spiritual strength, holy resolutions, a watchful spirit, the whole armour of God, and thy protection, the guard of angels, and the conduct of thy Holy Spirit to be our security in the day of danger. Give us thy grace to fly from all occasions to sin, that we may never tempt ourselves, nor delight to be tempted; and let thy blessed providence so order the accidents of our lives, that we may not dwell near an enemy; and when thou shalt try us, and suffer us to enter into combat, let us always be on thy side, and fight valiantly, resist the devil, and endure

patiently, and persevere constantly unto the end, that thou mayest crown thy own work in us.

But deliver us from evil.

From sin and shame, from the malice and fraud of the devil, and from the falseness and greediness of men, from all thy wrath, and from all our impurities, good Lord, deliver thy servants.

Do not reserve any thing of thy wrath in store for us; but let our sins be pardoned so fully, that thou mayest not punish our inventions. And yet, if thou wilt not be entreated, but that it be necessary that we suffer, thy will be done; smite us here with a father's rod, that thou mayest spare us hereafter: let the sad accidents of our life be for good to us, not for evil; for our amendment, not to exasperate or weary us, not to harden or confound us: and what evil soever it be that shall happen, let us not sin against thee. For ever deliver us from that evil, and for ever deliver us from the power of the evil one, the great enemy of mankind, and never let our portion be in that region of darkness, in that everlasting burning, which thou hast 'prepared for the devil and his angels' for ever.

For thine is the kingdom, the power and the glory, for ever and ever. Amen.

So shall we thy servants advance the mightiness of thy kingdom, the power of thy majesty, and the glory of thy mercy, from generation to generation, for ever. Amen.

LITANIES

FOR ALL THINGS AND PERSONS.

O God the Father of mercies, the Father of our Lord Jesus Christ, have mercy upon thy servants, and hear the prayers of us miserable sinners.

O blessed Jesus, the fountain of peace and pardon, our wisdom and our righteousness, our sanctification, and re-

demption, have mercy upon thy servants, refuse not to hear the prayers of us miserable, sorrowful, and returning sinners.

O holy and divinest Spirit of the Father, help our infirmities: for, of ourselves, we know not what to ask, nor how to pray, but do thou assist and be present in the desires of us miserable sinners.

I.

For Pardon of Sins.

Remember not, Lord, the follies of our childhood, nor the lusts of our youth, the wildness of our head, nor the wanderings of our heart, the infinite sins of our tongue, and the inexcusable errors of the days of vanity.

Lord, have mercy upon us, poor miserable sinners.

Remember not, O Lord, the growing iniquities of our elder age, the pride of our spirit, the abuse of our members, the greediness of our appetite, the inconstancy of our purposes, the peevishness and violence of all our passions and affections.

Lord, have mercy, &c.

Remember not, O Lord, how we have been full of envy and malice, anger, and revenge, fierce and earnest in the purchases and vanities of the world, and lazy and dull, slow, and soon weary in the things of God and of religion.

Lord, have mercy, &c.

Remember not, O Lord, our uncharitable behaviour towards those with whom we have conversed, our jealousies and suspicions, our evil surmisings and evil reportings, the breach of our promises to men, and the breach of all our holy vows made to thee our God.

Lord, have mercy, &q.

Remember not, O Lord, how often we have omitted the several parts and actions of our duty; for our sins of omission are infinite, and we have not sought after the righteousness of God, but have rested in carelessness and forgetfulness, in a false peace and a silent conscience.

Lord, have mercy, &c.

O most gracious Lord, enter not into judgment with thy servants, lest we be consumed in thy wrath, and just displeasure: from which

Good Lord, deliver us, and preserve thy servants for ever.

II.

For Deliverance from Evils.

From gross ignorance and stupid negligence, from a wandering head, and a trifling spirit, from the violence and rule of passion, from a servile will, and a commanding lust, from all intemperance, inordination, and irregularity whatsoever:

Good Lord, deliver and preserve thy servants for ever.

From a covetous mind and greedy desires, from lustful thoughts, and a wanton eye, from rebellious members, and the pride and vanity of spirit; from false opinions and ignorant confidences:

Good Lord, deliver, &c.

From improvidence and prodigality, from envy and the spirit of slander, from idleness and sensuality, from presumption and despair, from sinful actions and all vicious habits:

Good Lord, deliver, &c.

From fierceness of rage, and hastiness of spirit, from clamorous and reproachful language, from peevish anger and inhuman malice, from the spirit of contention, and hasty and indiscreet zeal:

Good Lord, deliver, &c.

From a schismatical and heretical spirit, from tyranny and tumults, from sedition and factions, from envying the grace of God in our brother, from impenitence and hardness of heart, from obstinacy and apostasy, from delighting in sin, and hating God and good men:

Good Lord, deliver, &c.

From fornication and adultery, from unnatural desires and unnatural hatreds, from gluttony and drunkenness, from loving and believing lies, and taking pleasure in the remembrances of evil things, from delighting in our neighbour's misery, and procuring it,—from upbraiding others, and hating reproof of ourselves:

Good Lord, deliver, &c.

From impudence and shame, from contempt and scorn, from oppression and cruelty, from a pitiless and unrelenting spirit, from a churlish behaviour, and undecent usages of ourselves or others:

Good Lord, deliver, &c.

From famine and pestilence, from noisome and infectious diseases, from sharp and intolerable pains, from impatience and tediousness of spirit, from a state of temptation, and hardened spirits:

Good Lord, deliver, &c.

From banishments and prison, from widowhood and want, from violence of pains and passions, from tempests and earthquakes, from the rage of fire and water, from rebellion and treason, from fretfulness and inordinate cares, from murmuring against God, and disobedience to the divine commandment:

Good Lord, deliver, &c.

From delaying our repentance, and persevering in sin, from false principles and prejudices, from unthankfulness and irreligion, from seducing others, and being abused ourselves, from the malice and craftiness of the devil, and the deceit and lyings of the world:

Good Lord, deliver, &c.

From wounds and murder, from precipices and falls, from fracture of bones, and dislocation of joints, from dismembering our bodies, and all infatuation of our souls, from folly and madness, from uncertainty of mind and state, and from a certainty of sinning:

Good Lord, deliver, &c.

From thunder and lightning, from phantasms, spectres, and illusions of the night, from sudden and great changes, from the snares of wealth, and the contempt of beggary and extreme poverty, from being made an example and a warning to others by suffering sad judgments ourselves:

Good Lord, deliver, &c.

From condemning others, and justifying ourselves, from mispending our time and abusing thy grace, from calling good evil, and evil good, from consenting to folly, and tempting others:

Good Lord, deliver, &c.

From excess in speaking and peevish silence, from looser laughing and immoderate weeping, from giving evil example to others, or following any ourselves, from giving or receiving scandal, from the horrible sentence of endless death and damnation:

Good Lord, deliver, &c.

From cursing and swearing, from uncharitable chiding, and easiness to believe evil, from the evil spirit that walketh at noon, and the arrow that flieth in darkness,—from the angel of wrath, and perishing in popular diseases:

Good Lord, deliver, &c.

From the want of a spiritual guide, from a famine of the word and sacraments, from hurtful persecution, and from taking part with persecutors:

Good Lord, deliver, &c.

From drowning or being burnt alive, from sleepless nights and contentious days, from a melancholy and a confused spirit, from violent fears and the loss of reason, from a vicious life, and a sudden and unprovided death:

Good Lord, deliver, &c.

From relying upon vain fancies and false foundations, from an evil and an amazed conscience, from sinning near the end of our life, and from despairing in the day of our death:

Good Lord, deliver, &c.

From hypocrisy and wilfulness, from self-love and vain ambition, from curiosity and carelessness, from being tempted in the days of our weakness, from the prevailing of the flesh, and grieving the Spirit, from all thy wrath, and from all our sins:

Good Lord, deliver, &c.

III.

For Gifts and Graces.

Hear our prayer, O Lord, and consider our desire; hearken unto us for thy truth and righteousness' sake: O hide not thy face from us, neither cast away thy servants in displeasure.

Give unto us the spirit of prayer, frequent and fervent, holy and persevering, an unreprovable faith, a just and an humble hope, and a never-failing charity.

Hear our prayers, O Lord, and consider our desire.

Give unto us true humility, a meek and a quiet spirit, a loving and a friendly, a holy and a useful conversation, bearing the burdens of our neighbours, denying ourselves,

and studying to benefit others, and to please thee in all things.

Hear our prayers, &c.

Give us a prudent and a sober, a just and a sincere, a temperate and a religious spirit; a great contempt of the world, a love of holy things, and a longing after heaven, and the instruments and paths that lead thither.

Hear our prayers, &c.

Grant us to be thankful to our benefactors, righteous in performing promises, loving to our relatives, careful of our charges, to be gentle and easy to be entreated, slow to anger, and fully instructed and readily prepared for every good work.

Hear our prayers, &c.

Give us a peaceable spirit, and a peaceable life, free from debt and deadly sin, grace to abstain from all appearances of evil, and to do nothing but what is of good report, to confess Christ and his holy religion, by a holy and obedient life,—and a mind ready to die for him when he shall call us and assist us.

Hear our prayers, &c.

Give to thy servants a watchful and an observing spirit, diligent in doing our duty, inflexible to evil, obedient to thy word, inquisitive after thy will,—pure and holy thoughts, strong and religious purposes, and thy grace to perform faithfully what we have promised in the day of our duty, or in the day of our calamity.

Hear our prayers, &c.

O teach us to despise all vanity, to fight the battles of the Lord manfully against the flesh, the world, and the devil, to spend our time religiously and usefully, to speak gracious words, to walk always as in thy presence, to preserve our souls and bodies in holiness, fit for the habitation of the Holy Spirit of God.

Hear our prayers, &c.

Give us a holy and a perfect repentance, a well instructed understanding, regular affections, a constant and a wise heart, a good name, a fear of thy majesty, and a love of all thy glories above all the things in the world for ever.

Hear our prayers, &c.

Give us a healthful body and a clear understanding, the love of our neighbours, and the peace of the church, the

public use and comfort of thy holy word and sacraments, a great love to all Christians, and obedience to our superiors, ecclesiastical and civil, all the days of our life.

Hear our prayers, &c.

Give us spiritual wisdom, that we may discern what is pleasing to thee, and follow what belongs unto our peace; and let the knowledge and love of God, and of Jesus Christ our Lord, be our guide and our portion all our days.

Hear our prayers, &c.

Give unto us holy dispositions, and an active industry in thy service, to redeem the time mispent in vanity; for thy pity sake take not vengeance of us for our sins, but sanctify our souls and bodies in this life, and glorify them hereafter.

Hear our prayers, &c.

Our Father, &c.

IV.

TO BE ADDED TO THE FORMER LITANIES, ACCORDING AS OUR DEVOTIONS AND TIME WILL SUFFER.

For all States of Men and Women, especially in the Christian Church.

O BLESSED God, in mercy remember thine inheritance, and forget not the congregation of the poor for ever; pity poor mankind, whose portion is misery and folly, shame and death: but thou art our Redeemer, and the lifter up of our head, and under the shadow of thy wings shall be our help, until this tyranny be overpast.

Have mercy upon us, O God, and hide not thyself from our petition.

Preserve, O God, the catholic church in holiness and truth, in unity and peace, free from persecution, or glorious under it, that she may for ever advance the honour of her Lord Jesus, for ever represent his sacrifice, and glorify his person, and advance his religion, and be accepted of thee in her blessed Lord, that being filled with his Spirit, she may partake of his glory.

Have mercy upon us, &c.

Give the spirit of government and holiness to all Christian kings, princes, and governors; grant that their people may

obey them, and they may obey thee, and live in honesty and peace, justice, and holy religion; being nursing fathers to the church, advocates for the oppressed, patrons for the widows, and a sanctuary for the miserable and the fatherless, that they may reign with thee for ever in the kingdom of the Lord Jesus.

Have mercy upon us, &c.

Give to thy servants the bishops, and all the clergy, the spirit of holiness and courage, of patience and humility, of prudence and diligence, to preach and declare thy will by a holy life, and wise discourses, that they may minister to the good of souls, and find a glorious reward in the day of the Lord Jesus.

Have mercy upon us, &c.

Give to our relatives [our wives and children, our friends and benefactors, our charges, our family, &c.] pardon and support, comfort in all their sorrows, strength in all their temptations, the guard of angels to preserve them from evil, and the conduct of thy Holy Spirit to lead them into all good; that they, doing their duty, may feel thy mercies here, and partake of thy glories hereafter.

Have mercy upon us, &c.

Give to all Christian kingdoms and commonwealths peace and plenty, health and holy religion; to all families of religion, and nurseries of piety, zeal and holiness, prudence and unity, peace and contentedness; to all schools of learning, quietness, and industry, freedom from wars and violence, factions and envy.

Have mercy upon us, &c.

Give to all married pairs faith and love, charitable and wise compliances, sweetness of society, and innocence of conversation; to all virgins and widows, great love of religion, a sober and a contented spirit, an unwearied attendance to devotion, and the offices of holiness; protection to the fatherless, comfort to the disconsolate, patience and submission, health and spiritual advantages to the sick; that they may feel thy comforts for the days wherein they have suffered adversity.

Have mercy upon us, &c.

Be thou a star and a guide to them that travel by land or sea, the confidence and comfort of them that are in storms

and shipwrecks, the strength of them that toil in the mines, and row in the galleys, an instructor to the ignorant; to them that are condemned to die, be thou a guide unto death; give cheerfulness to every sad heart, spiritual strength, and proportionable comfort, to them that are afflicted by evil spirits; pity the lunatics; give life and salvation to all to whom thou hast given no understanding; accept the stupid and the fools to mercy, give liberty to prisoners, redemption to captives, maintenance to the poor, patronage and defence to the oppressed; and put a period to the iniquity and to the miseries of all mankind.

Have mercy upon us, &c.

Give unto our enemies grace and pardon, charity to us, and love to thee; take away all anger from them, and all mistakes from us, all misinterpretations and jealousies; bring all sinners to repentance and holiness, and to all thy saints and servants give an increasing love, and a persevering duty; bring all Turks, Jews, and infidels, to the knowledge and confession of the Lord Jesus, and a participation of all the promises of the Gospel, all the benefits of his passion; to all heretics give humility and ingenuity, repentance of their errors, and grace and power to make amends to the church and truth, and a public acknowledgment of a holy faith, to the glory of the Lord Jesus.

Have mercy upon us, &c.

Give to all merchants faithfulness and truth; to the labouring husbandman health, and fair seasons of the year, and reward his toil with the dew of heaven, and the blessings of the earth; to all artizans give diligence in their callings, and a blessing on their labours, and on their families; to old men, piety and perfect repentance, a liberal heart, and an open hand, great religion, and desires after heaven; to young men give sobriety and chastity, health and usefulness, an early piety, and a persevering duty; to all families, visited with the rod of God, give consolation, and a holy use of the affliction, and a speedy deliverance; to us all pardon and holiness, and life eternal, through Jesus Christ. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the communication of the Holy Spirit, be with us all for ever. Amen.

A short Prayer to be said every Morning.

O ALMIGHTY God, Father of our Lord Jesus Christ, the God of mercy and comfort, — with reverence and fear, with humble confidence and strong desires, I approach to the throne of grace, begging of thee mercy and protection, pardon and salvation. O my God, I am a sinner, but sorrowful and repenting: thou art justly offended at me, but yet thou art my Lord and my Father, merciful and gracious. Be pleased to blot all my sins out of thy remembrance, and heal my soul, that I may never any more sin against thee. Lord, open my eyes that I may see my own infirmities, and watch against them; and my own follies, that I may amend them: and be pleased to give me perfect understanding in the way of godliness, that I may walk in it all the days of my pilgrimage. Give me a spirit diligent in the works of my calling, cheerful and zealous in religion, fervent and frequent in my prayers, charitable and useful in my conversation; give me a healthful and a chaste body, a pure and a holy soul, a sanctified and an humble spirit; and let my body and soul and spirit be preserved unblameable to the coming of the Lord Jesus. Amen.

II.

Blessed be thy name, O God, and blessed be thy mercies, who hast preserved me this night from sin and sorrow, from sad chances, and a violent death, from the malice of the devil, and the evil effects of my own corrupted nature and infirmity. The outgoings of the morning and evening shall praise thee, and thy servants shall rejoice in giving thee praise for the operation of thy hands. Let thy providence and care watch over me this day, and all my whole life, that I may never be against thee by idleness or folly, by evil company or private sins, by word or deed, by thought or desire; and let the employment of my day leave no sorrow, or the remembrance of an evil conscience at night; but let it be holy and profitable, blessed, and always innocent; that when the days of my short abode are done, and the shadow is departed, I may die in thy fear and favour, and rest in a holy hope, and at last return to the joys of a blessed resur-

rection, through Jesus Christ: in whose name, and in whose words, in behalf of myself, and all my friends, and all thy servants, I humbly and heartily pray, Our Father, &c.

A Prayer for the Evening.

ETERNAL God, Almighty Father of men and angels, by whose care and providence I am preserved and blessed, comforted and assisted, I humbly beg of thee to pardon the sins and follies of this day, the weaknesses of my services, and the strength of my passions, the rashness of my words, and the vanity and evil of my actions. O just and dear God, how long shall I confess my sins, and pray against them, and yet fall under them! O let it be so no more; let me never return to the follies of which I am ashamed, which bring sorrow, and death, and thy displeasure, worse than death. Give me a command over my evil inclinations, and a perfect hatred of sin, and a love to thee above all the desires of this world. Be pleased to bless and preserve me, this night, from all sin, and all violence of chance, and the malice of the spirits of darkness: watch over me in my sleep; and, whether I sleep or wake, let me be thy servant. Be thou first and last in all my thoughts, and the guide and continual assistance of all my actions. Preserve my body, pardon the sin of my soul, and sanctify my spirit; let me always live holily, and justly, and soberly; and, when I die, receive my soul into thy hands, O holy and ever-blessed Jesus; — that I may lie in thy bosom, and long for thy coming, and hear thy blessed sentence at doomsday, and behold thy face, and live in thy kingdom, singing praises to God for ever and ever. Amen.

Our Father, &c.

FOR SUNDAY.

A Prayer against Pride.

I.

O ETERNAL God, merciful, and glorious, thou art exalted far above all heavens; thy throne, O God, is glory, and thy sceptre is righteousness, thy will is holiness, and thy wisdom

the great foundation of empire and government: I adore thy majesty, and rejoice in thy mercy, and revere thy power, and confess all glory, and dignity, and honour, to be thine alone, and theirs to whom thou shalt impart any ray of thy majesty, or reflection of thy honour: but as for me, I am a worm and no man, vile dust and ashes, the son of corruption, and the heir of rottenness, seized upon by folly, a lump of ignorance and sin, and shame and death.—What art thou, O Lord? the great God of heaven and earth, the fountain of holiness, and perfection infinite.—But what am I? so ignorant, that I know not what; so poor, that I have nothing of my own; so miserable, that I am the heir of sorrow and death; and so sinful, that I am encompassed with shame and grief.

II.

And yet, O my God, I am proud: proud of my shame, glorying in my sin, boasting my infirmities; for this is all that I have of my own,—save only that I have multiplied my miseries by vile actions, every day dishonouring the work of thy hands: my understanding is too confident, my affections rebellious, my will refractory and disobedient; and yet I know thou resistest the proud, and didst cast the morning stars, the angels, from heaven into chains of darkness, when they grew giddy and proud, walking upon the battlements of heaven, beholding the glorious regions that were above them.

III.

Thou, O God, who givest grace to the humble, do something also for the proud man; make me humble and obedient. Take from me the spirit of pride and haughtiness, ambition and self-flattery, confidence and gaiety: teach me to think well, and to expound all things fairly of my brother, to love his worthiness, to delight in his praises, to excuse his errors,—to give thee thanks for his graces,—to rejoice in all the good that he receives,—and ever to believe and speak better things of him than of myself.

IV.

O teach me to love to be concealed, and little esteemed; let me be truly humbled, and heartily ashamed of my sin and folly; teach me to bear reproaches evenly, for I have

deserved them; to refuse all honours done unto me, because I have not deserved them; to return all to thee, for it is thine alone; to suffer reproof thankfully, to amend all my faults speedily; and do thou invest my soul with the humble robe of my meek Master and Saviour Jesus; and, when I have humbly, patiently, charitably, and diligently served thee,—change this robe into the shining garment of immortality, my confusion into glory, my folly to perfect knowledge, my weaknesses and dishonours to the strength and beauties of the sons of God.

V.

In the mean time use what means thou pleasest, to conform me to the image of thy holy Son; that I may be gentle to others, and severe to myself: that I may sit down in the lowest place; striving to go before my brother in nothing, but in doing him and thee honour; staying for my glory, till thou shalt please, in the day of recompenses, to reflect light from thy face, and admit me to behold thy glories. Grant this for Jesus Christ's sake, who humbled himself to the death and shame of the cross, and is now exalted unto glory: unto him, with thee, O Father, be glory and praise for ever and ever. Amen.

FOR MONDAY.

A Prayer against Covetousness.

I.

O ALMIGHTY God, eternal treasure of all good things, thou fillest all things with plenteousness; 'thou clothest the lilies of the field, and feedest the young ravens that call upon thee:' thou art all-sufficient in thyself, and all-sufficient to us; let thy providence be my storehouse, thy dispensation of temporal things the limit of my labour, my own necessity the measure of my desire: but never let my desires of this world be greedy, nor my labour immoderate, nor my care vexatious and distracting, but prudent, moderate, holy, subordinate to thy will, the measure thou hast appointed for me.

II.

Teach me, O God, to despise the world, to labour for the

true riches, to 'seek the kingdom of heaven and its righteousness,' to be content with what thou providest, to be in this world like a stranger with affections set upon heaven, labouring for, and longing after the possessions of thy kingdom; but never suffer my affections to dwell below, but give me a heart compassionate to the poor, liberal to the needy, open and free in all my communications, without base ends, or greedy designs, or unworthy arts of gain; but let my strife be to gain thy favour, to obtain the blessedness of doing good to others, and giving to them that want, and the blessedness of receiving from thee pardon and support, grace and holiness, perseverance, and glory, through Jesus Christ our Lord.

FOR TUESDAY.

A Prayer against Lust.

I.

O ETERNAL purity, thou art brighter than the sun, purer than the angels, and the heavens are not clean in thy sight; with mercy behold thy servant apt to be tempted with every object, and to be overcome by every enemy. I cannot, O God, stand in the day of battle and danger, unless thou coverest me with thy shield, and hidest me under thy wings. The fiery darts of the devil are ready to consume me, unless the dew of thy grace for ever descend upon me. Thou didst make me after thy image: be pleased to preserve me so, pure and spotless, chaste and clean; that my body may be a holy temple, and my soul a sanctuary to entertain thy divinest Spirit, the Spirit of love and holiness, the Prince of purities.

II.

Reprove in me the spirit of fornication and uncleanness, and fill my soul with holy fires, that no strange fire may come into the temple of my body, where thou hast chosen to dwell. O cast out all those unclean spirits, which have unhallowed the place, where thy holy feet have trod: pardon all my hurtful thoughts, all my impurities; that I, who am a member of Christ, may not become the member of a harlot,

nor the slave of the devil, nor a servant of lust and unworthy desires: but do thou purify my love, and let me 'seek the things that are above,' 'hating the garments spotted with the flesh;' never any more 'grieving thy holy Spirit' by filthy inclinations, with impure and fantastic thoughts: but let my thoughts be holy, my soul pure, my body chaste and healthful, my spirit severe, devout, and religious, every day more and more; that, at the day of our appearing, I may be presented to God washed and cleansed, pure and spotless by the blood of the holy Lamb, through Jesus Christ our Lord. Amen.

FOR WEDNESDAY.

A Prayer against Gluttony and Drunkenness.

I.

O ALMIGHTY Father of men and angels, who hast, of thy great bounty, provided plentifully for all mankind to support his state, to relieve his necessities, to refresh his sorrows, to recreate his labour; that he may praise thee, and rejoice in thy mercies and bounty: be thou gracious unto thy servant yet more, and suffer me not, by my folly, to change thy bounty into sin, thy grace into wantonness. Give me the spirit of temperance and sobriety, that I may use thy creatures in the same measures, and to the same purposes which thou hast designed, so as may best enable me to serve thee, but 'not to make provision for the flesh, to fulfil the lusts thereof:' let me not, as Esau, prefer meat before a blessing; but subdue my appetite, subjecting it to reason and the grace of God, being content with what is moderate and useful, and easy to be obtained; taking it in due time, receiving it thankfully, making it to minister to my body, that my body may be a good instrument of the soul, and the soul a servant of thy Divine Majesty for ever and ever.

II.

Pardon, O God, in whatsoever I have offended thee by meat, and drink, and pleasures; and never let my body any more be oppressed with loads of sloth and delicacies, or my

soul drowned in seas of wine or strong drink; but let my appetites be changed into spiritual desires, that I may hunger after the food of angels, and thirst for the wine of elect souls, and account it 'meat, and drink, and pleasure to do thy will,' O God. Lord, let me eat and drink so, that my food may not become a temptation, or a sin, or a disease; but grant, that, with so much caution and prudence, I may watch over my appetite; that I may, in the strength of thy mercies, and refreshments, in the light of thy countenance, and in the paths of thy commandments, walk before thee, all the days of my life, acceptable to thee in Jesus Christ, ever advancing his honour, and being filled with his Spirit, that I may, at last, partake of his glory; through the same Jesus Christ our Lord. Amen.

FOR THURSDAY.

A Prayer against Envy.

I.

O MOST gracious Father, thou spring of an eternal charity, who hast so loved mankind, that thou didst open thy bosom, and send thy holy Son to convey thy mercies to us; and thou didst create angels and men, that thou mightest have objects, to whom thou mightest communicate thy goodness: give me grace to follow so glorious a precedent, that I may never envy the prosperity of any one, but rejoice to honour him whom thou honourest, to love him whom thou lovest, to commend the virtuous, to discern the precious from the vile, giving honour to whom honour belongs, that I may go to heaven in the noblest way of rejoicing in the good of others.

II.

O dear God, never suffer the devil to rub his vilest leprosy of envy upon me; never let me have the affections of the desperate and damned; let it not be ill with me, when it is well with others, but let thy Holy Spirit so overrule me for ever, that I may pity the afflicted and be compassionate, and have a fellow-feeling of my brother's sorrows, and that I may, as much as I can, promote his good, and give thee

thanks for it, and rejoice with them that do rejoice; never censuring his actions cursedly, nor detracting from his praises spitefully, nor upbraiding his infelicities maliciously, but pleased in all things which thou doest or givest; that I may then triumph in spirit, when thy kingdom is advanced, when thy spirit rules, when thy church is profited, when thy saints rejoice, when the devil's interest is destroyed; truly loving thee, and truly loving my brother; that we may all together join in the holy communion of saints, both here and hereafter, in the measures of grace and glory; through Jesus Christ our Lord. Amen.

FOR FRIDAY.

A Prayer against Wrath and inordinate Anger.

I.

O ALMIGHTY Judge of men and angels, whose anger is always the minister of justice, slow, but severe, not lightly arising, but falling heavily when it comes: give to thy servant a meek and a gentle spirit, that I also may be slow to anger, and easy to mercy and forgiveness. Give me a wise and a constant heart, that I may not be moved with every trifling mistake, and inconsiderable accident, in the conversation and intercourse of others; never be moved to an intemperate anger for any injury, that is done or offered; let my anger ever be upon a just cause, measured with moderation and reason, expressed with charity and prudence, lasting but till it hath done some good, either upon myself or others.

II.

Lord, let me be ever courteous, and easy to be entreated; never let me fall into a peevish or contentious spirit, but follow peace with all men, offering forgiveness, inviting them by courtesies, ready to confess my own errors, apt to make amends, and desirous to be reconciled. Let no sickness, or cross accident, no employment or weariness, make me angry or ungentle, and discontent, or unthankful, or uneasy to them that minister to me; but, in all things, make me like unto the holy Jesus. Give me the spirit of a Christian,

charitable, humble, merciful and meek, useful and liberal, complying with every chance; angry at nothing but my own sins, and grieving for the sins of others; that while my passion obeys my reason, and my reason is religious, and my religion is pure and undefiled, managed with humility, and adorned with charity, I may escape thy anger which I have deserved,—and may dwell in thy love, and be thy son and servant for ever; through Jesus Christ our Lord. Amen.

FOR SATURDAY.

A Prayer against Weariness in well-doing.

I.

O MY GOD, merciful and gracious, my soul groans under the loads of its own infirmity; when my spirit is willing, my flesh is weak; my understanding foolish and imperfect, my will peevish and listless, my affections wandering after strange objects, my fancy wild and unfixed, all my senses minister to folly and vanity; and though they were all made for religion, yet they least of all delight in that. O my God, pity me, and hear me when I pray, and make that I may pray acceptably. Give me a love to religion, an unwearied spirit in the things of God. Let me not relish or delight in the things of the world, in sensual objects, and transitory possessions; but make my eyes look up to thee, my soul be filled with thee, my spirit ravished with thy love, my understanding employed in the meditation of thy law, all my powers and faculties of soul and body wholly serving thee, and delighting in such holy ministries.

II.

O most gracious God, what greater favour is there, than that I may,—and what easier employment can there be than to pray thee, to, be admitted into thy presence, and to represent our needs,—and that we have our needs supplied only for asking and desiring passionately and humbly. But we rather quit our hopes of heaven, than buy it at the cheapest rate of humble prayer. This, O God, is the greatest infirmity and infelicity of man, and hath an intolerable cause, and is an unsufferable evil.

III.

O relieve my spirit with thy graciousness, take from me all tediousness of spirit, and give me a laboriousness that will not be tired, a hope that shall never fail, a desire of holiness not to be satisfied till it possesses, a charity that will always increase; that I, making religion the business of my whole life, may turn all things into religion, doing all to thy glory, and by the measures of thy word and of thy Spirit: that when thou shalt call me from this deliciousness of employment, and the holy ministries of grace, I may pass into the employment of saints and angels, whose work it is with eternal joy and thanksgiving to sing praises to the mercies of the great Redeemer of men, and Saviour of men and angels, Jesus Christ our Lord: to whom, with the Father and the Holy Ghost, be all honour and worship, all service and thanks, all glory and dominion, for ever and ever. Amen.

A Prayer to be said by a Maiden, before she enters into the State of Marriage.

I.

O most glorious God, and my most indulgent Lord and gracious Father, who dost bless us by thy bounty, pardon us by thy mercy, support and guide us by thy grace, and govern us sweetly by thy providence; I give thee most humble and hearty thanks, that thou hast hitherto preserved me in my virgin state with innocence and chastity, in a good name, and a modest report. It is thy goodness alone, and the blessed emanation of thy Holy Spirit, by which I have been preserved; and to thee I return all praise and thanks, and adore and love thy goodness infinite.

II.

And now, O Lord, since by thy dispensation and overruling providence I am to change my condition, and enter into the holy state of marriage, which thou hast sanctified by thy institution, and blessed by thy word and promises, and raised up to an excellent mystery, that it might represent

the union of Christ and his church: be pleased to go along with thy servant in my entering into, and passing through, this state,—that it may not be a state of temptation or sorrow, by occasion of my sins or infirmities, but of holiness and comfort, as thou hast intended it to all that love and fear thy holy name.

III.

Lord, bless and preserve that dear person, whom thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy; and let me also become a great blessing and comfort unto him; a sharer in all his joys, a refreshment in all his sorrows, a meet helper for him in all accidents and chances of the world. Make me amiable, for ever, in his eyes, and very dear to him. Unite his heart to me in the dearest union of love and holiness; and mine to him in all sweetness, and charity, and compliance. Keep from me all morosity and ungentleness, all sullenness and harshness of disposition, all pride and vanity, all discontentedness and unreasonableness of passion and humour: and make me humble and obedient, charitable and loving, patient and contented, useful and observant; that we may delight in each other according to thy blessed word and ordinance, and both of us may rejoice in thee, having our portion in the love and service of God for ever and ever.

IV.

O blessed Father, never suffer any mistakes or discontent, any distrustfulness or sorrow, any trifling arrests of fancy, or unhandsome accident, to cause any unkindness between us: but let us so dearly love, so affectionately observe, so religiously attend to each other's good and content, that we may always please thee, and by this learn and practise our duty and greatest love to thee, and become mutual helps to each other in the way of godliness; that when we have received the blessings of a married life, the comforts of society, the endearments of a holy and great affection, and the dowry of blessed children, we may for ever dwell together in the embraces of thy love and glories, feasting in the marriage-supper of the Lamb to eternal ages, through Jesus Christ our Lord. Amen. Amen.

A Prayer for a holy and happy Death.

O ETERNAL and holy Jesus, who by death hast overcome death, and by thy passion hast taken out its sting, and made it to become one of the gates of heaven, and an entrance to felicity,—have mercy upon me now, and at the hour of my death. Let thy grace accompany me all the days of my life, that I may, by a holy conversation and a habitual performance of my duty, wait for the coming of our Lord, and be ready to enter with thee at whatsoever hour thou shalt come. Lord, let not my death be in any sense unprovided, nor untimely, nor hasty, but after the manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifestation of a great and miraculous mercy. Let my senses and my understanding be preserved entire till the last of my days; and grant that I may die the death of the righteous, free from debt and deadly sin, having first discharged all my obligations of justice, leaving none miserable and unprovided in my departure; but be thou the portion of all my friends and relatives, and let thy blessing descend upon their heads, and abide there, till they shall meet me in the bosom of our Lord. Preserve me ever in the communion and peace of the church; and bless my death-bed with the opportunity of a holy and a spiritual guide, with the assistance and guard of angels, with the reception of the holy sacrament, with patience and dereliction of my own desires, with a strong faith, and a firm and humbled hope, with just measures of repentance, and great treasures of charity to thee, my God, and to all the world; that my soul, in the arms of the holy Jesus, may be deposited with safety and joy, there to expect the revelation of thy day, and then to partake the glories of thy kingdom, O eternal and holy Jesus. Amen.

FESTIVAL HYMNS.

I will sing with the Spirit, and I will sing with the understanding also.

HYMNS

CELEBRATING THE MYSTERIES AND CHIEF FESTIVALS OF THE YEAR, ACCORDING TO THE MANNER OF THE ANCIENT CHURCH; FITTED TO THE FANCY AND DEVOTION OF THE YOUNGER AND PIOUS PERSONS: APT FOR MEMORY, AND TO BE JOINED TO THEIR OTHER PRAYERS.

Hymns for Advent, or the Weeks immediately before the Birth of our Blessed Saviour.

I.

WHEN, Lord, O when, shall we
Our dear salvation see?
Arise, arise;
Our fainting eyes
Have long'd all night: and 'twas a long one too.
Man never yet could say
He saw more than one day,
One day of Eden's seven:
The guilty hours, there blasted with the breath
Of sin and death,
Have, ever since, worn a nocturnal hue.
But thou hast given us hopes, that we,
At length, another day shall see, —
Wherein each vile neglected place,
Gilt with the aspect of thy face,
Shall be, like that, the porch and gate of heaven.

How long, dear God, how long!
See how the nations throng:
All human kind,
Knit and combin'd
Into one body, look for thee their head.
Pity our multitude;
Lord, we are vile and rude,
Headless, and senseless, without thee,
Of all things but the want of thy blest face:
O haste apace,
And thy bright self to this our body wed;
That, through the influx of thy power,
Each part, that erst confusion wore,
May put on order,—and appear
Spruce, as the childhood of the year,
When thou to it shalt so united be.—Amen.

The second Hymn for Advent; or, Christ's coming to Jerusalem in triumph.

LORD, come away;
Why dost thou stay?
Thy road is ready; and thy paths, made straight,
With longing expectation wait
The consecration of thy beauteous feet.
Ride on triumphantly: behold, we lay
Our lusts and proud wills in thy way.
Hosannah! welcome to our hearts: Lord, here
Thou hast a temple, too, and full as dear
As that of Sion; and as full of sin;—
Nothing but thieves and robbers dwell therein,
Enter, and chase them forth, and cleanse the floor;
Crucify them, that they may never more
Profane that holy place,
Where thou hast chose to set thy face.
And then if our stiff tongues shall be
Mute in the praises of thy deity,
The stones out of the temple-wall
Shall cry aloud and call
Hosannah! and thy glorious footsteps greet.—Amen.

Hymns for Christmas Day.

I.

MYSTERIOUS truth! that the self-same should be
A Lamb, a Shepherd, and a Lion too!
Yet such was he
Whom first the shepherds knew,
When they themselves became
Sheep to the Shepherd-Lamb.
Shepherd of men and angels, — Lamb of God, —
Lion of Judah, — by these titles keep
The wolf from thy endangered sheep.
Bring all the world into thy fold;
Let Jews and Gentiles hither come
In numbers great, that can't be told;
And call thy lambs, that wander, home.
Glory be to God on high;
All glories be to th' glorious Deity.

The second Hymn; being a Dialogue between three Shepherd

1. WHERE is this blessed Babe,
That hath made
All the world so full of joy
And expectation?
That glorious boy,
That crowns each nation
With a triumphant wreath of blessedness?

2. Where should he be but in the throng,
And among
His angel-ministers, that sing
And take wing
Just as may echo to his voice,
And rejoice,
When wing and tongue and all
May so procure their happiness.

3. But he hath other waiters now;
A poor cow,

An ox, and mule, stand and behold,—
And wonder,
That a stable should enfold
Him, that can thunder.

Chorus. O what a gracious God have we!
How good, how great!—ev'n as our misery.

The third Hymn: of Christ's Birth in an Inn.

THE blessed Virgin travail'd without pain,
And lodged in an inn;
A glorious star the sign,
But of a greater guest than ever came that way;—
For there He lay,
That is the God of night and day,
And over all the pow'rs of heaven doth reign.
It was the time of great Augustus' tax,
And then he comes,
That pays all sums,
Ev'n the whole price of lost humanity,
And sets us free
From the ungodly empery
Of sin, and Satan, and of death.
O make our hearts, blest God, thy lodging place;
And in our breast
Be pleas'd to rest,
For thou lov'st temples better than an inn;
And cause, that sin
May not profane the Deity within,
And sully o'er the ornaments of grace. Amen.

A Hymn upon St. John's Day.

THIS day
We sing
The friend of our eternal King,
Who in his bosom lay,
And kept the keys
Of his profound and glorious mysteries;

Which, to the world dispensed by his hand,
Made it stand
Fix'd in amazement to behold that light,
Which came
From the throne of the Lamb,
To invite
Our wretched eyes (which nothing else could see
But fire, and sword, hunger, and misery)
To anticipate, by their ravish'd sight,
The beauty of celestial delight.
Mysterious God, regard me when I pray;
And, when this load of clay
Shall fall away,
O let thy gracious hand conduct me up,
Where on the Lamb's rich viands I may sup:
And, in this last supper, I
May, with thy friend, in thy sweet bosom lie,
For ever, in eternity. Hallelujah.

Upon the Day of the Holy Innocents.

MOURNFUL Judah shrieks and cries
At the obsequies
Of their babes, that cry
More that they lose their paps, than that they die.
He, that came with life to all,
Brings the babes a funeral,—
To redeem from slaughter him,
Who did redeem us all from sin.
They, like himself, went spotless hence,
A sacrifice to innocence;
Which now does ride
Trampling upon Herod's pride;
Passing, from their fontinels of clay,
To heaven a milky and a bloody way.
All their tears and groans are dead,
And they to rest and glory fled;
Lord, who wert pleas'd so many babes should fall,
Whilst each sword hop'd that ev'ry of the all
Was the desired King: make us to be
In innocence like them,—in glory, Thee.—Amen.

Upon the Epiphany, and the three wise Men of the East coming to worship Jesus.

A COMET, dangling in the air,
Presag'd the ruin both of death and sin;
And told the wise men of a king,
The King of glory, — and the Sun
Of righteousness, who then begun
To draw towards that blessed hemisphere.
They, from the furthest east, this new
And unknown light pursue,
Till they appear
In this blest infant King's propitious eye,
And pay their homage to his royalty.
Persia might then the rising sun adore;
It was idolatry no more.
Great God, they gave to thee
Myrrh, frankincense, and gold;
But, Lord, with what shall we
Present ourselves before thy majesty,
Whom thou redeem'dst when we were sold?
W' have nothing but ourselves, and scarce that neither,
Vile dirt and clay;
Yet it is soft, and may
Impression take:
Accept it, Lord, and say, this thou hadst rather;
Stamp it, and on this sordid metal make
Thy holy image, and it shall outshine
The beauty of the golden mine. Amen.

A MEDITATION OF THE FOUR LAST THINGS,

DEATH, JUDGMENT, HEAVEN, AND HELL;

FOR THE TIME OF LENT ESPECIALLY.

A Meditation of Death.

DEATH, the old serpent's son,
Thou hadst a sting once, like thy sire,
That carried hell, and ever-burning fire: —
But those black days are done;

Thy foolish spite buried thy sting
In the profound and wide
Wound of our Saviour's side:
And now thou art become a tame and harmless thing,
A thing we dare not fear, —
Since we hear,
That our triumphant God, to punish thee
For the affront thou didst him on the tree,
Hath snatch'd the keys of hell out of thy hand,
And made thee stand
A porter to the gate of life, thy mortal enemy.
O Thou, who art that gate, command that he
May, when we die,
And thither fly,
Let us into the courts of heaven, through thee!
Hallelujah!

THE PRAYER.

My soul doth pant tow'rds thee,
My God, source of eternal life:
Flesh fights with me;
O end the strife
And part us, that in peace I may
Unclay
My wearied spirit, and take
My flight to thy eternal spring;
Where, for his sake
Who is my King,
I may wash all my tears away
That day.
Thou conqueror of death,
Glorious triumpher o'er the grave,
Whose holy breath
Was spent to save
Lost mankind; make me to be styl'd
Thy Child;
And take me, when I die,
And go unto my dust, my soul,
Above the sky
With saints enrol,
That in thy arms, for ever, I
May lie. Amen.

Of the Day of Judgment.

GREAT Judge of all, how we vile wretches quake!
Our guilty bones do ache;
Our marrow freezes, when we think
Of the consuming fire
Of thine ire,—
And horrid phials, thou shalt make
The wicked drink;
When thou the winepress of thy wrath shalt tread
With feet of lead.
Sinful rebellious clay! what unknown place
Shall hide it from thy face!
When earth shall vanish from thy sight,
The heavens that never err'd,
But observ'd
Thy laws, shall from thy presence take their flight,
And kill'd with glory, their bright eyes stark dead
Start from their head:
Lord, how shall we,
Thy enemies, endure to see
So bright, so killing majesty?
Mercy, dear Saviour: thy judgment seat
We dare not, Lord, intreat;
We are condemn'd already, there.
Mercy! vouchsafe one look
On thy book
Of life; Lord, we can read the saving Jesus, here,
And in his name our own salvation see:
Lord, set us free;
The book of sin
Is cross'd within;
Our debts are paid by thee.
Mercy!

Of Heaven.

O BEAUTEOUS God, uncircumscribed treasure
Of an eternal pleasure,—
Thy throne is seated far
Above the highest star,

Where thou prepar'st a glorious place
Within the brightness of thy face
For every spirit
To inherit,
That builds his hopes on thy merit,
And loves thee with a holy charity.
What ravish'd heart, seraphic tongue or eyes,
Clear as the morning's rise,
Can speak, or think, or see,
That bright eternity?
Where the great King's transparent throne
Is of an entire jasper stone:
There the eye
O' th' chrysolite,
And a sky
Of diamonds, rubies, chrysoprase,
And, above all, thy holy face
Makes an eternal clarity.
When thou thy jewels up dost bind,—that day
Remember us, we pray,—
That where the beryl lies
And the crystal, 'bove the skies,
There thou may'st appoint us place
Within the brightness of thy face;
And our soul
In the scroll
Of life and blissfulness enrol,
That we may praise thee to eternity.
Allelujah!

Of Hell.

Horrid darkness, sad and sore;
And an eternal night!
Groans and shrieks, and thousands more
In the want of glorious light!
Every corner hath a snake
In the accursed lake:
Seas of fire, beds of snow,—
Are the best delights below;

A viper from the fire
Is his hire,
That knows not moments from eternity.
Glorious God of day and night,
Spring of eternal light,
Allelujahs, hymns, and psalms,
And coronets of palms,
Fill thy temple evermore.
O mighty God,
Let not thy bruising rod
Crush our loins with an eternal pressure;
O let thy mercy be the measure;
For, if thou keepest wrath in store,
We all shall die;
And none be left to glorify
Thy name, and tell
How thou hast sav'd our souls from hell.
Mercy!

On the Conversion of St. Paul.

Full of wrath, his threatening breath
Belching nought, but chains and death:
Saul was arrested in his way,
By a voice and a light,
That, if a thousand days
Should join in rays
To beautify one day,
It would not show so glorious and so bright.
On his amazed eyes it night did fling,
That day might break within;
And, by those beams of faith,
Make him of a child of wrath
Become a vessel full of glory.
Lord, curb us in our dark and sinful way;
We humbly pray;
When we down horrid precipices run
With feet that thirst to be undone,
That this may be our story.
Allelujah!

On the Purification of the Blessed Virgin.

PURE and spotless was the maid,
That to the temple came;
A pair of turtle doves she paid,
Although she brought the Lamb.
Pure and spotless though she were,
Her body chaste, and her soul fair,
She to the temple went
To be purify'd,
And try'd,
That she was spotless and obedient.
O make us follow so blest precedent,
And purify our souls, for we
Are cloth'd with sin and misery.
From our conception,
One imperfection
And a continued state of sin
Hath sullied all our faculties within.
We present our souls to thee
Full of need and misery:
And, for redemption, a Lamb
The purest, whitest, that e'er came
A sacrifice to thee,
Even Him that bled upon the tree.

On Good Friday.

THE Lamb is eaten, and is yet again
Preparing to be slain;
The cup is full and mix'd,
And must be drunk:
Wormwood and gall
To this, are draughts to beguile care withal,
Yet the decree is fix'd.
Doubled knees, and groans, and cries,
Prayers, and sighs, and flowing eyes,
Could not entreat.

His sad soul sunk
Under the heavy pressure of our sin:
The pains of death and hell
About him dwell.
His Father's burning wrath did make
His very heart, like melting wax, to sweat
Rivers of blood,
Through the pure strainer of his skin:
His boiling body stood
Bubbling all o'er,
As if the wretched whole were but one door
To let in pain and grief,
And turn out all relief.
O Thou, who for our sake
Didst drink up
This bitter cup,
Remember us, we pray,
In thy day,
When down
The struggling throats of wicked men
The dregs of thy just fury shall be thrown.
O then
Let thy unbounded mercy think
On us, for whom
Thou underwent'st this heavy doom,
And give us of the well of life to drink.
Amen.

On the Annunciation of the Blessed Virgin.

A WINGED harbinger, from bright heav'n flown,
Bespeaks a lodging room
For the mighty King of love,
The spotless structure of a virgin womb,
O'ershadow'd with the wings of the blest dove:
For he was travelling to earth,
But did desire to lay
By the way,
That he might shift his clothes, and be
A perfect man as well as we.

How good a God have we, who, for our sake,
To save us from the burning lake,
Did change the order of creation;
At first he made
Man like himself in his own image; now
In the more blessed reparation
The heavens bow:
Eternity took the measure of a span,
And said,
"Let us like ourselves make man,
And not from man the woman take,
But from the woman, man."
Allelujah! We adore
His name, whose goodness hath no store.
Allelujah!

Easter Day.

WHAT glorious light!
How bright a sun, after so sad a night,
Does now begin to dawn! Blessed were those eyes,
That did behold
This sun, when he did first unfold
His glorious beams, and now begin to rise:
It was the holy tender sex,
That saw the first ray:
Saint Peter and the other had the reflex,
The second glimpse o' th' day.
Innocence had the first, and he
That fled, and then did penance, next did see
The glorious Sun of righteousness,
In his new dress
Of triumph, immortality, and bliss.
O dearest God, preserve our souls
In holy innocence;
Or, if we do amiss,
Make us to rise again to th' life of grace,
That we may live with thee, and see thy glorious face,
The crown of holy penitence.
Allelujah!

On the Day of Ascension.

He is risen higher, not set:
Indeed a cloud
Did, with his leave, make bold to shroud
The Sun of Glory from Mount Olivet.
At Pentecost, he'll show himself again;
When every ray shall be a tongue
To speak all comforts, and inspire
Our souls with their celestial fire;
That we, the saints among,
May sing, and love, and reign.
Amen.

On the Feast of Pentecost, or Whitsunday.

Tongues of fire from heaven descend
With a mighty rushing wind,
To blow it up and make
A living fire
Of heav'nly charity, and pure desire,
Where they their residence should take.
On the apostles' sacred heads they sit;
Who now, like beacons, do proclaim and tell
Th' invasion of the host of hell;
And give men warning to defend
Themselves from the enraged brunt of it.
Lord, let the flames of holy charity,
And all her gifts and graces, slide
Into our hearts, and there abide;
That thus refined, we may soar above
With it unto the element of love,
Even unto thee, dear Spirit,—
And there eternal peace and rest inherit.
Amen.

Penitential Hymns.

I.

LORD, I have sinned: and the black number swells
To such a dismal sum,
That, should my stony heart, and eyes,
And this whole sinful trunk, a flood become,
And run to tears,—their drops could not suffice,
To count my score,
Much less to pay:
But thou, my God, hast blood in store,
And art the Patron of the poor.
Yet since the balsam of thy blood,
Although it can, will do no good,
Unless the wounds be cleans'd with tears before;
Thou in whose sweet but pensive face
Laughter could never steal a place,
Teach but my heart and eyes
To melt away,
And then one drop of balsam will suffice.
Amen.

II.

GREAT God, and just! how canst thou see,
Dear God, our misery,
And not, in mercy, set us free!
Poor miserable man! how wert thou born
Weak as the dewy jewels of the morn,
Wrapt up in tender dust,
Guarded with sins and lust,
Who, like court-flatterers, wait
To serve themselves in thy unhappy fate.
Wealth is a snare; and poverty brings in
Inlets for theft, paving the way for sin:
Each perfum'd vanity doth gently breath
Sin in thy soul, and whispers it to death.
Our faults, like ulcerated sores, do go
O'er the sound flesh, and do corrupt that too.

Lord, we are sick, spotted with sin,
Thick as a crusty leper's skin;
Like Naaman, bid us wash; yet let it be
In streams of blood that flow from thee:
Then will we sing
Touch'd by the heav'nly Dove's bright wing,
Hallelujahs, psalms, and praise,
To God, the Lord of night and days;
Ever good, and ever just,
Ever high, who ever must
Thus be sung; is still the same;
Eternal praises crown his name!
Amen.

A Prayer for Charity.

Full of mercy, full of love,
Look upon us from above;
Thou, who taught'st the blind man's night
To entertain a double light,
Thine and the day's, (and that thine too);
The lame away his crutches threw;
The parched crust of leprosy
Return'd unto its infancy:
The dumb amazed was to hear
His own unchain'd tongue strike his ear:
Thy powerful mercy did even chase
The devil from his usurp'd place,
Where thou thyself shouldst dwell, not he.
O let thy love our pattern be;
Let thy mercy teach one brother
To forgive and love another;
That, copying thy mercy here,
Thy goodness may hereafter rear
Our souls unto thy glory, when
Our dust shall cease to be with men. Amen.

THE

PSALTER OF DAVID:

WITH

TITLES AND COLLECTS,

ACCORDING TO THE MATTER OF EACH PSALM:

WHEREUNTO ARE ADDED

DEVOTIONS

FOR THE

HELP AND ASSISTANCE OF ALL CHRISTIAN PEOPLE, IN ALL OCCASIONS AND NECESSITIES.

THE PREFACE.

It is natural for all men, when they are straitened with fears or actual infelicities, to run for succour to what their fancy, or the next opportunity, presents, as an instrument of their ease and remedy. But that which distinguishes men in these cases, is the choice of their sanctuary; for to rely upon the reeds of Egypt, or to snatch at the bulrushes of Nilus, may well become a drowning man, whose reason is so wholly invaded and surprised by fear, as to be useless to him in that confusion: but he whose condition (although it be sad) is still under the mastery of reason, and hath time to deliberate, unless he places his hopes upon something that is likely to cure his misery, or at least to ease it, by making his affliction less, or his patience more, does deserve that misery he groans under. Stripes and remediless miseries are the lot of fools; but afflictions, that happen to wise men or good men, represent indeed the sadnesses of mortality; but they become monuments and advantages of their piety and wisdom.

In this most unnatural war, commenced against the greatest solemnities of Christianity, and all that is called God, I have been put to it to run somewhither to sanctuary; but whither, was so great a question, that had not religion been my guide, I

had not known where to have found rest or safety: when the king and the laws, who, by God and man respectively, are appointed the protectors of innocence and truth, had themselves the greatest need of a protector. And when, in the beginning of these troubles, I hastened to his Majesty,-the case of the king and his good subjects, was something like that of Isaac, ready to be sacrificed; the wood was prepared, the fire kindled, the knife was lift up, and the hand was striking; that, if we had not been something like Abraham too, and "against hope had believed in hope," we had been as much without comfort, as we were, in outward appearance, without remedy.

It was my custom long since to secure myself against the violences of discontents abroad, — as Gerson did against temptations, — in "angulis et libellis," "in my books and my retirements;" but now I was deprived of both them, and driven to a public view and participation of those dangers and miseries, which threatened the kingdom, and disturbed the evenness of my former life. I was, therefore, constrained to amass together all those arguments of hope and comfort, by which men in the like condition were supported; and amongst all the great examples of trouble and confidence, I reckoned king David one of the biggest, and of greatest consideration. For, considering that he was a king vexed with a civil war, his case had somuch of our's in it, that it was likely the devotions he used, might fit our turn, and his comforts sustain us.

And indeed, when I came to look upon the Psalter with a nearer observation, and an eye diligent to espy my advantages and remedies there deposited, I found very many prayers against the enemies of the king and church, and the miseries of war. I found so many admirable promises,—so rare variety of expressions of the mercies of God,—so many consolatory hymns,—the commemoration of so many deliverances from dangers, and deaths, and enemies,—so many miracles of mercy and salvation,—that I began to be so confident as to believe there could come no affliction great enough to spend so great a stock of comfort, as was laid up in the treasure of the Psalter: the saying of St. Paul was here verified, "If sin" and misery "did abound, then did grace superabound:" and as we believe of the passion of Christ, it was so great as to be able to satisfy for a thousand worlds; so it is of the comforts of David's Psalms, they are more than sufficient to repair all the breaches of mankind. But for the particular occasion of creating confidences in us, that God will defend his church and his anointed, and all that trust in him, against all their enemies (which was our case, and contained in it all our needs for the present), I found so abundant supply, that of one hundred and fifty psalms, some whereof are historical, many eucharistical, many prophetical, and the rest prayers for several occasions; thirty-four of them are expressly made against God's and our enemies, eleven expressly for the church, four for the king; that is, a third part of the Psalms relate particularly to the present occasion, beside

many clauses of respersion in the other, which, if collected in one, would, of themselves, be great arguments of hope to prevail in so good a cause.

This, which experience taught me now, I was promised before by a frequent testimony of the doctors of the church, who give the Psalter such a character, as is due to the best and most useful book in the whole world: viz. the most profitable of books, the treasury of holy instructions; "consummationem totius paginæ Theologicæ," "the perfection of the whole Scripture;" so the ordinary gloss calls it:—"arma juvenum, parva Biblia, tribulatorum solatia," "the young man's armoury, the little Bible, the comfort of the distressed;" so others: to be said by all men, upon all occasions, is the counsel of the most devout amongst them. But concerning the Psalter there are good words enough, and real observation of advantages in the several prefaces before the commentaries upon the Psalms, set forth by the fathers and writers of the first and middle ages. I leave the particular enumeration of them to the learned divines of our church, to whom it is more proper: the sum of them is this, which Tertullian alone hath expressed in his Apology against the Gentiles, "Omnes bibliothecas et omnia monumenta unius prophetæ scrinium vincit, in quo videtur thesaurus collocatus esse totius Judaici sacramenti, et inde etiam nostri:" "This book alone of the prophet David hath in it some excellencies beyond all the monuments of learning in any library whatsoever, and is the storehouse both of the Jewish and Christian religion."

But that which pleases me most is the fancy of St. Hilary, expounding the Psalter to be meant 'the key of David,' spoken of by St. John in his Revelation: and properly enough: for if we consider, how many mysteries of religion are opened to us in the Psalter, how many things concerning Christ, what clear vaticinations concerning his birth, his priesthood, his kingdom, his death, the very circumstances of his passion, his resurrection, and all the degrees of his exaltation, more clearly and explicitly recorded in the Psalter than in all the old prophets besides, we may easily believe that Christ, with the key of David in his hand, is nothing else but Christ fully opened and manifested to us in the Psalms in the whole mystery of our redemption. "Omnes penè psalmi Christi personam sustinent," saith Tertullian; "Almost all the psalms represent the person of Christ." Now this key of David opens not only the kingdom of grace, by revelation of the mysteries of our religion, but the kingdom of heaven too; it being such a collection of prayers, eucharist, acts of hope, of love, of patience, and all other Christian virtues, that as the everlasting kingdom is given to the heir of the house of David, so the honour of opening that kingdom is given to the first prince of that family; the Psalms of his father David are one of the best inlets into the kingdom of the Son. Something to this purpose is that saying of one of the old doctors, "Vox psalmodiæ, si recto corde dirigatur, in tantum omnipotenti Deo aditum ad animum aperit, ut intentæ animæ vel prophetiæ mysteria vel compunctionis spiritum infundat;"

"The saying or singing of psalms opens a way so wide for God to enter into the heart, that a devout soul does usually, from such an employment, receive the grace of compunction and contrition, or of understanding prophecies."

Upon such premises as these, or better, the church of God, in all ages, hath made David's Psalter the greatest part of her public and private devotions; sometimes dividing the Psalter into seven parts, that every week's devotion might spend it all.

Sometimes decreeing that 'it should be said day and night.' Otherwhile enjoining 'the recitation of the whole Psalter before the celebration of the blessed sacrament; and, after some time, it was made 'the public office of the church.'

It was the general use of Christendom to say the Psalms 'antiphonatim,' 'by way of verse and answer,' saith Suidas; and so ancient, that the Religious of St. Mark in Alexandria used it, saith Philo the Jew; and St. Ignatius, or else Flavianus, and Diodorus, brought it first into the church of Antioch.

And for the private devotions, that they chiefly consisted of the Psalms, we have great probability from the strict requiring it of the clergy, and particularly from them who came to be ordained, great readiness of saying the Psalter by heart. It was St. Jerome's counsel to Rusticus: and when St. Gregory was to ordain the bishop of Ancona, his inquiry concerning his canonical sufficiency was, if he could say David's Psalms without book; and for a disability of doing it, John the priest was rejected

from the bishopric of Ravenna. But this, I conceive, more relates to their private than to their public devotions: for I cannot think but that, in respect of the public liturgy, it was enough for bishops and priests to read the psalm; the requiring ability to remember them was to engage them to a frequent use of so admirable devotions in their private offices.

But the Psalms were not only of use to the church, as they lay in their own position and form, but the devout men of several ages drew them into collects, antiphonaries, responsories, and all other parts of their devotions. They made their prayers out of the Psalms; their confessions, their doxologies, their ejaculations, for the most part, were clauses or periods of the Psalter. St. Jerome made a collection of choice versicles, and put them together into their several classes, and that was much of his devotion; the collection is still extant under the name of "St. Jerome's Psalter." St. Athanasius made an index of the several occasions and matters of prayer and eucharist, and fitted psalms to each particular; that was his devotion; the Psalms entire as they lay, only he made titles of his own. I have seen, of later time, a short hymn of some eight verses, which are, indeed, choice sentences out of several psalms, set together to make a compendium of liturgy or breviary of our necessity and devotions, collected by St. Bernardine: it is a very good copy to be followed. But if we look into the old liturgies of the eastern and western churches, and, where we will, almost into the private devotions of the old

writers, we may say of them in the expression of the prophet, " Hauriebant aquas è fontibus Salvatoris," " they drew their waters from the fountains of our blessed Saviour," but through the limbecks of David.

But the practice of this devotion I derived from a higher precedent, even of Christ and his apostles: for before the passion immediately " they sung a psalm," saith the Scripture; " Hymno dicto," saith the vulgar Latin, " having recited or said a psalm." But, however, it was part of David's Psalter that was sung; it was the great Allelujah, as the Jews called it, beginning at the 113th psalm, to the 119th exclusively; part of that was sung. But this devotion continued with our blessed Saviour as long as breath was in him; for when he was upon the cross, he recited the 22d psalm ' ad verbum,' saith the tradition of the church; and that he began it, saith the Scripture, " My God, my God, why hast thou forsaken me?" The whole psalm is rather a history than a prediction of the passion; and what Tertullian saith of the whole Psalter, is particularly verified of this, " Filium ad Patrem, id est, Christum ad Deum, verba facientem repræsentat;" " It represents the Son's address to his Father, that is, Christ speaking to God." Against the example of Christ, if we confront the practice of Antichrist, nothing can be said greater in commendation of this manner of devotion: for bishop Hippolytus, in his oration of the end of the world, saith, that in the days of Antichrist, " Psalmorum decantatio cessabit," " they shall then no more use the singing

or saying of psalms;" which when I had observed, without any further deliberation I fixed upon the Psalter as the best weapon against him, whose coming, we have great reason to believe, is not far off, so great preparation is making for him.

From the example of Christ this grew to be a practice apostolical, and their devotion came exactly home to the likeness of the design of this very book: they turned the Psalms into prayers.

Thus it was said of Paul and Silas, Acts, xvi. "They prayed a psalm;" so it is in the Greek; and we have a copy left us of one of the prayers or collects, which they made out of the bowels of the second psalm; it is in the fourth chapter of the Acts, beginning at the twenty-fourth verse, and ends at the thirty-first.—And now I have shown you the reasons of my choice, and the precedents that I have followed. This last comes home to every circumstance of my book. I only add this, that since, according to the instruction of our blessed Saviour, God is to be worshipped in spirit and in truth; no worshipping can be more true or more spiritual than the Psalter, said with a pure mind and a hearty devotion. For David was God's instrument to the church, "teaching and admonishing us," as our duty is to each other, "in psalms, and hymns, and spiritual songs;" and the Spirit of Truth was the grand Dictator of what David wrote: so that we may confidently use this devotion as the church of God ever did, making her addresses to God most frequently by the Psalms: so Prudentius reports the guise of Christendom.

Te mente purâ simplici,
Te voce, te cantu pio,
Rogare curvato genu,
Flendo et canendo discimus *.

The prayers which I have collected out of the Psalms, are nothing else but the matter of the Psalms put into another mood, and fitted to the necessities of Christendom, and of ourselves in particular, according to the first designation or secondary intention of the blessed Spirit: for the use of them could not expire in the person of David, though first occasioned, many of them, by his personal necessities: for "all Scripture was written for our learning, upon whom the ends of the world are come," saith the apostle: and Christ, and his apostles, and the church of all ages, hath taught us by his example and precepts, that the purposes of the Holy Ghost were of great extent, and the profits universal both for times and occasions; so also were the prayers which the church made out of the Psalms, and sung them in her public offices. St. Austin found great advantages by such devotions, as himself witnesses: "Cum reminiscor lacrymas meas, quas fudi ad cantus ecclesiæ, in primordiis recuperatæ fidei meæ, — magnam instituti hujus utilitatem agnosco;" "When I call to mind the many tears I shed, when I heard the hymns and psalms of the church, I cannot but acknowledge the great benefit of this institution."

And yet besides the spiritual sense of an actual

* Hymn. 2. Cathem.

devotion, which is sooner had in this use of the Psalms than of other prayers, I have had a meditation that this manner of devotion might be a good symbol and instrument of communion between Christians of a different persuasion: for if we would communicate in the same private devotions, it were a great degree of peace and charity. The Nicene fathers, in their zeal against heresy, forbade their people to be present at the prayers of heretics: and they had great reason, so long as they derived their heresy into their liturgy, into their very forms of baptism. But I am much scandalized, when I see a man refuse to communicate with me in my prayers, even such as are in his own Breviary or Manual. For, methinks, it is strange, that the Lord's prayer itself should be unhallowed in the mouth of a protestant, and yet the whole office from the mouth of one of their priests, though never so wicked, though a necromancer, a secret Jew, or any thing, so of their communion, shall lose no tittle of its sanctity and value. So long as nothing of controversy is brought into our prayers (and certainly we may very well pray to God without disputing), and devotion is not made a party; he that refuseth to join with me in what himself confesses true and holy, upon pretence I am a heretic, will certainly prove himself a schismatic. For true it is, a heretic is to be avoided, that is, in his temptation and in his heresy, just as a notorious fornicator, and adulterer, a sentenced drunkard, and no more; the apostles' rule excommunicates all alike, "with such men no not to eat:" and this

rule cannot, with so much ease and certainty, be put to practice in the case of heresy as in the case of drunkenness; because heresy is as much harder to be judged, as the soul is more invisible than the body; especially if we make heresy to be an error, not in the great articles of faith only, but to consist in minutes also: as all they do who refuse to communicate with persons disagreeing even in the smallest article.

But he, that is ready to join with all the societies of Christians in the world in those things, which are certainly true, just, and pious, — gives great probation that he hath at least 'animum catholicum,' no schismatical soul;' because he would actually communicate with all Christendom, if "bona fides in falso articulo," sincere persuasion (be it true or false) did not disoblige him; since he clearly distinguishes persons from things, and, in all good things, communicates with persons bad enough in others. This is the communion of charity; and when the communion of belief is interrupted by mispersuasion on one side, and too much confidence and want of charity on the other, the erring party hath human infirmity to excuse him; but the uncharitable, nothing at all. This, therefore, is the best and surest way, because we are all apt to be deceived, to be sincere in our disquisitions, modest in our determinations, charitable in our censures, and apt to communicate in things of evident truth and confessed holiness. And such is this devotion, the whole matter whereof is the Psalms of David, and the prayers symbolical, and

alike in substance, and of the same expression throughout, where it is not already by circumstances.

So that I thought I might not imprudently intend this book as an instrument of public charity to Christians of different confessions. For I see that all sorts of people sing or say David's Psalms; and, by that use, if they understand the consequences of their own religion, accept set forms of prayer for their liturgy, and this form in special is one of their own choices for devotion: so that if all Christians that think David's Psalms lawful devotions, and shall observe the collects from them to be just of the same religion, would join in this or the like form, I am something confident the product would be charity, besides other spiritual advantages. For my own particular, since all Christendom is so much divided and subdivided into innumerable sects, I knew not how to give a better evidence of my own belief, and love of the communion of saints, and detestation of schism, than by an act of religion, whose consequence might be, if men please, the advancement of a universal communion. For in that which is most concerning, and is the best preserver of charity, I mean practical devotion and active piety, the differences of Christendom are not so great and many, to make an eternal disunion and fracture; and if we instance in prayer, there is none at all abroad (some indeed we have commenced at home), but in the great divisions of Christendom none at all, but concerning the object of our prayers and adorations. For the Socinian shuts up the

Holy Ghost from his litanies, and places the Son of God in a lower form of address. But concerning him, I must say as St. Paul said of the unbelievers, "What have I to do with them, that are without?"

For this very thing, that they disbelieve the article of the holy Trinity, they make themselves uncapable of the communion of other Christian people of the Nicene faith, and we cannot so much as join with them in good prayers, because we are not agreed concerning the persons to whom our devotions must be addressed; and Christendom never did so lightly esteem the article of the holy Trinity, as not to glory in it, and confess it publicly, and express it in all our offices. The Holy Ghost, together with the Father and the Son, must be worshipped and glorified.

But since all Christians of any public confessions and government, that is, all particular and national churches, agree in the matter of prayers and the great object, God in the mystery of the Trinity, if the church of Rome would make her addresses to God only, through Jesus Christ our Lord, and leave the saints in the calendar, without drawing them into her offices (which they might do without any prejudice to the suits they ask, unless Christ's intercession without their conjuncture were imperfect), that we might all once pray together, we might hope for the blessings of peace and charity to be upon us all. I am sure they that have commenced this war against the king and the church, first fell out with the liturgy, and refused to join with us in our prayers: I have, therefore, a strong persuasion,

that if we were joined in our prayers, we should quickly be united in affections: and to this purpose I have some reason to believe this Psalter may do good service.

For I have seen an essay of this design made by that prudent and pious moderator of controversies, George Cassander, who did much for the peace of Christendom. When disagreeing interests and opinions made the great schism in the western churches, he puts forth devotions, and with them collects to each psalm. But I said, it was a mere essay, they are short of what he could have done: but when I saw his name at them, I guessed what every man else would have guessed concerning him,—it was a pursuance of his great design for peace and charity.

I have seen three more: the first by an old Saxon priest or bishop, in which there is nothing of offence, nothing but pious and primitive for the matter; but the collects so short, that the psalm did scarce pass through the prayer; so little of the relish is left, that the percolation is scarce discernible.

A second was printed at Lyons 1545, without the author's name, with a complying design of avoiding all offence, and a not engaging of God in our scholastical wranglings, but quite contrary to the Saxon: the prayers are so full of paraphrase, that I resolved to go further, and see if I could speed better; and at last met with a Psalter printed lately at Antwerp by command, very fairly indeed, with a title and a collect to every psalm, all free from dispute and partaking in the questions of Christendom, not so much as a gust or relish of

his own party till the Psalter be done; the prayers all good: and here I had fixed, but that I had found them very often to be impertinent. But that which I observed in all these, is that the design seems alike, and they are a form of devotion made for no private sect, but for the benefit of all Christian people; which the author of the Antwerp Psalter declines in his additional devotions, where he brings in litanies to saints as grossly, as he had before avoided it with discretion.

If any man's piety receives advantage by this intendment, it is what I wish: but I desire that his charity might increase too, and that he would say a hearty prayer, when his devotion grows high and pregnant, for me and my family; for I am more desirous my posterity should be pious than honourable. I have no ends of my own to serve, but to purchase an interest of prayers; for I would fain have these devotions go out into a blessing to all them that shall use them, and yet return into my own bosom too: and if I may but receive the blessings of the Psalter, "even the sure mercies of David," it will be like the reward of five cities for the improvement of a few talents; I shall venture again in a greater negociation, and traffic for ten talents; for there is no honour so great as to serve God in a great capacity; and, though I wait not at the altar, yet I will pay there such oblations of my time and industry, as I can redeem from the services of his Majesty, and the impertinencies of my own life.

THE

PSALTER OF DAVID,

WITH

TITLES AND COLLECTS FITTED TO EACH PSALM, &c.

THE FIRST DAY OF THE MONTH.

Morning Prayer.

PSALM I.*

A Prayer that we may continually meditate in God's Law, and have no Fellowship with wicked Persons in the Manner of their living or dying.

O HOLY Jesu, Fountain of all blessing, the Word of the eternal Father, be pleased to sow the good seed of thy word in our hearts, and water it with the dew of thy divinest Spirit; that while we exercise ourselves in it day and night, we may be like a tree planted by the water side, bringing forth, in all times and seasons, the fruits of a holy conversation; that we may never walk in the way of sinners, nor have fellowship with the unfruitful works of darkness, but that when this life is ended, we may have our portion in the congregation of the righteous, and may be able to stand upright in judgment, through the supporting arm of thy mercy, O blessed Saviour and Redeemer, Jesu. Amen.

* To avoid enlarging the volume unnecessarily, the words of the Psalms have been omitted, as reference can easily be made to the Psalter.

PSALM II.

A Prayer to promote Christ's Kingdom, and for Grace to serve him with Fear and Reverence.

O blessed Jesu, into whose hands are committed all dominion and power in the kingdoms and empires of the world, out of whose mouth goeth a sharp sword, that with it thou mightest smite the nations, and rule them with a rod of iron, on whose vesture and on whose thigh a name is written, King of kings, and Lord of lords; we adore thee in thy infinite excellency and most glorious exaltation, beseeching thee to reveal thy name, and the glory of thy kingdom, to the heathen which know thee not, and to the uttermost parts of the earth, which are given thee for thy possession and inheritance. And to us give thy grace to serve thee in fear, and plant the reverence of thy law, and of thy name, in our hearts; lest thy wrath be kindled against us, and thou break us in pieces like vessels of dishonour. Have mercy on us, O King of kings, for we have put our trust in thee: thou art our Saviour and Redeemer, Jesu. Amen.

PSALM III.

A Prayer for Defence against all our Enemies, bodily and ghostly.

O Lord, our Defender, have pity upon us: behold, the armies of the flesh, the world and the devil, fight against our souls, and multiply against us, every day, temptations and disadvantages. We are not able of ourselves, as of ourselves, to think a good thought, much less to put to flight the armies of them, that have set themselves against us round about. But thou, O Lord, art our Defender; thou art our worship, and the lifter-up of our heads. Up, Lord, and help us: arm us with the shield of faith, and the sword of the Spirit, and, in all times of temptation and battle, cover our heads with the helmet of salvation: so shall we not be afraid for ten thousands of our enemies: for salvation belongeth unto thee, through Jesus Christ our Lord. Amen.

PSALM IV.

A Prayer in which we exercise an Act of Hope in God, and desire his Providence over us.

O God, who art the Author of all righteousness, from whom all grace, and safety, and glory, does proceed, hear the prayers of thy humble servants, whensoever we call upon thee in our trouble; for our trust is in thee alone; and no creature can show us any good, unless it derives from thee. Show the light of thy countenance upon us, let thy providence guide all our actions and sufferings to thy glory and our spiritual benefit, and consign us to the blessedness of thy kingdom, by the testimony of thy Holy Spirit; that we may not place our joys and hopes upon the good things of this life, which perish and cannot satisfy, but in the eternal fountain of all true felicities; that, thou being our treasure, our hearts may be fixed upon thee by the bands of charity and obedience; that thou mayest make us to dwell in safety here, and when our days are done, we may lay us down in peace, and take our rest in thy arms, expecting the coming of our Lord and Saviour, Jesus Christ. Amen.

PSALM V.

A Prayer for a Blessing upon all pious People, and for Protection against the Malice of wicked Men.

O most holy and blessed Lord God, who canst take no pleasure in wickedness, neither can evil come nigh thy dwelling; defend us and all thy holy church from the fraud and malice of blood-thirsty and deceitful men, and from the crafty insinuations of all them that work vanity: but let thy blessings be upon the righteous, and let thy favourable kindness defend thy whole church as with a shield; that all those who put their trust in thy mercy, may be ever giving of thanks, and may be joyful in thee. O lead us in thy righteousness, that we become not a rejoicing to our enemies; but that we may worship thee in fear, and come into thy house to make our prayers unto thee, and to give thee thanks for the multitude of thy mercies, which thou hast given us in our Saviour Jesus Christ. Amen.

Evening Prayer.

PSALM VI.

A Prayer of a Penitent Person for Remission of his Sins.

O MOST merciful God, whose property is always to have mercy and to forgive, behold, with the eyes of thy pity and compassion, the state of thy humble servants, made most miserable by reason of our sins. Hear the voice of our weeping, pity our groaning; strengthen us, for we are weak; heal us, for our bones are vexed; and deliver our souls from death, that, being saved from the bottomless pit, we may give thanks to thy holy name. O turn from the severity of thy displeasure, and visit us with thy mercy and salvation. For all our sins give us a great sorrow and contrition, and in our sorrows let thy comforts sustain us; through Jesus Christ our Lord. Amen.

PSALM VII.

A Prayer for Defence of our Innocence against the unjust Molestation of our Enemies.

O God, from whom cometh our help, thou art a righteous Judge, and preservest all that are true of heart: deliver us from our persecutors, who travail with mischief against us, and have digged a pit for our destruction. O let their wickedness, and malicious devices against thy servants, come utterly to an end for evermore. Thou, O Lord, art strong, and able to take vengeance, and yet, being provoked every day, still art patient towards us, and compassionate. Deliver us from their wrath, to whom we have done no injustice or displeasure; pardon our offences against thee, and protect our innocency against them; that we may praise thy name, and give thanks unto thee for thy righteousness and salvation, who art blessed for evermore. Amen.

PSALM VIII.

A Contemplation of the Divine Beauty and Excellency manifested in his Creatures.

O Lord God, Father of men and angels, God of all the creatures, who hast created all things in a wonderful order,

and hast made them all conveyances of thy mercies to mankind; give us great and dreadful apprehensions of thy glory and immensity, thy majesty and mercy, that we may adore thee as our Creator, love thee as our Redeemer, fear thee as our God, obey thee as our Governor, and praise thee as the Author and Fountain of all perfections, and all good which thou hast communicated to thy creatures, that they may all, in their proportions, do thee service, who hast to that end made the world, and redeemed us by our Lord and Saviour Jesus Christ. Amen.

THE SECOND DAY.

Morning Prayer.

PSALM IX.

A Prayer of poor and oppressed People against their Persecutors.

O Lord God, who art a defence for the oppressed, and a refuge in due time of trouble, have mercy upon us thy servants, who are violently assaulted by enemies without, and weaknesses and temptations within. Thou never failest them that seek thee, but lovest to hear the poor make their complaint unto thee in their trouble, and art known to execute judgment upon them that oppress them. Pity us, and look upon the trouble we suffer of them that hate us; deliver us from the strivings of our adversaries, lift us up from the gates of death; that being safe under thy mercies and protection, we may give thanks unto thee with our spirits and voices, we may embrace thee with a lively faith, fear thee with all our hearts, serve thee with all our powers and faculties both of soul and body, all the days of our life; through Jesus Christ our Lord. Amen.

PSALM X.

A Prayer to God in Times of Persecution and War against the Church.

O Lord God, who beholdest all the actions of men, and seest all the ungodliness of sinners, and the wrong they do

unto thy servants, we fly unto thee for succour and defence, in this our needful time of trouble. Behold, O Lord, how the enemies of thy church have set their eyes against her, and use all violences and arts, that thy poor servants may fall under the hands of their captains. Thou seest their malice, and their confidences: they fear thee not, neither art thou, O God, in all their thoughts. But thou art our King for ever and ever, and the helper of the friendless. We commit ourselves wholly to thy mercy and providence: take the matter into thine own hand. Let them perish out of the land, that are exalted against thee, and against thy church: that we, being delivered from fear of our enemies, may serve thee with constant and regular devotions all the days of our life; through Jesus our Lord. Amen.

PSALM XI.

An Address to God by way of Hope and Confidence in him, and a Prayer against our secret Enemies.

O Lord, who art our hope and our refuge, and the exceeding great reward of all that trust in thee, have mercy upon us thy servants, who have no confidences, but upon thy mercies, and infinite loving-kindness. Defend us from all secret plots and designs, intended against our peace and securities by them, that privily shoot at us, and would overthrow the foundations of our repose and safety. And, that we may be better entitled to thy protection and care over us, make us to love righteousness, and to follow the things that are just; that, by thy grace, we being defended from taking delight in wickedness, may also be delivered from the portion of the ungodly, which thou givest them to drink, upon whom thou rainest snares, fire and brimstone, storm and tempest. Deliver us, O Lord, from the eternal pressure of thy wrath; through Jesus Christ our Lord. Amen.

Evening Prayer.

PSALM XII.

A Prayer for Defence against the Dangers of Evil Company.

O MOST blessed Jesu, who, in thy eternal providence, dost suffer the tares and the wheat to grow together until the

harvest, permitting heretics and vicious persons to communicate in the external society of thy people; grant us thy grace, that we may so believe, and heartily obey, all thy pure words, and dictates, which thou hast taught us in thy holy Gospel, that we may be kept unspotted of the world. And, although the ungodly walk on every side, yet we may persevere in the ways of righteousness, and increase the number of the godly, that, at last, we may be admitted into the glorious fellowship of saints and angels, who behold thy face, and the glories of thy kingdom, where thou livest and reignest with the Father and the Holy Ghost, eternal God, world without end. Amen.

PSALM XIII.

A Prayer in Time of Temptation.

O God, the Giver of all grace, the Author of all ghostly strength, look with compassion upon our infirmities, and how unequally we are assaulted by many, by powerful, by malicious adversaries. How long, O Lord, how long shall we seek for rest, and find none? O give us either peace or victory; and preserve us, that we sleep not in the death of sin, lest our grand enemy the devil say, 'he hath prevailed against us.' Our trust is in thy mercy, and thy delight is in it: strengthen us so with thy grace, that we may fight a good fight, and conquer, and be crowned with a crown of righteousness, which, we beg, we may receive from the hands, and by the mercies, of our Lord and Saviour Jesus Christ. Amen.

PSALM XIV.

A Prayer against Atheism and Irreligion.

O Eternal God, Creator of the world, Conserver of the creatures, whose essence, and goodness, and perfections, are infinite, and made so manifest in the creation, order, protection, and disposition of thy creatures, that, without the greatest sin and folly in the world, we cannot but acknowledge thee, and adore thee with the lowest adorations of soul and body, and with the most profound humility: preserve us, O Lord, in great religion, veneration and reverence of thy divine perfections. Keep us from all distrust of thy,

providence, all doubtings of thy infiniteness, or of any other article of our faith; and grant that we, confessing thee before all the world, may be acknowledged for thy children, and rewarded among thy servants, not for our righteousness, but through the merits and mercies of our dearest Saviour Jesus Christ. Amen.

THE THIRD DAY.

Morning Prayer.

PSALM XV.

Which is a short Rule of a good Life, and a Desire of Innocency and Sanctity.

O Lord, let thy mercy preserve us in holiness and innocency; or, if through infirmity we fall, make us to rise again by penitence: that we may lead an incorrupt life with humility, and truth, and justice, not slandering our neighbour, not invading his right, not breaking our trust, not oppressing the indigent and necessitous, but doing good to all, and especially making much of them that fear the Lord; that we may never fall from thy favour, but, at the end of our weary pilgrimage, we may take our rest upon thy holy hill, and dwell in thy tabernacle, where thou reignest with infinite glory and felicities, God eternal, world without end. Amen.

PSALM XVI.

A Prayer for the Blessings of God's Providence and Preservation in this Life, and for Glory hereafter.

O God, who art the portion of our inheritance, our God and our preserver, preserve and maintain all those good things, which thou hast wrought in us and for us; and that we may never fall, give us thy grace, that we may set thee always before us, rejoicing in thee, and delighting in the saints that are upon the earth: that when our flesh shall see corruption, our souls may not be left in hell, but may walk

in the paths of life; and in the day of the restitution of all things, both bodies and souls may have a goodly heritage, even the lot of thy right hand, where there is pleasure for evermore, and where we may see thy face, and the glory of our Lord and Saviour Jesus Christ. Amen.

PSALM XVII.

A Prayer for Protection against the Injuries of our Enemies, bodily and ghostly.

O most merciful Jesu, thou that art the Saviour of them that put their trust in thee, defend us and deliver us from the hands of all our enemies; and although they are a sword of thine, and an instrument sent from thee to chastise us for our sins, yet arise, O Lord, in mercy and strength; disappoint them and cast them down, lest they destroy our souls; that, when thou hast visited us with thy fatherly correction, and tried us like as silver is tried, thou mayest find no wickedness in us. Sanctify our hearts and lips, that we may not think a thought displeasing unto thee, and that our mouth may not offend. Keep us as the apple of an eye; hide us under the shadow of thy wings of mercy and providence: keep us from the ways of the destroyer, and hold up our goings in thy paths, that we may persevere in righteousness, and our footsteps may not slip; that, in the day of the resurrection of the just, we may behold thy presence, and receive infinite satisfactions in the vision beatifical. Grant this, O merciful Saviour and Redeemer Jesu. Amen.

Evening Prayer.

PSALM XVIII.

A Prayer for Strength and Victory in War, temporal or spiritual, together with an Act of Hope and Confidence in God.

O God our Saviour, the rock upon whom all our hopes are built, our strength and defence, our salvation and our refuge,—hear our voice out of thy holy temple; let our complaint come before thee and enter even into thy ears. The sorrows of death compass us, and we are afraid, because of the over-

flowings of ungodliness. Our enemies are strong, yea, they are too mighty for us, and we have no hope to escape, unless thou preventest them in the day of our trouble, and deliverest us from the strivings of our enemies. But in thee, O Lord, is our hope; do thou teach our hands to fight, and gird us with strength unto the battle. Make us to have an eye unto all thy laws, that we may eschew our own wickedness, and be uncorrupt before thee: then shalt thou give us the defence of thy salvation, and we shall give thanks unto thee, O Lord, and sing praises unto thy name, who art become our strong helper, and the God of our salvation, which thou hast given unto us in our Lord and Saviour Jesus Christ. Amen.

THE FOURTH DAY.

Morning Prayer.

PSALM XIX.

A Prayer for the Preservation from Sin, and for Love of God's Law.

O MOST blessed Jesu, thou Sun of righteousness, who camest forth from the bosom of thy eternal Father, as a bridegroom out of his chamber; be pleased to plant in our hearts the fear of the Lord, and in our bodies the purity and cleanness of chastity, and make them to abide there for ever. Lighten our eyes with the light of thy Gospel, and the bright revelation of thy whole will and pleasure; that so being guided by thy grace, we may be cleansed from all our secret sins, and preserved from presumptuous and great offences: so shall the thoughts and meditations of our heart, the words of our mouth, and all our actions, be always acceptable in thy sight, O Lord our Saviour, our strength and our Redeemer Jesus. Amen.

PSALM XX.

A Prayer that God would hear our Petitions which we make to Him in Times of Trouble.

O King of heaven, who art the health and strength of our right hand, have mercy upon us, and hear us when we call

upon thee: let our prayers come into thy presence like a burnt-offering of a sweet savour: for in all our troubles we disclaim all confidences in any of thy creatures, and remember thy name only, O Lord our God. Teach us what to ask, and how to come into thy presence, that we may never beg of thee any thing but what is agreeable to thy will, and may then promote thy glory when thou suppliest our necessities; through Jesus Christ our Lord. Amen.

PSALM XXI.

A Prayer for the King.

O eternal God, King of kings, and Lord of lords, have mercy upon thy servant the king: as thou hast set a crown of gold upon his head, and given him power and command to rule thy people with justice and piety, so do thou hear the request of his lips, grant him the desire of his heart, and prevent both his desires and requests with the blessing of thy goodness: give him great honour and reverence in the sight of his people, and of all the nations round about: let all his enemies feel thine hand, and put them to flight that rise up against him: that, when thou hast given him the blessings of a long life and prosperous, and made him glad with the joy of thy countenance, at last he may be crowned with everlasting felicity, and reign with thee in thy eternal kingdom; through Jesus Christ our Lord. Amen.

Evening Prayer.

PSALM XXII.

A Meditation upon the Passion of our blessed Saviour.

O MERCIFUL Jesu, who for our sakes didst suffer thyself to be betrayed, tormented, spit upon, crucified, and to die, that thou mightest purchase for us redemption from the sting of death, the miseries of hell, the malice and power of the devil, —deliver our souls from the sword of thy vengeance; cut us not off by untimely death; free our darling from the power of the dog, our souls from being a prey unto the devil: snatch us out of the lion's mouth, who goeth up and down, seeking whom he may devour. O Jesu, be a Jesus unto us, and let

those victories, which thou hast obtained over Satan, and hell, and the grave, bring us peace and righteousness, and a crown of glory in the heavens, where thou livest and reignest in the great congregation of saints and angels, one God, world without end. Amen.

PSALM XXIII.

A Prayer that God would guide and feed and support us, as a Shepherd doth his Flock.

O blessed Jesu, thou great Shepherd and Bishop of our souls, let thy grace convert us, let thy mercies guide us in the paths of righteousness; feed us with thy word and sacraments, refresh us with the comforts of thy Holy Spirit; and in the whole course of our life, which is nothing else but a valley of miseries and a shadow of death, let thy rod correct us, like a father, when we do amiss, and thy staff support us in all our troubles and necessities. O let thy loving-kindness and mercy follow us all our days, that after this life we may dwell in thy house for ever, where thou hast prepared a table and a full cup of blessing for thy people, and shalt anoint their heads with the oil of an eternal gladness in the fruition of thy glories, O blessed Saviour and Redeemer Jesu. Amen.

THE FIFTH DAY.

Morning Prayer.

PSALM XXIV.

A Meditation upon the Ascension of our blessed Saviour: and a Prayer for Sanctity, that we may ascend where he is.

O BLESSED Jesu, King of glory, Lord of hosts, and King of all the creatures, to whom the everlasting doors were opened, that thou mightest enter into thy kingdom, which thou didst open to all believers, after thou hadst overcome the sharpness of death; give us clean hands and a pure heart: teach us to follow thy innocency, to imitate thy sanctity, that we may receive from thee our Lord the eternal rewards and blessings of righteousness, and ascend thither, whither thou, O God of

our salvation, art gone before, who livest and reignest with the Father and the Holy Ghost, eternal God, world without end. Amen.

PSALM XXV.

A penitential Psalm, or a Prayer for Deliverance from Sin and Punishment.

O gracious and righteous Lord God, who art the guide of the meek, and teachest the humble and gentle in thy way, forgive the sins and offences of our youth: and although by them we have deserved thy wrath, and that we be put to confusion, yet be pleased to think upon us for thy goodness, and according to thy mercy; that when thou hast forgiven us all our sin, and taken away our adversity and all our misery, thou mayest keep our souls in perfectness and righteous dealing, that at last we may dwell at ease, free from trouble, and safe from all our enemies, even when we shall inherit the land of everlasting rest, where thou livest and reignest, eternal God, world without end. Amen.

PSALM XXVI.

A Prayer of Preparation to the holy Sacrament, and to Death.

O Lord, our Judge, whose loving-kindness is great, and always before our eyes, manifested in the abundant acts of thy grace and providence, make us to love and frequent all the actions, ministeries, and conveyances of thy graces to us, especially thy holy sacraments. O dear God, endue our souls with faith, and charity, and holy penitence; that our hands and hearts, our souls and bodies, being washed in innocency and penance, we may go to thy holy table, and may, in the whole course of our life, walk righteously and in obedience to thee; that, in this world, hating the congregation of the wicked, and the fellowship of deceitful and vain persons, at last our souls may not be shut up with sinners, nor our lives with the blood-thirsty, but we may have our portion in the eternal habitation of thy house, where thine honour dwelleth and reigneth, world without end. Amen.

Evening Prayer.

PSALM XXVII.

A Prayer, that being freed from our Enemies, we may attend the Services of Religion, and serve God in his holy Temple.

O Lord God, thou hast been our succour, our light and salvation: leave us not, neither forsake us when we are assaulted by enemies without and by temptations from within; but lead us in the right way, which thou hast appointed for us to walk in: and when thou hast lifted up our heads above our enemies round about us, grant that we may spend our days in prayer, and giving praises to thee, and in all other actions of holy religion, visiting thy temple with frequent addresses of devotion, and contemplating and admiring the fair beauty of the Lord, and that being secure in such employments, being hid in thy tabernacle, and taking sanctuary within the secret place of thy dwelling, we may at last come unto thy heavenly Jerusalem, where the gates of thy temple are open day and night, there seeing the goodness of the Lord in the land of the living, praising thee to all eternity; through Jesus Christ our Lord. Amen.

PSALM XXVIII.

A Prayer for Deliverance from Death and Damnation.

O Lord, my strength and confidence, my shield and the defence of all that hope in thee, hear the voice of our humble petitions. We hold up our hands to thy mercy-seat, praying thee for pity, and pardon of our sins: reward us not according to our deeds, nor according to the wickedness of our inventions; for if thou shouldest deal with us according to the operation of our hands, we should be like them that go down into the pit, and our inheritance would be death and destruction. But our heart hath trusted in thee, and thou hast helped us: continue thy loving-kindness to us, and pluck us not away, neither destroy us with the ungodly and wicked doers, but magnify thy mercies in the salvation of our souls; through Jesus Christ our Lord. Amen.

PSALM XXIX.

In which God is adored, and the Mightiness of his Power and Voice is celebrated.

O most glorious God, who makest the thunder; thy voice is mighty in operation, and is a glorious voice: give us grace that we may hear thy voice, and obey it with reverence and humility. Thou that breakest the cedar-trees, let thy word rend our hearts with sorrow and contrition for our sins; that so we may feel the power and the mercy of thy voice, and may ascribe unto thee worship and strength, worshipping thee with a holy worship all the days of our life; through Jesus Christ our Lord. Amen.

THE SIXTH DAY.

Morning Prayer.

PSALM XXX.

A Prayer for Deliverance from Sickness, and Death, and Damnation.

O Lord our God, whose mercy is infinite, but thy wrath endureth but the twinkling of an eye, and even, in this short time of thy wrath, thou rememberest mercy; we cry unto thee, and address ourselves unto thee right humbly: O turn not thy face away from us; keep our life from them, that go down into the pit, and preserve our souls from hell. And although thou sometimes sendest heaviness unto us and trouble upon our loins, yet let it be but as for a night; let thy mercy dawn upon us, and shine as in a glorious morning: for thou art more pleased in demonstrations of thy mercy, than in showing thy displeasure. O Lord, heal us, and be merciful unto us, and save us, turn our heaviness into joy, and gird us with gladness; so shall we give thanks unto thee for ever; through Jesus Christ our Lord. Amen.

PSALM XXXI.

A Prayer for Protection against our Enemies and all Dangers of Soul and Body, and specially at the Hour of Death.

O God, our rock and the house of our defence, let us be glad and rejoice in thy mercies and salvation. Consider, O Lord, our trouble; and, in thy pity, know our souls to be set round about with enemies and adversaries. Shut us not up into the hands of our enemies, nor our lives within the grave. Our time, O Lord, is in thy hand, to thee pertain the issues of life and death: and though our strength hath failed us because of our iniquity, and our bones are vexed by reason of our sins, yet our hope is in thee, O Lord; we have said, Thou art our God. Deliver us from all our enemies, bodily and ghostly: turn our sadness into joy and our mourning into gladness, lest our bodies and souls be consumed for very heaviness. Let us not be put to confusion nor to silence in the grave, but let us see thy marvellous loving-kindness, and partake of thy plentiful goodness which thou hast laid up for them that fear thee, even before the sons of men. O let us never be cast out of the sight of thine eyes, but deal with us in mercy and loving-kindness. Into thy hands we commend our spirits, resigning ourselves up to thy providence and disposition, either to life or death, as thou in thy infinite wisdom shalt find most proportionable to thy glory and our eternal good, beseeching thee to be our guide to death, and to lead us for thy name's sake to everlasting life, through Jesus Christ our Lord. Amen.

Evening Prayer.

PSALM XXXII.

A Confession of Sins, and a Prayer for Pardon.

O Lord God, eternal Judge of men and angels, whose property is always to have mercy and to forgive, have mercy upon us, who confess our sins unto thee to be so great and

many, that, were not thy mercy infinite, we might despair of having our unrighteousness forgiven or our sins covered. O dear God, preserve us from the great plagues that remain for the ungodly; and let thy mercy embrace us on every side. Impute not unto us the sins we have multiplied against thee and against all the world; for we have been like to a horse and mule without understanding, brutish in our passions, sensual in our affections, of unbridled heats and distemperatures. But thy mercy is as infinite as thyself. O let not thy hand be heavy upon us, but forgive the wickedness of our sin, and compass us about with songs of deliverance: then shall we be glad and rejoice in thee, O Lord, who art become our mighty Saviour and most merciful Redeemer Jesu. Amen.

PSALM XXXIII.

A Prayer to God for the Graces of Fear, Hope, and Religion.

O Lord our God, who lovest righteousness and judgment, who fillest the earth with thy goodness, and lookest down from heaven upon the children of men: consider us, O Lord, and let thy grace fashion our hearts, and produce in our souls such forms and impresses as may bear thy image, and seem beauteous in thine eyes, that thou mayest be our God, and choose us for thine inheritance. Let thy mercy feed us, thy hands deliver us from death, and snatch us from the jaws of hell: teach us to fear thee, to put our trust in thy mercy, patiently to tarry for thee and the revelation of thy loving-kindnesses, to hope in thy holy name, and to rejoice in thy salvation, giving thee thanks and praise with a good courage, with humble and religious affections, all the days of our life, through Jesus Christ our Lord. Amen.

PSALM XXXIV.

A Prayer, that we, being disposed by Holy Living, may receive, and have a Sense and Taste of, the Divine Goodness.

O most merciful and gracious Lord, whose eyes are over the righteous, and thine ears are open unto their prayers, give us, we beseech thee, a contrite heart and an humble

spirit, a fear of thy name, a watchfulness over our tongue that we speak no guile, a care of our actions that we eschew all evil, and a zeal of thy name that we may do good; that being thus prepared with holy dispositions, we may be delivered out of all our troubles by the hands of thy mercy, we may be defended against our enemies by the custody of angels, we may be provided for, so as to want no manner of thing that is good, by the ministration of thy providence; that so, in all the whole course of our life, we may feel the goodness of the Lord, seeing and tasting the sweetnesses of thy mercy, which may be to us an antepast of eternity, and as an earnest of the Spirit to consign us to the fruition of the glories of thy kingdom, who livest and reignest ever one God, world without end. Amen.

THE SEVENTH DAY.

Morning Prayer.

PSALM XXXV.

A Prayer to be delivered from our Enemies.

O Lord our God, who art the shield of the oppressed, and the buckler of all that trust in thee, deliver us from all the assaults and intendments of our enemies against us, who without cause make pits for our souls: let the angel of the Lord scatter all their mischievous imaginations, lest they triumph over us, and say, 'We have devoured them:' strive thou with them that strive with us, and fight against them that fight against us. Preserve us in innocency, that we neither sin against thee, nor do injustice to them; and restore us to our peace: so shall we talk of thy righteousness and thy praise all the day long, and give thee thanks in the great congregation of saints, because thou hast pleasure in the prosperity of thy servants, and hast redeemed them from the hands of their enemies; through Jesus Christ our Lord, Amen.

PSALM XXXVI.

A Prayer, desiring the Joys of Heaven, the Blessings of Eternity.

O God, whose mercy reacheth unto the heavens, and thy righteousness unto the clouds; teach us to abhor every thing that is evil, and to set ourselves in every good way; that thy fear being always before our eyes, and our trust being under the shadow of thy wings, thou mayest continue forth thy loving-kindness to us all the days of our life: that, at last, we may be satisfied with the plenteousness of thy house, and may drink down rivers of pleasures, deriving from thee the eternal fountain and well of life, and, in the light of thy countenance, may see everlasting light; through Jesus Christ our Lord. Amen.

Evening Prayer.

PSALM XXXVII.

A Prayer that we may trust and delight in God, and that our Lot may be amongst the Godly, and not in the seeming Prosperity of the Wicked.

O God Almighty, who never forsakest the godly, but preservest them for ever, let thy law be in our hearts, fixed and grounded, that we may keep innocency, and take heed to the thing that is right: order our goings, and make thy way acceptable to thyself; that we, delighting in thee alone, committing our ways wholly to thy providence, and putting our trust in thy mercies, we may not be confounded in the perilous times; but may be refreshed in the multitude of peace, having peace all our days, and peace at the last, in the inheritance of saints, who have refused the gilded glories of this world, which is the lot of the wicked and ungodly people, and are satisfied with the expectation of true joys, and the reward of innocency; through the merits of Jesus Christ our Lord. Amen.

THE EIGHTH DAY.

Morning Prayer.

PSALM XXXVIII.

A Prayer for Remission of Sins.

O LORD, who knowest all our desires, and from whom our groaning is not hid, we confess before thee our many wickednesses, and are truly sorry for our sins: our wickednesses are gone over our head, and are a sore burden too heavy for us to bear: our enemy the devil is malicious and mighty, our weaknesses many, our temptations strong, our consciences do busily accuse us. Where shall we appear in the day of judgment? How shall we stand upright in the eternal scrutiny? Our trust is in thy merits. O blessed Jesu, thou art our judge and our advocate: thou shalt answer for us, O Lord our God. Put us not to rebuke, O Lord, in thine anger, for it is insupportable; neither let thy whole displeasure arise, for that is vast and mountainous as our sins, and will break us in pieces. O let not the arrows of thy vengeance stick fast in us, for our sins are wounds enough, and make us restless and miserable. Touch our sores gently, and let not thy hands press us, unless to drive forth our corruption: then shall we follow the thing that good is, and rejoice greatly in thy mercies, O Lord God of our salvation, who hast redeemed us and saved us through Jesus Christ Lord. Amen.

PSALM XXXIX.

A Meditation of the Shortness and Vanity of our Life, and a Prayer preparatory to Death.

O eternal God, who art without beginning or end of days, thou hast given us a short portion of time in the generations of this world; our condition is vain, unsatisfying, and full of disquiet, and we have no hope but in thee, O Lord. O teach us to number our days, to remember and to know our end, that so we may never sin against thee; and grant that we may live as always dying, being of mortified souls and bodies, of bridled tongues and affections, and that, instead of heaping

up riches, we may strive for a treasure of good works, laying up in store against the time to come, that having recovered our strength, lost by the commission of sins,—when we go hence and are no more seen, we may have a residence in those mansions which are prepared for the saints, by our Lord and Saviour Jesus Christ. Amen.

PSALM XL.

A Thanksgiving to God for his Deliverance, and a Prayer for Redemption from Sins, and Defence against our Enemies.

O Lord our God, whose works are wondrous, and thy thoughts, which are to usward, full of mercy and admirable in wisdom; we adore and worship thy infinite perfections, and thy providence in the disposing of all thy creatures, and the effects of all causes, which, in an infinite variety, thou orderest to thy glory and the good of all faithful people. Thou hast dealt with us in mercy; and although our sins are so multiplied that they are more in number than the hairs of our head, yet thou hast not suffered us to fall into the horrible pit of eternal misery and destruction, but hast set our feet upon the rock Christ Jesus, and by his graces and holy laws hast ordered our goings. Let it be thy pleasure still to deliver us, for we are not able of ourselves to look up, and our enemies still seek after our souls to destroy us. Make no long tarrying, O God; show thyself our helper and redeemer; so shall we talk of thy truth and of thy salvation in the assemblies of thy servants in this life, hoping that we shall hereafter declare thy righteousness in the great congregation of saints and angels, singing eternal praises to God the Father, the Son, and the Holy Ghost.

Evening Prayer.

PSALM XLI.

A Prayer for the Grace of Charity, for Pardon of Sins, and for Deliverance from False Friends and Traitors.

O BLESSED JESU, Saviour of the world, be merciful unto us, and heal our sins, for we have sinned against thee, and are

no more worthy to be called thy children; but yet make us thy servants, and give us testimony that we are translated from death to life, by charity and love to all our brethren. O make our bowels yearn with pity and compassion over the necessities of the poor and needy, and give us grace and power to help them and relieve their miseries; that we, being merciful as our heavenly Father is, may receive such blessings and assistances as thou hast provided for the charitable; deliverance from our open enemies, safety from private treachery and conspiracies, comfort in our sicknesses, health of body, and pardon of our sins, through thy mercies and blessed charity, O most merciful Saviour and Redeemer Jesu. Amen.

PSALM XLII.

A Prayer for Comfort in Spiritual Desertion and Dryness of Affection, and that we may long and sigh after God.

O eternal and living God, thou art the help of our countenance and our God, thou art the thing that we long for, and our hearts are vexed within us and disquieted, when we feel not the comforts of thy Spirit, and those actual exultations and that spiritual gust which thou dost often give to thy people as earnest of a glorious immortality. O Lord, pity our infirmities, and give us earnest longings for the fruition of thee, our God, in the actions of holy religion. Grant unto us vivacity of spirit, unweariedness in devotion, delight and complacency in spiritual exercises: that when our souls are vexed with temptations and sadnesses, we may remember thee concerning the land of promise, and be comforted and encouraged in our duties by the expectation of those glories, which thou hast laid up for them, that love the appearing of our Lord and Saviour Jesus Christ. Amen.

PSALM XLIII.

A Prayer for Cheerfulness of Spirit in our Devotions.

O God, our defender and deliverer, thou art the God of our strength, and our ghostly confidence: let the light of thy countenance produce the beams of spiritual joy in our souls, and let thy truth lead us in the way of thy salvation, that, when we go unto thy dwelling-places, where thou

manifestest thy presence, we may approach unto thee with joy and gladness, rejoicing in nothing more than in doing thee service, and singing praises to thy name for the help of thy countenance, which thou givest us in our Lord and Saviour Jesus Christ. Amen.

THE NINTH DAY.

Morning Prayer.

PSALM XLIV.

A Prayer in the Time of War.

O Lord God of hosts, who, for our sins, hast suffered the sword to take vengeance upon us, and to plead thy cause against us, O hide not thy face from us, and forget not our misery and trouble. We are killed all day long, and are accounted as sheep appointed to be slain; we are covered with the shadow of death; and they which hate us, spoil our goods. Deal with us in pity; and as thou hast done to our fathers of old time, when they called upon thee in their trouble, so deal with us: thou overthrewest their enemies, and didst tread them under, that arose up against them. Arise, and help us, and deliver us also for thy mercy' sake: our own sword cannot help us, but let thy right hand and thine arm, and the light of thy countenance, work deliverance and salvation for us. Go forth with our armies, O thou God of hosts, do thou fight our battles, that we may not turn our backs upon our enemies; but crown us with victory and peace, that we may make our boast of thee all day long, and praise thy name for ever, who art holy, and just, and merciful, the great God of battles and recompenses. From thee let mercy now and ever proceed, and to thy name let honour be for ever ascribed of all the hosts of heaven and earth, world without end. Amen.

PSALM XLV.

A Prayer for the Conversion of the Heathen, and Prosperity of the Church.

O blessed Jesu, Prince of the catholic church, thou art fairer than the children of men, thy lips are full of grace,

thine armies mighty, thy head is crowned with majesty, and clothed with worship and renown: have mercy upon thy holy church; bless her for ever with righteousness, and let the oil of gladness refresh her amidst the multitude of her sorrows and afflictions. And because she is the daughter of a king, and thou takest pleasure in her beauty, let her not always be clothed in mourning garments, but let her be decked with exterior ornaments and secular advantages, such as may truly promote the interests of holy religion. Let kings and queens be nursing fathers and nursing mothers unto her; and so let the sound of thy Gospel go into all the earth, that her children may be princes in all lands, and ministers of thy kingdom, advancing thy honour, and furthering the salvation of all men, for whom thou didst give thy precious blood, that all people may worship thee, and give thee thanks for ever; who, together with the Father and the Holy Ghost, livest and reignest one God, world without end. Amen.

PSALM XLVI.

A Prayer for Protection, and for Confidence in God in Times of public Distractions, and for the Peace of Christendom.

O most merciful Saviour Jesu, Prince of peace, at whose birth all the kingdoms of the world were in peace and tranquillity, be thou in the midst of us for our refuge and present help in times of trouble and public calamities; when the kingdom is moved, and the hearts of men shake at the tempests of the same. Dear God, unite all the parts of Christendom with the union of faith and charity, and the fruits of them, a blessed and universal peace. Break the bow of the mighty, knap the spear of the warrior in sunder, and burn the chariots in the fire, that wars may cease in all the world, and we all may feel the promised blessing of the Gospel, that our swords may be converted into ploughshares and our spears into pruning-hooks: that thy name and thy kingdom may be exalted among the heathen, and in all the nations of the earth, who livest and reignest over all, in the unity of the blessed Trinity, God eternal, world without end. Amen.

Evening Prayer.

PSALM XLVII.

A Prayer for the Exaltation of Christ's Kingdom, and that all the Princes of the World may jointly adore Jesus reigning in the Heavens.

O Lord God, King of heaven, who reignest a great King in all the earth; thou art high above all creatures, and art to be feared in all the kingdoms of the earth: let the seed of thy Gospel be disseminated in all the corners of the habitable world: let thy grace break down all the strong holds of sin and Satan, subduing all people under thee, and the nations under thy feet; that the princes of the nations that have not known thy name, may be joined to thy people, the people of the God of Abraham, becoming one sheepfold under one Shepherd, Jesus Christ, our blessed Lord, our Saviour and Redeemer. Amen.

PSALM XLVIII.

A Prayer for the Prosperity of the Church.

O great God, who art highly to be praised, who hast manifested thy power and thy mercy in the constitution, propagation, and defence of thy holy church, by the miraculous assistances and effects of thy Holy Spirit, insomuch that the kings of the earth marvelled to see such things, and were astonied and suddenly cast down, acknowledging the powers of thy kingdom, and submitting to thy laws with faith and obedience: be pleased, according to thy gracious promise, to uphold the same for ever: let not the gates of hell prevail against thy church: be thou known in her palaces as a sure refuge: make her the joy of the whole earth, and let her be glad and rejoice because of thy judgments; so shall we praise thee in the midst of thy temple, waiting for thy loving-kindness, that according as thy name is, so may thy praise be, infinite and eternal, world without end. Amen.

PSALM XLIX.

A Prayer that we may despise perishing Riches, and put our Trust in God only.

O blessed Jesu, thou only Redeemer of souls, who, by thy death and passion, hast delivered us from the place of hell, give us grace to put our whole trust in thee, and in the riches of thy mercy and loving-kindness, always remembering our end, the vanity and shortness of our lives, the certainty of our departure. Teach us to despise the world and worldly things; and to lay our treasure up in heaven by charity and actions of religion; that while we live here, we may have our conversation in heaven, by love, by hope, and by desires, that when our beauty shall consume in the sepulchre out of our earthly dwellings, we may be received into everlasting habitations, always to enjoy thee, who livest and reignest eternal God, world without end. Amen.

THE TENTH DAY.

Morning Prayer.

PSALM L.

A Prayer that we may lead a holy Life, and find Mercy in the Day of Judgment.

O most mighty God, who art more pleased with the sacrifice of thanksgiving, and the oblation of our souls in the vows of obedience and a holy life, than with the burnt-offerings and sacrifices of bullocks and goats, let thy grace reform our lives and manners: keep our mouth from slander and obloquy, from guile and deceit: let us never consent to actions of injustice or uncleanness, that we partake not with thieves or with adulterers either in their sin or punishment; that when thou shalt appear in perfect beauty, with a consuming fire before thee, and a tempest round about thee, with terrors and glorious majesty, calling the heavens and the earth together, that thou mayest judge all thy people, thou mayest

gather us among thy saints, and give us the mercies and the portion of thine inheritance, that so we may honour thee by an eternal oblation of praise and thanksgiving in the heavens, where thou, O God, declarest thy salvation to all thy elect people; through Jesus Christ our Lord. Amen.

PSALM LI.

A Prayer for the Pardon of Sins, and the Restitution of God's Favour.

O most merciful God, whose goodness is great, and the multitudes of thy mercies are innumerable, have mercy upon us, for our sins are ever before us, presented by the continual accusations of a troubled conscience. We have sinned against thee, and done evil in thy sight: and yet because thou art the God of mercy and Fountain of eternal purity, delighting in the conversion and salvation of a sinner, we present unto thee the sacrifice of a troubled spirit, of broken and contrite hearts; beseeching thee to let the dew of thy favour, and the fire of thy love, wash away our sins and purify our souls. Make us clean hearts, O God, and pure hands: though our sins be as scarlet, yet make them like wool; though they be as purple, yet make them as white as snow. Restore the voice of joy and gladness to us: let us not be for ever separate from the sweet refreshings of thy favour and presence; but give us the comforts of thy help again, and let thy free Spirit loose us from the bondage of sin, and establish us in the freedom and liberty of the sons of God: so shall we sing of thy righteousness, and our lips shall give thee praise in the congregation of thy redeemed ones, now, henceforth, and for ever. Amen.

PSALM LII.

A Prayer for Deliverance from Tyranny, Oppression, and Slander.

O Almighty God, whose goodness endureth daily, extend this thy goodness towards us thy servants, and defend us from the tyranny and malice of all our enemies, who boast themselves in mischief: keep us from the obloquy of false

tongues, and from the slander of lying persons, who talk of lies more than righteousness; that we, being nourished by thy goodness, and watered with the dew of divine blessings, may flourish like a green olive in the house of God, bringing forth the fruits of tender mercy, and abounding in peace, and that we may, by the suffusion of anointing of the Holy Ghost, be consigned to thy everlasting kingdom, there to reign with thee, who reignest eternally, one God, world without end. Amen.

Evening Prayer.

PSALM LIII.

A Prayer for Redemption of the Church from the Persecution of Atheists and Persons irreligious.

O Lord God, who dwellest in heaven, and lookest down from thence upon the children of men, be pleased to give salvation to thy people out of Sion, thy holy habitation, and preserve thy church from the malice of such persons as have not called upon thee, but would eat up thy people, as they would eat bread: that we, being delivered from the captivity of sins and miseries, may serve thee with freedom of spirit, in joy and spiritual rejoicing, all the days of our life; through Jesus Christ our Lord. Amen.

PSALM LIV.

A Prayer for Deliverance from our Enemies.

O blessed Jesu, our God and our helper, whose name is comfortable, the hope of all that are miserable, and the relief of the oppressed, hearken unto our prayers, and, for thy name's sake, save us from the tyranny of those, that are risen up against us, and seek after our souls. Give us thy grace that we may set thee always before our eyes, to obey thy laws, to follow thy example, to trust in thy protection, to give praises unto thy holy name, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

PSALM LV.

A Prayer for Deliverance from Treachery, and the Conspiracies of our secret Enemies.

O eternal God, who hast promised to nourish and defend all them that cast their burden upon thee, deliver the souls of thy servants in peace from the battle that is against us. Fearfulness and trembling are come upon us, and the fear of death is fallen upon us; for our enemies are maliciously set against us, and minded to do us mischief; and we know not whither to flee away and be at rest, for mischief and sorrow are round about us. O rescue us from the public enmity of our open adversaries, and from the secret conspiracies of all our private enemies; so shall we pray unto thee, and that instantly, and praise thy name in the evening, in the morning, and in the noon-day, dedicating to thy honour and worship the beginning, the growth, and the decrease of our life, even all our days, because thou hast not suffered us to fall for ever, but hast brought us from the pit of destruction; through Jesus Christ our Lord. Amen.

THE ELEVENTH DAY.

Morning Prayer.

PSALM LVI.

A Prayer that we may trust in God, and have such Carefulness over our Ways, that we give our Enemy no Advantage.

O Lord God, in whom we have trusted, have mercy upon us, who are daily troubled with sadnesses in the world, temptations of the devil, weaknesses of the flesh, malicious surmisings and mistakings of our enemies, and whatsoever may make us miserable, and disturb our peace. Give us great assistances of thy grace, that we may walk without scandal, resist and overcome the devil, despise the things of this world, and be strengthened in our spirits with ghostly confidence; that whensoever we call upon thee, we may have thee on our side, and our enemies be put to flight; that our souls being delivered from death, and our feet from falling, we may at last be admitted into the light of the

living, there to walk eternally before thee our God, who livest and reignest, in the unity of the blessed Trinity, world without end. Amen.

PSALM LVII.

A Prayer to be delivered from the Power of the Devil, and Slander of Men, and that we may put our Confidence in God.

O most high and mighty God, who hast set thyself above the heavens, and thy glory above all the earth, do thou send from heaven, and save us from the reproof of all our ghostly enemies, who would eat us; for our soul is among lions, and the devil is busy seeking to devour us. O send out thy mercy and truth, deliver us from the malicious slander of men, and from the dreadful accusations of the devils at the day of judgment, who are set on fire against us, and their teeth are spears and arrows gnashing at us to tear us in pieces. Let thy mercy sustain us, let thy righteousness be interposed in answer for us, that as our enemies accuse us, thy mercies may acquit us; through Jesus Christ our Lord. Amen.

PSALM LVIII.

A Prayer that God's People may be delivered from the Malice of wicked Men.

O Almighty Lord, thou God that judgest the earth, who preparest rewards for the righteous, and executest vengeance against the ungodly, — deliver all thy chosen people from the peevishness of froward and ungodly men, whose hands deal with wickedness, and they imagine mischief in their hearts. And to thy servants give thy grace, that our minds may be set upon righteousness; that we may judge the thing that is right, never refusing to hear thy voice, or stopping our ears, like the deaf adder, against thy holy precepts; that we may have no iniquity in our mouths, nor unrighteousness in our actions; and at last we may have the reward of the righteous, the inheritance of thy kingdom; through Jesus Christ our Lord. Amen.

Evening Prayer.

PSALM LIX.

A Prayer against Heretics, and all other Enemies of the Church.

O LORD GOD of Israel, visit us with thy salvation, and deliver us from the malice of wicked doers, and the violences of blood-thirsty men. Let not them prosper, O Lord, in their machinations, whose preaching is of cursing and lies, and who offend of malicious wickedness; show us thy goodness plenteously, that we may never forget thy mercies, or thy laws; for thou art our defence and refuge, and our merciful God; through Jesus Christ our Lord. Amen.

PSALM LX.

A Prayer in Time of War, or Temptation.

O Lord God, who, for our sins, hast showed us heavy things, and given us a drink of deadly wine, and yet hast never failed them that fear thee, but hast given them a token that they may triumph because of thy truth and mercy, consigning them to redemption and deliverance by the testimony and comforts of thy Holy Spirit: O be thou our help in trouble, for all our hope is in thee, and we disclaim all confidence in ourselves, or in the arm of flesh, praying thee for aid; that in thy strength we may tread down our enemies, and give thee thanks, who art the fountain of strength, and the disposer of victories; through Jesus Christ our Lord. Amen.

PSALM LXI.

A Prayer for the King, and for Comfort in Sadness.

O blessed Jesu, thou that art the rock higher than all the world, upon whom thy church is built, and all our hopes rely, be merciful unto us, and give ear unto our prayers; be unto us a fountain of comfort whensoever our heart is in heaviness, for under the covering of thy wings there is joy, and health, and safety. Save all those that fear thy name, and give thy blessing to thine heritage; and that the blessings of thy people may be lasting and perpetual, give unto thy servant the king long life; let thy loving-kindness and faithfulness alway preserve him; be a strong tower for him against

all his enemies; and at last bring him to an eternal kingdom, where no enemies shall assault or disturb his peace; that he may dwell before thee for ever, and rejoice in the participation of the blessings of thy kingdom, who livest and reignest ever one God, world without end. Amen.

THE TWELFTH DAY.

Morning Prayer.

PSALM LXII.

A Prayer that we may trust in God only, in all our Troubles.

O Lord God, of whom cometh our salvation, thou art our defence and strength, our health, and our glory; give us thy grace, that we may put our whole trust in thee alway, that we may pour out our hearts before thee in all our troubles, that we may wait still upon thee for the performance of our expectation in all our longings and desires. Be thou our defence; uphold us, that we may not fall into those great sins, which lay waste our consciences, — or into such miseries, as make us without hope or remedy, the miseries of despair, obstinate malice, or the woes of a sad eternity. Teach us to despise riches; to disclaim all trust in the creatures; not to delight in lies or vanity; not to multiply wrongs and robbery; that when thou shalt come, with power and great glory, to reward every man according to his work, thou mayest be merciful unto us, pardoning our sins, and accepting us to life eternal; through Jesus Christ our Lord. Amen.

PSALM LXIII.

A Prayer for the Deliverance from the Miseries of our Pilgrimage; with Longing and Desires for God, and the Joys of Heaven.

O merciful and dear God, whose loving-kindness is better than the life itself, defend us against the malice and designs of all them that seek the hurt of our souls, and make us to rejoice in thy help, and under the shadow of thy wings. O let the dayspring of thy favour visit us from on high, that we may seek thee with an early devotion, pursue after thee with a constant and an active industry, and at last possess

thee with the firm comprehensions of love and charity; that in this world, we, looking for thee in holiness of living, longing and thirsting after thee with fervent desires, may for ever hereafter behold thy power and glory, and our souls be eternally satisfied, even as with marrow and fatness, when our lips and hearts shall praise thee to all eternity. Grant this for the love and honour of Jesus Christ, our only Mediator and Redeemer. Amen.

PSALM LXIV.

A Prayer for Deliverance from the Slander and Mischiefs of all wicked Persons.

O Lord God, thou that hearest the voice of our prayers, and considerest the cries of them that fly unto thee for succour, deliver us and all thy whole church from the gathering together of the froward, and from the insurrection of wicked doers. Disappoint their snares, infatuate their counsels, distract their consultations, and blast all their designs; let the swords and arrows of their tongues be shot in vain, that they may never hit any of thy servants, nor wound him that is perfect. Make them to fall, O God, in their hopes, whereby they encourage themselves in mischief, and fear not; and do thou laugh them to scorn; that we, who have put our trust in thee, may rejoice in thee, and confess that it is thy work to give salvation and deliverance to thy people, whom thou lovest, in our Lord and Saviour Jesus Christ. Amen.

Evening Prayer.

PSALM LXV.

A Prayer for Spiritual Blessings, and for Fruitfulness of the Earth.

O God, the hope of all the ends of the earth, and of them that remain in the broad sea,—be thou merciful unto our sins, and let not our misdeeds prevail against us, so as either to make us habitually sinful, or endlessly miserable; but give us the blessings of thy chosen; let us receive the influences of thy graces and benediction, by the participation of thy word and sacraments in thy holy temple. And, as

thou embracest us with thy right hand, showing us wonderful things in thy righteousness and salvation, so let thy left hand be under our heads, and give us such a portion of temporal blessings as shall be necessary for us. Make the earth plenteous, and bless the increase of it; crown the year with goodness, and let the clouds drop fatness; that the valleys standing thick with corn, may laugh, and sing thy praises; and that we, being refreshed with the multitude of thy blessings, may praise thee in Sion; and, at last, be satisfied with the pleasures of thy house in the celestial Jerusalem, where thou livest and reignest, one God, world without end. Amen.

PSALM LXVI.

A Prayer that God would support us in Times of Trouble, and deliver us.

O Lord God, who art wonderful in thy works, and in thy doings towards the children of men; thou chastisest every one whom thou receivest, proving us and trying us, like as silver is tried: let thy merciful hands lead us through the fire of afflictions, and the waters of temporal chastisements, so as we may not be consumed with the flames of thy wrath, nor the waters go over our souls; but that we, being sustained by the comforts of thy Spirit, and refreshed with the dew of thy graces, may at last be brought out into a wealthy place, even the place of eternal treasures. O give us thy grace, that our hearts incline not to wickedness, and that our feet slip not; that so, we regarding thy laws, and having respect to obey thy holy will and pleasure, thou mayest hear our prayers, the greatness of thy power may cast down all our enemies, that they may never be able to exalt themselves; that while thou holdest our souls in life, we may never cease praising thee, who hast never turned thy mercy from us, through Jesus Christ our Lord. Amen.

PSALM LXVII.

A Prayer that all Men may bless God, and God may bless all Men.

O Lord our God, thou Governor of all nations, and the righteous Judge of the whole earth, be merciful unto us, and bless us. Thou makest the sun to shine upon all the corners

of the habitable world, giving his light both to the good and bad; let the light of thy countenance diffuse itself to all nations, and to all men: lighten all our darkness with the beams of thy divine favour; teach thy ways unto all the people of the earth, and give thy saving health to all nations; that, while all join, with one consent, to fear thee and to give thee praises, thou mayest govern us all in peace and righteousness, and when thou shalt come to judge us, we may receive thy everlasting mercies. Grant this for Jesus Christ's sake, our only Mediator and Advocate. Amen.

THE THIRTEENTH DAY.

Morning Prayer.

PSALM LXVIII.

A Prayer for Defence and Propagation of the Catholic Church.

O Lord God, mighty and merciful, thou ridest upon the heavens as it were upon a horse; thou art the Father of the fatherless, and defendest the cause of the widow;—have mercy upon thy holy church: and, since her Lord and Spouse is gone up on high, even to his holy habitation, leave us not comfortless, but send the Holy Ghost, in assistances and gifts, to dwell amongst us; that, by his aid, we may escape death spiritual, and the bitterness of the temporal. Send a gracious rain, even the dew of thy Divine favours, upon thine inheritance, to refresh us in our weariness and sadnesses. Make thy people innocent and chaste as the dove; and, besides the beauty of internal sanctity, let thy church be covered with silver wings, and her feathers like gold, decked and assisted with exterior advantages, as may best promote thy honour, and the services of religion. Let all the princes and lands of the earth stretch their hands out unto thee, O God, and confess thy mightiness and thy honour; that, thy Gospel going forth into all lands, peace, and all thy blessings, may follow it, and thy praise be multiplied from generation to generation; through Jesus Christ our Lord. Amen.

Evening Prayer.

PSALM LXIX.

A Prayer in Time of Persecution for the Cause of Religion.

O BLESSED Jesu, whose loving-kindness is comfortable, who, for our sakes, didst taste vinegar and gall, that thou mightest redeem us from the bitterness of death and sin, and establish to thyself a church in holy religion, and defend it with thy favour and power; have mercy upon thy servants, who suffer from the hands of their enemies for the testimony of a good conscience, and the doctrines of a catholic faith. Let not them, that trust in thee, O Lord God of hosts, be ashamed; but let them, who, for thy sake, have suffered reproof, be delivered from them that hate them, and from the deep waters of persecutions and discomforts; that we, and all thy faithful people, being saved from our enemies, may praise thee and thy faithfulness in this world, — and may finally inherit the land of promise, which thou hast made to all, that suffer persecution for a cause of righteousness, even the possession of thine inheritance, thy kingdom in heaven, — where thou livest and reignest, ever, one God, world without end. Amen.

PSALM LXX.

A Prayer to God for Blessings upon faithful People, and Deliverance from our Enemies.

O Lord God, our Helper and Redeemer, have mercy upon us and all thy faithful people: make haste and help us, O God, against all those, that seek after our souls to do us mischief: make us to delight in thee, to wait for thy salvation, to trust in thy mercies, to rejoice in thy excellencies and perfection; that our feet being directed by thy guidance, our weaknesses strengthened by thy power, our sins pardoned by thy mercies, and our souls justified by thy free grace, we may always give thee praise with the humble addresses of devotion and thankfulness; through Jesus Christ our Lord. Amen.

THE FOURTEENTH DAY.

Morning Prayer.

PSALM LXXI.

A Prayer for the Continuance of God's Favour to us, even to our old Age, and a longing for a happy Departure.

O LORD GOD, our house of defence and our castle, who, by thy mercies and thy loving spirit, hast taught us and led us in thy ways from our first years until now, thou hast brought us to great honour, even the honour of being Christians, the honour of adoption to be thy children and heirs of thy glorious promises, co-heirs with thy son Jesus Christ, and hast comforted us on every side with a continual stream of thy mercies and refreshments: give us thy grace, that we may love thee, and long for thee above all the things of this world. And as thou hast holden us up, ever since we were born, so let thy mercy go along with us all our days: cast us not away in the time of age, and give us grace, that we may never cast thee nor thy laws from us. Let not thy grace, and the ghostly strength we derive from thee, forsake us when our natural strength fails us; but let our spirit grow upon the disadvantages of the flesh, and begin to receive the happiness of eternity by an absolute conquest over the weakened and decaying body; that after we have, by thy aid, passed through the great troubles and adversities thou showest unto all thy children in this world, we may lie down in righteousness and with thy favour; that when thou bringest us out from the deep of the earth again, we may have a joyful resurrection to the society of saints and angels, and the full fruition of our Lord and Saviour Jesus Christ. Amen.

PSALM LXXII.

A Prayer for the Exaltation and Propagation of Christ's Kingdom.

O blessed Jesu, who didst descend from heaven into the womb of the blessed Virgin, like rain into a fleece of wool, thou that punishest the wrong-doer, and defendest the children of the poor, and them that have no helper, have

mercy upon thy holy church; be pleased, by her ministry, to extend thy blessings and thy dominion from the one sea to the other, even unto the world's end, that all kings of the earth may fall down before thee, and all nations may do thee service. Make thy righteous people to flourish, and subdue their enemies under them, delivering them from falsehood and wrong, that they may be blessed with abundance of peace, and be satisfied with thy righteousness and salvation through thy mercies, O blessed Saviour and Redeemer Jesu. Amen.

Evening Prayer.

PSALM LXXIII.

A Prayer that we may have our Portion in God, and not in the good Things of the Men of this World.

O Lord God, who art loving unto all thy church, even unto all such as are of a clean heart,—give us hearts humble and merciful, that we may never be holden with pride, nor overwhelmed with cruelty; and sanctify our words and lips, that we may never blaspheme thy holiness, nor our talking be ever against thee or thy honour. O God most highest, give unto us such religious and mortified affections, that we may never thirst after the temporal advantages and prosperities of the wicked: set not our feet in slippery places, lest we be suddenly cast down, and have our portion in the lot of the wicked, who perish and come to a fearful end: guide us with thy counsel, that we holding us fast by thee, and putting our trust in thee, O God, thou mayest be the strength of our hearts, the hope of our souls, and the ground of all the confidence and content in this life, and, after this life is ended, thou mayest receive us with glory, and be our portion for ever; through Jesus Christ our Lord. Amen.

PSALM LXXIV.

A Prayer against all Sacrilegious Persons, and all the Enemies of the Church.

O Lord God, blessed Jesu, who, with thy precious blood, hast purchased to thyself and redeemed a church, that it

should serve thee in holiness and righteousness, being delivered from fear of all their adversaries;—forget not the congregation of thy poor people for ever; maintain thine own cause; deliver thy turtle-dove from the multitude of her enemies. Preserve with thy right hand all the places appointed for thy public service; let a guard of flaming cherubims (as at the gate of Paradise) stand sentinel, and keep from the invasions of sacrilegious persons, and the pollutions of all impure church-robbers, all thy dwelling-places, that thou mayest for ever dwell among us, defending the poor, bringing help to all thy people, and particular blessings and assistances to the tribe of thine own inheritance, which thou hast sanctified to thy worship and service; through Jesus Christ our Lord. Amen.

THE FIFTEENTH DAY.

Morning Prayer.

PSALM LXXV.

A Prayer against the Terrors of the Day of Judgment.

O Lord God, the judge of all the world, from whom cometh all promotion and all punishment, have mercy upon us now, at the hour of death, and in the day of judgment, when thou shalt judge all the congregations of men and angels according unto right. O give us grace to expect thy coming in humility and charity, that we be not stiff-necked and exalted in our own opinion and conceptions, but may submit to thy yoke with meekness and obedience; that when thou shalt pour forth the cup of vengeance upon the ungodly, we may not drink or taste of the dregs of it, but may sit down at thy table in the supper of the Lamb, and be satisfied with the blessings of eternity; through Jesus Christ our Lord. Amen.

PSALM LXXVI.

A Prayer that we may fear God's Judgments, and be freed from the Terrors of Men.

O Lord God, whose dwelling is in heaven, and thy name is great in all the world, plant the dread and reverence of thee and thy power in our hearts: let thy threatenings and

thy judgments which are heard from heaven, and executed upon disobedient and gainsaying people, make us to tremble at the remembrance of our sins, and in the consideration of our weaknesses and demerits: and let thy mercies and the remembrance of thy infinite loving-kindnesses make our hearts still, full of evenness and tranquillity, that we may not fear the fierceness of man, or the wrath of those whose spirits thou canst refrain, lest we be disturbed in our duties towards thee; but let us so fear thee, that we may never offend against thee, but may pass from fear to love, from apprehensions of thy wrath to the sense and comforts of thy mercies, through Jesus Christ our Lord. Amen.

PSALM LXXVII.

A Prayer that the Experience of God's Goodness may produce Hope in us, and remove from us all Fearfulness and Doubting.

O God, who dost wonders, and hast declared thy power amongst all people, let the observation of thy mercies and loving-kindnesses make such deep impression in our hearts and memories, that, when we are in heaviness, we may remember the years of thy right hand, and call to mind the wonders of old time: that although thou sometimes withdrawest the brightness of thy countenance from us, and shuttest up thy loving-kindness in a short displeasure,—yet the experience of thy old mercies, which never fail, may sustain our infirmities, and the expectation of thy loving-kindnesses may cure all our impatience, till, in thy due time, the sense of thy favours may actually relieve all our distresses, and thy right hand lead us like sheep into the folds of eternal rest and security; through Jesus Christ our Lord. Amen.

Evening Prayer.

PSALM LXXVIII.

A Commemoration of God's Blessings to his Church of old, of his Judgments upon Sinners, and his Mercies to the Penitent.

O Lord God of our fathers, God of Abraham, Isaac, and Jacob, thou that leddest thy people through the wilderness

with a light and with a cloud, and with thy bright angel; for their sakes turning rocks into a springing well, and making the sea and the river become dry land, so making demonstration of the greatness of thy mercy by the greatness of thy miracles, and didst still go on to make all thy creatures leave their natures to serve them, even then when they tempted and provoked thee ten times in the desert: O be pleased to do unto us as thou didst to them; lead us through the desert of this world with the light of thy Holy Spirit; and from the rock, which for our sakes thou didst smite with the heavy rod, the rock Christ Jesus,—let water and blood stream forth, to cleanse, and to refresh us. Give us of the bread that came down from heaven, the flesh of thy dear Son, to eat; that we being purified by his blood, and nourished by that celestial manna, our hearts may be set aright, and our spirits may cleave stedfastly unto thee, O God; that we may remember thy works, and trust in thy mercies, and may keep thy commandments. O never let the fire of thy wrath be kindled towards us, nor thy heavy displeasure come up against us. Let us not consume our days in folly and vanity, lest our years be spent in trouble; but when through infirmity we fall, let thy gentle correction call us home, that we may turn us early, and seek after thee, our God, who art our strength and our merciful Redeemer; that we may never feel the furiousness of thy eternal wrath, nor have our portion amongst the evil angels, but may be conducted by thy mercies and providence to the border of thy sanctuary, and to the mountain where thou reignest over all the creatures, one God, world without end. Amen.

THE SIXTEENTH DAY.

Morning Prayer.

PSALM LXXIX.

A Prayer that God would deliver his Church from the Cruelty of all her Persecutors.

O Lord God of thine inheritance, who conveyest many blessings to the children of men by the prayer and ministry

of thy church, let our prayers obtain of thee mercies and deliverances for her. O Lord, thou hast planted thy church in the humility and poverty and death of thy Son; thou hast watered it with the blood of thy apostles and martyrs; thou hast made it flourish and spread forth its branches, by the warmth and heat and graces of thy Holy Spirit, and hast, according to thy promise, still preserved it in the midst of all enmities and disadvantages. Thy laws and righteous commandments have been a scorn and derision to Jews and Gentiles: the flesh of thy servants hath been meat for the beasts of the land: and still she wears the purple robe of mockery, and the crown of thorns which at first she took from the head and side of her dearest Lord. At last, O Lord, be gracious unto thine inheritance: help us, O God of our salvation, for the glory of thy name: let not thine enemies devour the church, and lay waste her dwelling-places: be merciful unto our sins: preserve all those, that by malice of their enemies are appointed to death, or prison, or any other misery: let us still enjoy the freedom of thy Gospel, the food of thy word, the sweet refreshings of thy sacraments, public communion in thy church, and all the benefits of the society of saints; and let not our sins cause thee to remove the candlestick from us, but make thy people and the sheep of thy pasture secure and glad in thy salvation, that we may show forth thy praise in this world and in the world to come; through Jesus Christ our Lord. Amen.

PSALM LXXX.

A Prayer for the Church.

O thou Shepherd of Israel, thou that sittest upon the cherubims, stir up thy strength, and come and help thy people, that prayeth unto thee for mercy and protection. Thou hast made affliction the portion of thy children in this life; thou feedest them with bread of tears, and givest them plenteousness of tears to drink: yet be pleased to show the light of thy countenance upon us, to lighten our darknesses, to relieve our miseries, to heal our sicknesses; and let not thy church become a strife unto her neighbours, but reunite her divisions, and make her not a prey to them that would devour her, and then laugh her to scorn. O Lord, hedge

her about with thy mercies, with the custody of angels, with the patronage of kings and princes, with the hearts and hands of nobles, and the defence of the whole secular arm; lest the wild beasts of the field pluck off her grapes, destroy the vintage, and root up the vine itself: but let her so flourish under the beams of thy favour and providence, that it may take root, and spread, and fill all lands; that the name of the man of thy right hand, the God and man Christ Jesus, may be glorified, thy church enlarged and defended, and we blessed with thy health and salvation. Grant this, O Lord, for Jesus Christ's sake, our only Saviour and Redeemer. Amen.

PSALM LXXXI.

A Festival Song, and a Prayer for the Grace and Blessings of Obedience to God's Laws.

O Lord God our strength, whose mercies are infinite, whose majesty is glorious, whose goodness is amiable above all the excellencies in the world; enlarge our hearts with joy and rejoicings in thy glories, open our mouths wide, and fill our lips with thy praises, that upon the solemn feast-days we may commemorate thy excellencies and mercies, and the great mysteries of our redemption and religion, adoring thee with thanks and joyfulness, who art mysterious in thy words, and marvellous and merciful in all thy works. And that we may, in the best manner, express our thankfulness to thee, give us thy grace that we may hear thy voice, that we may obey thee and walk in thy laws, that we follow not our own imaginations, nor be given to our own hearts' lusts, but that we resigning ourselves only to thy holy will and pleasure, thou mayest hear our prayers whenever any storm of trouble falls upon us, and turn thine hand against our adversaries; and that we, being delivered from the burden of our sins, may be fed with the choicest of thy viands, and with food from the rock Christ Jesus, even his most precious body and blood, nourishing us up to life eternal, through the same Jesus Christ our Lord. Amen.

Evening Prayer.

PSALM LXXXII.

A Prayer for Princes and Judges of the World, that they may do right Judgment.

O ALMIGHTY Judge of men and angels, thou God of gods, and Prince of princes, let thy spirit of anointing rest upon the princes and rulers within the pale of the universal church; and let thy righteousness and judgments guide all those, that sit in the seat of the judges, that they may minister justice and true judgment unto the people, defending and promoting the interest of true religion, relieving the oppressed, encouraging virtue, and dishonouring vicious persons, delivering the poor, and saving them from the hand of the ungodly: that men may not walk on still in darkness, but their evil deeds may be discovered and brought to light; that we may all live before thee in righteousness, expecting the great day of righteous judgment, which we beg we may all behold with confidence, receiving thy mercies, and beholding thy face in glory, through Jesus Christ our Lord. Amen.

PSALM LXXXIII.

A Prayer against the Enemies of the Church, particularly sacrilegious Persons.

O Lord God, who wert known to thy people Israel by thy name Jehovah, thou only art the Highest over all the earth; arise and defend thy people, and deliver thy secret ones from the murmurings, counsels, and crafty imaginations of thine enemies against them. Fix the foundations of thy church upon a rock, and preserve thine inheritance in peace and safety. Infatuate the counsels, restrain the sacrilegious appetites of all such persons, who would rob all thy houses, and take them to their own possession; and make their faces so ashamed and their hearts afraid, that they may return from covetousness and impiety: and seek thy name, repenting of all their sins, and living in justice and religion, that at last they may come into an everlasting possession of thy house and of thy temple, where thine honour dwelleth and reigneth eternally, world without end. Amen.

PSALM LXXXIV.

A Prayer of Desire and Longings after the Joys of Heaven.

O Lord God of hosts, who dwellest in the heavens, seated in essential and eternal felicities; fill our hearts with desires and longings to enter into those courts where thou sittest, attended with the beauteous orders of angels, and millions of beatified spirits: and that our desires may receive infinite satisfactions, give us thy help, that we going through the vale of misery, the pools may be filled with water, our hearts and eyes may run over with tears of repentance, and overflow with sorrow and contrition for our sins; that we living a godly life, going from strength to strength, from virtue to virtue, at last we may appear in Sion unto the God of gods, beholding the face of thine Anointed, thy Christ and our Jesus, and may dwell one day in thy courts, even all the long day of eternity; through the same, Jesus Christ, our Lord. Amen.

PSALM LXXXV.

A Thanksgiving for God's free Mercy in the Pardon of our Sins, and a Prayer for the Continuance and Increase of his Mercies to us.

O most gracious God, who art reconciled unto us in our Saviour Jesus, having for his sake forgiven the offences of thy people, and covered all their sins with the robe of his most immaculate sanctity and righteousness: let thy grace convert and quicken us, that we may rejoice in thee and thy salvation, in faith of thy promises, in the hope of actual communication of thy mercies to us, and in love to thee for so great blessings and redemption: and when thou hast spoken peace unto our souls, and reconciled us to thyself in the blood of thy Son, give us the grace of perseverance, that we may never turn again to folly, but may follow mercy and truth all our days, and at last be satisfied with thy righteousness and peace eternal; through Jesus Christ our Lord. Amen.

THE SEVENTEENTH DAY.

Morning Prayer.

PSALM LXXXVI.

A Prayer for Sanctity and Preservation.

O LORD GOD, good and gracious, and of great mercy unto all them that call upon thee, give ear unto our prayers, and ponder the voice of our desires, whenever we call upon thee in our trouble. Let the souls of thy servants be refreshed with thy comforts, and defended from the congregations of proud and naughty men. Turn thee unto us with mercy, give thy strength unto us, teach us thy laws, make us to walk in thy truth, give us the fear of thy name, and knit our hearts unto thee with the indissoluble bands of charity and obedience; that our souls being saved from the nethermost hell, we may worship thee, O Lord, and glorify thy name, who art full of compassion and mercy, long-suffering, and plenteous in goodness and truth, which thou hast manifested to us in our deliverance and redemption; through Jesus Christ our Lord. Amen.

PSALM LXXXVII.

A Contemplation of the Excellencies of Sion, or the celestial Jerusalem.

O Lord God, who dwellest in Sion, and delightest to have thy habitation in the hearts of men: thou hast built the church as a city upon a hill, and laid the foundation of it upon the apostles and prophets, Jesus Christ being the chief corner-stone: make us to be a spiritual building fit for thy habitation, and a residence for thy Holy Spirit, grounding us in faith, building us up in hope, and perfecting us in charity; that we, being joined in the communion of saints, in the union of the holy catholic church militant on earth, may all partake of the blessings of thy church triumphant in the city of thee our God, in the celestial Jerusalem, where thou livest and reignest ever one God, world without end. Amen.

PSALM LXXXVIII.

A Prayer in Time of Sickness and Danger of Death.

O Lord God of our salvation, who for our sakes wert wounded, and didst die and lie in the grave, but yet alone of all that ever died, wert free among the dead, and by thine own power didst rise again with victory and triumph; have mercy upon thy servant, for thine indignation lieth hard upon me, and thou hast vexed me with all thy storms. My soul is full of trouble by reason of my sins, and my life draweth nigh unto the grave: restore me unto thy favour, and let me not go down into the dark, nor my life into the place where all things are forgotten; but let me show forth thy loving-kindness amongst thy redeemed ones in the land of the living: for the living, the living, he shall praise thee, and confess the holiness and the mercies of thy holy name. O hide not thou thy face from me, but give me health of body, and restore and preserve me in the life of righteousness; and so bless me with opportunities of doing thee service, that I may redeem the time past, and by thy grace may grow rich in good works, always abounding in the work of the Lord; that when thou shalt demand my soul to be rendered up into thy hands, my soul may not be abhorred of thee, nor suffer thy terrors, but may feel an eternity of blessings in the resurrection of the just; through Jesus Christ our Lord. Amen.

Evening Prayer.

PSALM LXXXIX.

A Prayer for the King, in Time of Wars or any public Calamity.

O Lord God of hosts, thou art greatly to be feared in the council of the saints, and to be had in reverence of all the world. Let thy strong hand and thy mighty arm bless and preserve thine anointed the king: as thou hast exalted thy chosen from among the people, so let the greatness of thy blessings and assistances distinguish him from all the world: make his throne as the days of heaven, smite down his ene-

mies before his face, let thy hand hold him fast, that the enemy may not be able to do him violence, and let thine arm strengthen him, that the sons of wickedness may not hurt him. O do thou never put his glory out, nor cover him with dishonour, but give him victory in battles, honour and rejoicing in time of peace, confidence in thee, reverence amongst his people, and continual defence in thy salvation; that when thou hast finished his days in peace and honour, his seed may be established in his throne, and endure for ever, like as the sun before thee. Grant this, O King of kings, for his sake, to whom thou hast given all power and dominion in heaven and earth, even our Lord and Saviour Jesus Christ. Amen.

THE EIGHTEENTH DAY.

Morning Prayer.

PSALM XC.

A Meditation of Death, and a Prayer preparatory to it.

O ETERNAL GOD, whose being was, before the mountains were brought forth, before the earth and the world were made, even from everlasting and world without end,—have mercy upon us weak and impotent people, the children of men, who fade away suddenly like the grass: remove our misdeeds from before thee, and our secret sins from the sight of thy countenance: be not angry with us, neither consume us in thy displeasure: teach us to number all the days of our life, and to reckon on still to the day of death; that when our days are gone, and our years are brought to an end like a tale that is told, thou mayest turn unto us at the last, and be gracious unto us in the pardon of our sins, in restraining the power and malice of all our ghostly enemies, in giving us opportunity of all spiritual assistances and advantages; that our lamps being trimmed and burning bright with charity and devotion, we may enter into the bridechamber, there for ever to behold the glorious majesty of our Lord and Saviour Jesus Christ. Amen.

PSALM XCI.

A Prayer for Protection in all Dangers.

O Lord God, our hope and our strong hold, have mercy upon us, and defend us under the shadow of thy wings, that we, trusting under thy defence, may by thy faithfulness and truth be covered as with a shield and buckler. Give thy angels charge concerning us and our habitations, that we may be preserved and kept in all our ways, that no evil happen unto us, no plague come nigh our dwelling, no terrors of the night, no arrows of thy vengeance by day, may disturb our peace or safety. Let thy ministering spirits bear us in their hands, and keep us from precipice, from fracture of bones, from dislocations, noisome or sharp diseases, stupidities and deformities, that we may tread under our feet all the snares of the roaring lion and the great dragon the devil, who seeks our bodily and ghostly hurt. Do thou set thy love upon us, and deliver us from all our troubles; and at the end of our days show us thy salvation, and satisfy us with long life, even of a blessed eternity in thy kingdom; through Jesus Christ our Lord. Amen.

PSALM XCII.

A Meditation of the great Works of God in the Destruction of the Wicked, and the Preservation of the Godly.

O Lord God, thou art the most Highest for evermore; thy works are glorious, and thy thoughts are very deep: make our hearts and tongues loud instruments of thy praises, that we may tell of thy mercy, in the morning,—of thy truth, in the night, and that we may rejoice in giving thee thanks for the operations of thy hands all the days and nights of our life. Let thy merciful kindness descend evermore upon the righteous, that they may flourish like a palm-tree, being continually watered with the dew of temporal and spiritual blessings, and may bring forth fruits of a holy conversation. And grant that we thy servants being planted in the house of God, and firmly fixed in the blessed communion of saints, may flourish in the courts of thy house, thy celestial temple, to all eternity. O let not our portion be amongst the un-

godly and unrighteous: make us not to communicate in their wickedness, so much as by consent or approbation, that we may never perish and be destroyed in the furiousness of thine anger, which thou treasurest up against the day of vengeance and righteous judgment, even the day of the appearing of our Lord and Saviour Jesus Christ. Amen.

Evening Prayer.

PSALM XCIII.

A Prayer that God would preserve his Church against the Storms and Floods of Persecution.

O Lord our King, who art girded with strength, and hast prepared thy seat from everlasting, establish thy testimonies in our hearts as a sure foundation of temporal and eternal happiness. Preserve thy house, the holy catholic church, in peace and holiness, which is its defence and ornament: and although the floods of persecution and secular disadvantages have lift up their waves to overthrow it; yet because it is built upon a rock, the rock Christ Jesus, make it to stand firm and sure against all the malice of hell and earth, and all the powers of them both; for thou, O Lord, art mightier than all the waves and storms of her enemies. To thee, O Lord, who dwellest on high, and art mightier, be all honour and glory, now and for ever. Amen.

PSALM XCIV.

A Prayer for Patience, Comfort, and Assistance to the Godly, and that God would disappoint the Designs of the Wicked.

O Lord God, Judge of the world, to whom vengeance belongeth, and the execution of righteous judgments; have mercy upon us, chasten us with thy gentleness and fatherly correction when we sin against thee, teach us thy law, be our refuge and our confidence in our troubles, and give us patience in times of adversity; that, in the multitude of sorrows, thy comforts may refresh us, thy mercies may relieve us, thy grace may pardon and confirm us, that our feet slip not, and our souls be not put to silence. Have pity upon all

distressed and miserable people: do justice upon all that murder the widow, that put the fatherless to death, that grind the face of the poor. Fail not thy people, O Lord, and forsake not thine inheritance; but destroy the devices of all them that imagine mischief as a law, and are confederate against the righteous, to condemn the innocent, to discountenance religion, to disadvantage thy worship and service: that in the day of eterna. vengeance, when thou shalt reward the proud after their deserving, and the pit be digged for the ungodly, we may have the lot of thine inheritance, and reign in the fellowship of saints, who give honour and praise to thee, O Lord God Almighty, world without end. Amen.

THE NINETEENTH DAY.

Morning Prayer.

PSALM XCV.

A Hymn invitatory to the Worship of God, and a Prayer for Obedience to his Will.

O GREAT GOD, the Lord our Maker, who art a King above all gods, give us the graces of humility and holy religion, that we may worthily praise and worship thy glories and perfections infinite. We are the people of thy pasture; let thy mercies lead us, and feed and refresh our souls with the divine nutriment of thy word and sacraments. We are the sheep of thy hands: do thou guide us, that we may never go astray: or if we do, bring us home into the sheepfold of our great Shepherd, that we, hearing his voice, may not harden our hearts, neither tempting thy mercies, nor provoking thy wrath; that our hearts being preserved from error, and our ways from obliquity and crookedness, we may at last enter into thy eternal rest, through the merits and guidance of our great Shepherd Jesus Christ, our Mediator and Redeemer. Amen.

PSALM XCVI.

A Hymn of Adoration, and Magnifying the Glories of God.

O Lord God, in whose sanctuary is power and honour,

before whose presence is glory and worship, fill our lips and souls with great devotion and reverence towards thee our God; make us to love thy goodness, to adore thy omnipotency, to reverence thy justice, to fear thy majesty, to admire and tremble at thy omniscience and omnipresence, and to contemplate, with the greatest zeal and affections, all those glories which thou communicatest to the sons of men, in the revelations of thy Gospel, of thy creatures, and of thy miracles; that we may tell of thy greatness, and declare thy salvation from day to day; and when thou comest with righteousness to judge the earth, and all people with thy truth, we may rejoice in thee everlastingly, and sing an eternal hallelujah to thee in thy sanctuary. Grant this for Jesus Christ's sake, our Lord and only Saviour. Amen.

PSALM XCVII.

A Meditation upon the Day of Judgment, and a Prayer for Mercy and Salvation.

O Lord our King, Lord of the whole earth; have mercy upon us, and sanctify us with thy grace, that we may hate every thing that is evil, that we may love thee, give thanks unto thy name, and rejoice in remembrance of thy holiness; that in the day of judgment and great terrors, when thou shalt sit in thy seat supported with righteousness and judgment, and a fire shall go forth from thy presence, to burn up thy enemies on every side, thou mayest preserve our souls in safety from the hand of our enemies, and a light may spring up unto us to preserve us from eternal darkness and the want of the light of thy countenance, through Jesus Christ our Lord. Amen.

Evening Prayer.

PSALM XCVIII.

A Thanksgiving for the Redemption of Mankind by Jesus Christ.

O MOST glorious and powerful Jesu, who with thine own right hand and with thy holy arm hast gotten to thyself, on

our behalf, the victory over sin, hell, and the grave; remember this thy mercy and truth which thou hast promised to all that believe on thee: give us pardon of our sins sealed unto us by the testimony of the Holy Spirit and of a good conscience: and grant that we by thy strength may fight against our ghostly enemies, and by thy power may overcome them, that we may rejoice in a holy peace, and sing and give thee thanks for our victory and our crown. Extend this mercy, and enlarge the effect of thy great victories to the heathen, that all the ends of the world may sing a new song unto thee, and see the salvation of God: that when thou comest to judge the earth we may all find mercy, and be joyful together before thee in the festivity of a blessed eternity, through thy mercies, O blessed Saviour and Redeemer Jesu. Amen.

PSALM XCIX.

A Prayer for the Virtue of Religion and Devotion in holy Places.

O great God, and King of heaven and earth, thou that sittest between the cherubims unmoved in the centre of thine own felicity and essential tranquillity, undisturbed in the great concussions and unquietness of the earth; give unto us thy servants venerable and dreadful apprehensions of the sanctity and perfections of thy name and nature, which is great, wonderful, and holy. Teach us in all addresses of our devotion, and in all places appointed for thy service, by all reverence and holiness of soul and body to express the greatness of thy power and our weakness, the majesty of thy glory, and the unworthiness of our persons, the distance of God and man, of finite and infinite, of Lord and servant; that the awfulness of thy dread majesty may check every unreverent gesture and thought in us, and teach us to make approaches of humility and fear, that we, calling upon thy name according to our duties, and by the fear of thee being taught to keep thy testimonies and never to forget the law thou givest us, may be delivered from thy wrath and punishment, and at last praise thee upon thy holy hill in thine everlasting habitation; through Jesus Christ our Lord. Amen.

PSALM C.

A Psalm of Praise to God for his Mercy and Truth.

O Lord our God, who hast created us out of nothing, and hast redeemed us from misery and death when we were thine enemies, showing great expresses of thy loving-kindness, when we were vessels of wrath and inheritors of perdition, revealing thy truth unto us in the sermons of the Gospel; teach us to walk as thou hast commanded us, to believe as thou hast taught us, that we may inherit what thou hast promised us; for thou art the way, the truth, and the life. We are thy people, and the sheep of thy pasture; thou art our guide and our defence: let thy grace teach us to serve thee, and thy Holy Spirit assist and promote our endeavours with the blessings of gladness and cheerfulness of spirit, that we may love to speak good of thy name, and at last may go into the courts of thy temple with praise and a song in our mouths, to thy honour and eternal glory, whose mercy and truth is everlasting, and revealed unto the church in our Lord and Saviour Jesus Christ. Amen.

PSALM CI.

A Prayer for a holy Life.

O Lord God of eternal purity, who art of pure eyes, and canst behold no unrighteousness or impurity, enlighten our understandings, that we may have knowledge in the way of godliness; make our paths straight and our hearts perfect; take from us the sins of unfaithfulness, correct and mortify in us all froward and peevish dispositions; let us love the society of the saints, and hate the fellowship of the wicked, that we may not be destroyed with the ungodly, nor be rooted out with the ungodly, nor be rooted out from the city of the Lord, and banished from the sweetness of thy presence; for with thee is light, and health, and salvation: to thy name be all honour, and glory, and praise ascribed, world without end. Amen.

THE TWENTIETH DAY.

Morning Prayer.

PSALM CII.

A Prayer for Comfort in Sadness, Anxiety of Spirit, Sickness, or any other Affliction.

O ETERNAL God, who endurest for ever, and thy remembrance throughout all generations, have pity upon us according to the infinite treasures of thy loving-kindness; hear the voice of our groaning, for thy indignation and thy wrath lieth hard upon us, and our sins have put an edge upon thy sword, and a thorn into our wounded consciences. O build up the ruins of our souls, repair the breaches of our comforts and our hopes, and let thy glory now appear, for that shines brightest in the beams of thy mercy, and when thou turnest unto the prayer of poor wretched destitutes, it becomes an eternal monument and a record of thy honour, and all generations which shall be born, shall praise thee. Look down, O Lord, from thy sanctuary; hear the mournings of us and of all distressed people; send us health and life so long, as it may be a blessing; and do not shorten our days in wrath: but give us grace so to spend all our time in the works of repentance and holiness, that when our years fail, and our change is come, we may be translated to the new heavens, which shall never perish nor wax old, there to continue and stand fast in thy sight for ever; through Jesus Christ our Lord. Amen.

PSALM CIII.

A Thanksgiving to God for all his Benefits and Mercies.

O most merciful God, whose mercy is as high as the heavens, as great and many as the moments of eternity; thou hast opened thy hand wide to fill us with blessings, and the sweet effects of thy loving-kindness; thou art pitiful as a father, tender as a mother, careful as a guardian, and exceeding merciful to all them that fear thee: we pray thee to fill our souls with great apprehensions and impresses of thy unspeakable mercies, that our thankfulness may be as great

as our needs of mercy are: and let thy merciful loving-kindness endure for ever and ever upon us all. Keep no anger in store for us, chide us not in thy displeasure, satisfy our mouths with good things, remove all our sins from us as far as the east is from the west, heal all our infirmities, and save our lives from destruction; for these are mercies thou delightest in: and because we cannot praise thee according to thy excellences, take our souls, in thy due time, into the land of everlasting praises, that we may spend a whole eternity in ascribing to thy name praise, and honour, and dominion. Grant this for Jesus Christ's sake, our Lord and only Saviour. Amen.

Evening Prayer.

PSALM CIV.

A Contemplation of the Wisdom and Goodness of God manifested in his Creatures.

O Lord God, who art exceeding glorious, who art clothed with majesty and honour, thou hast created all things with admirable wisdom, established them with excellent order, and hast provided for them with mercy, and singular providence; be pleased to give us grace that we may remember thou hast created us all for thy glory, that thou hast planted thine image on us, and hast crowned all our years with thy mercies and loving-kindness; let us never disobey thy will, forget thy mercies, or deface thine image in us; but, when all thy creatures praise thee in their manner, let not us, whom thou hast made in dignity next to angels, disturb the blessed order of creation by our sins and irregular disobedience. Open thy hand, O Lord, and fill us with good things, both spiritual and temporal; that when thou takest away our breath, that we die, and turn again to our dust, thou mayest not hide thy face away from us, but communicate to us the light of thy countenance, and the glories of thy kingdom, through Jesus Christ our Lord. Amen.

THE TWENTY-FIRST DAY.

Morning Prayer.

PSALM CV.

A Commemoration of God's Care of his Church, and Blessings to his People.

O LORD GOD, who art alway mindful of thy covenant and promise to a thousand generations, and didst deliver the seed of Abraham, the children of Jacob thy chosen, from the slavery of Egypt, from the waves of the sea, from the rage of Pharaoh, from the thirst and famine of the wilderness, continue the like mercies to all Christian people; deliver us from the bondage of our sins, preserve us in the ark of the church, that we perish not in the waves of this troublesome world: save us from the fury of all our temporal and ghostly enemies, feed us from heaven, and give us a competency of good things on earth, that we may keep thy statutes, and observe thy laws, and at last receive the promises of a blessed eternity, which, in the covenant of thy Gospel, thou hast made unto all that believe in thee, and are obedient to thy Word. Grant this, O blessed Jesu, to whom, with the Father and the Holy Ghost, be all honour and glory, world without end. Amen.

Evening Prayer.

PSALM CVI.

A Commemoration of God's frequent Pardons and Mercies to the Penitent.

O LORD GOD, full of mercy and pity, who didst many times deliver thy people from their adversity, when thou, for their rebelling against thee with their inventions, hadst given them into the hands of the heathen; remember us, O Lord, according to the favour thou bearest unto thy people, and visit us with thy salvation; and though we have done amiss, and dealt wickedly against thee and against thy covenant, yet be pleased to help us for thy name's sake, and make thy

power to be known in the mighty deliverance and redemption of us from so great danger and misery. Give us grace to believe thy words, to abide thy counsels, to walk in thy laws, to relinquish our own sinful and vain desires, to obey our governors, ecclesiastical and civil; that we may not have the lot of Dathan and Abiram, but at last may receive our portion in the felicity of thy chosen, giving thee thanks with thine inheritance, for that thou hast turned from us thy wrathful indignation, pitying us, and saving us, according to the multitude of thy mercies. Thy name be blessed, O Lord God, everlastingly and world without end, through Jesus Christ our Lord. Amen.

THE TWENTY-SECOND DAY.

Morning Prayer.

PSALM CVII.

A Thanksgiving for Deliverance from Miseries and Danger.

O Lord God, gracious and good, whose mercy endureth for ever, have mercy upon us when in our trouble we cry unto thee; for when our hearts are brought down through heaviness, there is none to help us up, or to deliver us out of our distress, but only thou, O Lord. We have sinned, we have rebelled against thee, and lightly regarded thy counsels; we have walked and sat in darkness and in the shadows of death, being fast bound in the captivity and misery of sin. O bring us out of darkness, and break our bonds asunder; guide us through the desert of this world, in which grows nothing but sadness and discontent; still the tempests, and smooth the floods of misery which are ready to overwhelm us; and in thy due time bring us to eternal rest, and to the haven where we would fain be; that in the congregation of thy holy people we may praise thee for thy goodness, and declare the wonders thou hast done for us, in delivering us from sin, and misery, and death, and bringing us to a city to dwell in, where there is life, and light, and joy eternal, in the beholding the face of our Lord and Saviour Jesus Christ. Amen.

Evening Prayer.

PSALM CVIII.

A Prayer for Victory against our Enemies.

O LORD GOD, whose mercy is greater than the heavens, and thy glory is above all the earth, be thou exalted in thine own strength, and magnify thy power and thy mercy, in defending us, and all thy holy church, against all our enemies, temporal and spiritual. Forsake us not, O God our defence, for vain is the help of man: do thou strengthen us, and go forth with our hosts to battle, that we, being defended and armed by thee, may do acts great and good, fighting thy battles, and putting our confidence in thy righteousness only, and thy salvation, through Jesus Christ our Lord. Amen.

PSALM CIX.

A Prayer against God's Enemies, and especially Traitors, prophetically intended against the Person of Judas.

O God of our praise, who wast contented that thy Son Jesus Christ should be betrayed into the hand of sinners by one of his own apostles, the traitor Judas, and in punishment of so great impiety, didst suffer Satan to stand at his right hand, tempting him to despair, and to give sentence upon himself to condemn himself, and to execute his own judgment, and gavest his bishopric to another; let thy righteous judgments find out all those that are traitors to their prince, enemies to the church, apostates from religion, hypocrites under specious pretences, and beauteous titles; that they may be clothed with shame, and may cover themselves with their own confusion, as with a cloke; that, by thy punishments in this life, they may be driven to a sharp and salutary repentance, and may be saved in the life to come. Deal thou with us, O Lord, according to thy mercy; take away the curse, and let not thy blessing be far from us; let not our wickedness, nor the wickedness of our fathers, be had in remembrance in thy sight; let our minds be alway to do good, and our hearts and lips be given unto prayer, and our prayers so guided by thy assistances, that they be not turned

into sin; that when we go hence, like the shadow that departeth, and are driven away like the grasshopper, when the days of our vanity and rejoicing are past, we may stand at thy right hand, and our souls be saved from the lot and portion of the unrighteous; through the righteousness and passion of our Lord and Saviour Jesus Christ. Amen.

THE TWENTY-THIRD DAY.

Morning Prayer.

PSALM CX.

A Hymn in the Honour of Christ's Kingdom, and Priesthood, and Exaltation.

O ETERNAL God, Father of our Lord Jesus Christ, who when thy Son had drunk of the brook in the way to the grave, and to our redemption (beginning his passion by the brook Cedron, and tasting the waters of bitterness till he had drunk off the whole chalice of thy wrath upon the cross), didst lift up his head, and set him at thy right hand, till thou shalt make all his enemies his footstool; fill our hearts with his love and praises, that we may pay him the offerings of our souls and bodies in an holy worship, and joyful thanksgiving for all the parts and mysteries of our redemption; for his birth in the womb of his holy Mother, pure and virginal like the morning dew; for his death and passion; and for his continual mediation and intercession, by which he doth officiate in his eternal priesthood, which is after the order of Melchisedeck. Remember us, blessed Jesu, in the day of thy power, when thou shalt come to judge the world, and the places filled with dead bodies shall give up their dead; that we may sit at thy right hand to magnify and behold the glories of thy kingdom for ever and ever. Amen.

PSALM CXI.

An Eucharistical Hymn for the Benefits of the Holy Gospel, particularly of the Blessed Sacrament.

O blessed Jesu, whose righteousness endureth for ever, thy work is worthy to be praised and had in honour, for that

thou hast been merciful and gracious to us, and hast given meat, even the food of the blessed sacrament, unto them that fear thee, that by the participation of thy holy communion, we should have thee in remembrance, and ever be mindful of thy covenant: plant thy fear in our hearts, give us wisdom and good understanding, and make us to have pleasure in thee, and all thy works; that we, obeying the precepts of thy holy Gospel, and performing the conditions of thy covenant, which thou hast established for ever in truth and equity, in verity and judgment, we may worthily praise and adore thy reverent and holy name among the faithful in this life, and in the congregation of saints in the life to come, through thy mercies, O blessed Jesu, to whom with the Father, and the Holy Ghost, be all honour and glory, now and for ever. Amen.

PSALM CXII.

A Prayer for the Fear of the Lord, for Charity, and the Blessings of the Righteous.

O Lord God, who art to be feared in the generations of the world, teach us the fear of thy name, that we may fear to offend thee, and that, delighting in thy commandments, we may serve thee, without fear of our enemies, in holiness and righteousness all our days. Let thy light arise upon the darkness of our understandings; let thy mercies and gentleness cure all thoughts of unmercifulness in us; and make us charitable, of tender bowels, yearning with pity over the needs of the poor. Teach us to guide our words with discretion, make us never to be moved from our purposes of holy living, stablish our hearts in thy love, that in the day of restitution of all things, thou mayest give us the portion of the charitable, the rewards of thy right hand; and when the wicked shall gnash with their teeth, and consume away in a sad eternity, we may be satisfied with the riches and plenteousness of thy house for ever; through Jesus Christ our Lord. Amen.

PSALM CXIII.

A Thanksgiving to God for his Acts of Providence, and particular Care over the Poor and Humble.

O Lord God, whose dwelling is on high, and yet thou humblest thyself to behold the things that are in heaven and earth, have mercy upon us thy humble servants, and lift us up from the gates of death; take us out of the mire, that we sink not into the bottomless pit of misery and infelicity: and when for our sins thou humblest us as low as the dust, let thy mercy exalt us, and restore us to the light of thy countenance and the joy of thy salvation; that when thou shalt call all the world to judgment from the rising of the sun to the going down thereof, we may be set with the princes of thy people, with Abraham, Isaac, and Jacob, in thine eternal kingdom, to sing praises to thy name from this time forth for evermore. Amen.

Evening Prayer.

PSALM CXIV.

A Thanksgiving to God for the Deliverance of his People from Bondage and Misery.

O Lord God, at whose presence the earth trembles, who workest salvation and deliverance for thy church in all ages, and didst deliver thy people from the bondage of Egypt with a mighty hand and an arm stretched out in miraculous effects; deliver us from the bondage of sin, from the tyranny of the devil, from the empire and dominion of the flesh: that our bodies and souls being mortified, our flesh brought under subjection of the spirit, our appetites made subordinate to reason, and our souls wholly conformable to thy will, our hard stony hearts may be converted into hearts of flesh, and into a springing well bringing forth the waters of repentance, and fruits springing up to life eternal; through Jesus Christ our Lord. Amen.

PSALM CXV.

A Prayer against Idolatry, and for Confidence in the True God.

O Lord God Omnipotent, whose seat is in heaven, and thou hast done whatsoever pleased thee in heaven and earth, give us thy grace, that in all our troubles we may make thee our succour and defence, and put our trust in thee only; that we, receiving thy mercies and the satisfaction of all our hopes from thy plenteousness and loving-kindness, may give praise unto thy name, never ascribing to ourselves any honour, or the glory and thanks of any good action or prosperous success, but to thee, who art the Author and Giver of all good things. Preserve us from all dangers of idolatry, from worshipping or loving any vain imaginations, and making any thing to be our confidence besides thee, our God; that so thou mayest be mindful of us, and bless us in all our ways, and when we die and go down into silence, we may have our portion amongst the blessed of the Lord, in the inheritance of thy kingdom, through Jesus Christ our Lord. Amen.

THE TWENTY-FOURTH DAY.

Morning Prayer.

PSALM CXVI.

An Act of Love and Thanksgiving to God, for Deliverance from Sin and Death.

O Lord God of eternal mercies, gracious and righteous, give unto us hearts filled with love and praise to thy holy name; for thou hearest our prayers, thou breakest asunder the bonds of our sins, thou deliverest our souls from trouble and heaviness, and snatchest us from the snares of death, and savest us from the pains of hell. O merciful God, let our souls rest in thee, and be satisfied in the pleasures of thy mercy, that we may receive the cup of blessing and salvation,

and celebrate the eucharist in honour of thy name, and in remembrance of thy infinite benefits which thou hast done unto us, and at last may pay our great Hallelujah to the Lord in the courts of the Lord's house, in the midst of the celestial Jerusalem, through Jesus Christ our Lord. Amen.

PSALM CXVII.

An Invitation to all People to praise God's Mercy and Truth.

O blessed Jesu, who art not only the glory of thy people Israel, but the light of the Gentiles, let thy merciful kindness be ever more and more towards the sons of men, that the nations which have not known thee, may hear thy truth, and feel thy mercies, and call upon thy name, and thy grace may be confirmed upon us, till we receive the fulness and perfection of thy graces, in the full fruition of the glories of our Lord and Saviour Jesus Christ. Amen.

PSALM CXVIII.

A Psalm of Thanksgiving for the Mercies and Salvation, which are given us in Jesus Christ.

O most gracious Lord, our strength and our song, thou art become our salvation, and thy mercy endureth for ever: be thou on our side, take part with them that help us, let the voice of joy and health be in our dwellings, and when thou chastenest and correctest us for our sins, give us not over unto death, but fix our faith and hopes upon the head stone in the corner, even our Lord Jesus Christ; that in all the assaults made against us by our ghostly enemies, the right hand of the Lord may have the pre-eminence, and bring mighty things to pass, even victory and deliverance unto thy servants; that we, putting no confidence in the best of men, may trust in thee, O Lord, till at last, when thou openest the everlasting gates of righteousness, we may enter in and give thee thanks and praise; through Jesus Christ our Lord. Amen.

Evening Prayer.

PSALM CXIX.

A Prayer for Religion, Zeal, Love of the Law of God, and Meditation in it.

O BLESSED Lord God, whose words are light and life to the obedient and believing soul, let thy grace so purify our hearts and actions, that we may be undefiled in thy way, keeping thy testimonies, and seeking thee with our whole heart; that our ways being made direct without wandering into by-paths, we may go into our country, the land of eternal and glorious promises; through Jesus Christ our Lord. Amen.

II.

Grant, O Lord, that our affections and endeavours be not divided between thee and the world, but that we may seek thee with our whole heart, cleansing our ways from all impurity, giving to thy service our youth and more perfect age, even all our days, and all our powers, taking more delight in the way of thy testimonies than in all manner of riches and fading pleasures; that we, delighting in thee, and the ways that lead to thee, may be beloved of thee with an eternal love; through Jesus Christ our Lord. Amen.

III.

O Lord God, our Father and our Guardian, we are strangers upon the earth, far removed from our country, and we are in darkness and walk in the shadow of death; let not this darkness seize upon our souls, hide not thy commandments from us, but open our eyes with the light of thy Holy Spirit, that we may see the wondrous things of thy law, and admire thy glories, and adore thy might, and obey all thy righteous precepts: and although all our hearts be already enkindled with the love of thy law, yet make our desires to serve thee more fervent, that our lukewarmness may arise up to the flames and ardours of a cherubim; that while we are busied in thy statutes, making them our delight and our counsellors, shame and rebuke may always be turned from us, and we ever rejoice with hope and confidence in thee; through Jesus Christ our Lord. Amen.

IV.

We have chosen the way of thy truth, O Lord, and laid thy judgments before us; and yet, through our infirmities and the disadvantages of the flesh, we are in heaviness, and drive on slowly, like Pharaoh's chariots with the wheels off; our souls and our desires cleave unto the dust and to things below, and we are not active in thy services. O quicken us according to thy word, refresh our weariness, comfort our sadness, take from us the way of lying and vanity, set our hearts at liberty from the bondage of sin, from the fetters of temptation, from the encumbrances of the world; and then we shall run the way of thy commandments, never ceasing to run, till we arrive at the land of eternal rest and righteousness, where thou livest and reignest world without end. Amen.

THE TWENTY-FIFTH DAY.

Morning Prayer.

V.

O Lord God, who art of infinite sanctity, and hast given us thy law, that we, walking in so divine a rule, may imitate the perfection of thy holiness; make us to go all our days in the paths of thy commandments: take from us all greedy and inordinate appetite of the creature, let not our hearts be inclined to covetousness, nor our eyes wander after vanity: but grant that we, being established in thy law, and walking in thy fear, may persevere in the ways of righteousness, keeping the way of thy statutes even unto the end; that the rebuke which for our sins we may justly fear, may, by thy mercies and pardon, be taken away from us, through Jesus Christ our Lord. Amen.

VI.

Let thy loving mercy come unto us, O Lord, and thy salvation; for thou always keepest promise, and never disappointest the hopes of them that trust in thee. Give us confidence and boldness in thee, that we may never fear or

blush to confess thee before men, but may speak of thy testimonies even before kings, and may never be ashamed of thy word, which is the ground of our hope; but that our hands may be lift up to perform thy law, and our study, our love, and our delight may be in it, even for ever and ever; through Jesus Christ our Lord. Amen.

VII.

Think upon us, O Lord, in all our desires, in all our fears, in all our troubles; let thy law give us comfort, redress, and satisfaction: that in our trouble we may thence derive comfort, in our fears we may there fix our anchor of hope, and from thence we may get defence against the derisions and insolences of the proud. And grant that thy grace may reward thy grace in us, and a further degree of sanctity may crown the first beginnings: and when by thy assistances we think upon thy name, and keep thy law, we beg this only, that our reward may be still to keep thy commandments. Grant this for Jesus Christ's sake, our Lord and only Saviour. Amen.

VIII.

O dear God, be thou our portion and the lot of our inheritance, and be merciful unto us whenever we make our humble petition in thy presence, and above all the desires of our souls let us receive satisfaction in this request: give us repentance and thy Holy Spirit, that we, calling our own ways to remembrance, may be truly sorrowful for our past sins, and may make haste, prolonging not the time, but early and instantly turn our feet unto thy testimonies; that we being companions of all that fear thee, may be partakers of all the blessings in the communion of saints, through Jesus Christ our Lord. Amen.

IX.

Thou, O Lord, art gracious even in the execution of thy judgments and displeasure against sinners, and thou sendest chastisement and correction to us when we go wrong, that thou mayest chide us into obedience and the blessings of eternity: let not idleness and sensuality make us remiss in our duty, nor our own vanity and the sense of thy favour

make us proud, nor the want of holy discipline make us impudent and refractory; but let thy mercies and judgments learn us thy statutes, and make them dearer to us than thousands of gold and silver; that while we make thy statutes to be our treasure, our heart may be fixed on them in a continual meditation; through Jesus Christ our Lord. Amen.

Evening Prayer.

X.

O Lord our Maker, thy hands have made us and fashioned us, let thy Holy Spirit regenerate us, and thy grace form us anew; that the old man being destroyed, the new man may be produced in righteousness and sanctity; that our hearts may be sound in thy statutes without hypocrisy and inordinate ends, full of candor and ingenuity; that thy loving mercies coming unto us in a full stream, we may live in them, and be turned unto thee, never to be removed from thy law and love. Grant this for the love of our Lord and Saviour Jesus Christ. Amen.

XI.

O Lord our Helper, teach us to remember our end, to consider our years that are past, that we, in consideration how few the days of thy servants are which are yet to come, may quicken our industry and affections to thy law; that by a double and more active endeavour in the ways of thy commandments, we may redeem the time, and by thy mercy being delivered from all them that trouble and persecute us, we may be refreshed in thy eternal comforts, through Jesus Christ our Lord. Amen.

XII.

O Lord our Guide, thou hast laid the foundation of the earth sure, and it abideth, but thy word endureth for ever in heaven: and though heaven and earth shall pass away, yet one tittle of thy word shall never pass in vain and unaccomplished: teach us to obey thee with a regular obedience,

that since all the creatures continue according to thine ordinance and serve thee, we only may not disobey thee, and disturb the order of creation by a rebellion of creatures against their Maker, lest thy wrath arise upon us, and we perish in our trouble. Have mercy upon us, and deliver us from thy wrath; through Jesus Christ our Lord. Amen.

XIII.

O Lord our Governor, who art the Fountain of all wisdom and understanding, and hast commanded that all that lack wisdom, should ask it of thee, who givest liberally; make us wise and understanding in the observation of thy commandments, that we may refrain our feet from every evil way, and never shrink from thy judgments, but may delight and study in all the expresses of thy will, which thou hast revealed to us by our Lord and Saviour Jesus Christ. Amen.

THE TWENTY-SIXTH DAY.

Morning Prayer.

XIV.

O Sun of righteousness, that camest to bring light unto the world by thy word, and example, and illumination of thy Holy Spirit; let thy Spirit lead us, thy example guide us, thy word teach us; that we may not love darkness more than light, but may keep thy righteous judgments according to our many purposes and our vow of baptism. Keep us from the snare of the ungodly, and from our ownselves, the dangers of our own concupiscence, and the miseries of our infirmity: leave not our souls in our own hands, but keep them under thy protection and government, lest we swerve from thy commandments; but that applying our hearts always to fulfil thy statutes even unto the end, we may possess thy law as our portion and inheritance for ever. Grant this, O blessed Jesu, for thy promise and for thy mercy's sake, that we may glorify thee in the unity of the most mysterious Trinity, now and for evermore. Amen.

XV.

O God of our defence and shield, thou that treadest down all them that depart from thy law, and puttest away the ungodly of the earth like dross, let thy mercies hold us up, that we may be safe from sin and death eternal: make us to hate all evil things, all evil imaginations; that we, being established with a trust in thee, and building our expectations upon thy mercies and promises, may not be disappointed of our hope, but may live with thee eternally; through Jesus Christ our Lord. Amen.

XVI.

O Lord God, thou seest with what miseries and dangers we are encompassed, our ghostly enemies seek to do us wrong, and to oppress our souls: give us not over unto their malice, but arm us against their pride and insolence by faith in thy word, by hope of thy mercies, and looking for thy health, and by love unto thy commandments, that so in this world, and in the eternal retribution of the saints, thou mayest deal with thy servants according to thy loving mercy. Grant this for Jesus Christ's sake, our Lord and only Saviour. Amen.

XVII.

O just and dear God, show the light of thy countenance upon thy servants, and let this light give unto us understanding in thy law, that our steps being ordered in thy word, thou mayest deliver us from the wrongful dealings of men, and from the malicious enmities of our ghostly adversaries; that by their temptations and our own weakness, we may never be brought under the dominion of sin and wickedness; that when thy word goeth forth to call to judgment all people, quick and dead, thou mayest be merciful unto us, and save us, as thou usest to do unto those that love thy name. Grant this for the merits and mercies of our dearest Lord and Saviour Jesus Christ. Amen.

XVIII.

O righteous Lord God, whose judgments are true, and thy testimonies exceeding righteous, enkindle our souls with

a zeal to thy laws and service, that the continual remembrance of thy commandments may so enable our souls, as to give a greatness and reputation to us in thy estimation, even the greatness of humility and obedience, which are more honourable in thy eyes than all the pomps and vanities of this world. Grant this for his sake, who, for our sakes, humbled himself to the form of a servant, and became obedient to the death of the cross, even Jesus Christ our Lord, to whom, with the Father and the Holy Spirit, be all honour and glory now and for ever. Amen.

Evening Prayer.

XIX.

O Lord God of eternal mercy and truth, give us hearts fixed upon thy divine beauties, and an actual intention in our prayers, that we may call upon thee with our whole hearts; and do thou hear in heaven when we call upon thee: deliver us from all them, that of malice draw nigh to persecute and afflict us; be thou also nigh at hand, and nothing can disturb our safety. Make us to see thee early in the morning; let our eyes and our prayers prevent the night watches, that we may be safe in our conversation with thee, and our daily approaches to thy mercy-seat, where thou sittest attended with cherubims and seraphims, glorious in thyself, incomprehensible in thy attributes, and infinitely rejoicing in thy mercies, which thou showest unto us in our Lord and Saviour Jesus Christ. Amen.

XX.

O Lord, thy mercy is great, thy word is true from everlasting, and in the truth of thy word, and in the mercies of thy promises and loving-kindness, thou lovest to be known to the sons of men. O give us thy health and salvation, that our souls being delivered from the heavy pressure of sin, and quickened in thy word, thou mayest avenge us of all our ghostly enemies, and deliver us in thy righteousness in the day of thy eternal vengeance upon the ungodly, through Jesus Christ our Lord. Amen.

XXI.

All our ways, O God, are before thee; let all our ways be directed by thee, and teach us to walk as in thy presence. Make us to hate and abhor lies and vanity: and give us so much love and so much zeal of thy name and honour, that we may make it a business to give praises to thee with a frequent and daily devotion; that we, standing in awe of thy word and holy laws, and doing after thy commandments, our expectations may be satisfied with thy saving health, and we may at last enjoy the peace which they have that love thy law, even the peace of a good conscience here, and of a blessed eternity hereafter, through Jesus Christ our Lord. Amen.

XXII.

O Lord God, we have gone astray from thy commandments, and been like lost sheep; thou art our Shepherd and our merciful Guide: O seek thy servants, let thy hand help us, let thy care and providence reduce us into the way of thy statutes; that we being delivered according to thy own word from thy wrath, and from our corruptions and irregularities, may at last be satisfied with thy saving health, and our lips may speak of thy praise in the choir of saints and angels, singing glorious anthems to all eternity to the honour of thee, O Lord God eternal, who livest and reignest world without end. Amen.

THE TWENTY-SEVENTH DAY.

Morning Prayer.

PSALM CXX.

A Prayer to be delivered from false Tongues, and Cohabitation with wicked Persons.

O Lord God, who hearest the prayers of them that call upon thee in their calamities and distresses, have mercy upon us thy servants, who live in the midst of a crooked and

perverse generation, whereof we ourselves make too great a part: we beseech thee so to order the circumstances and opportunities of our life, that we may live in the society of holy people, whose example and conversation may be a continual incentive to the ways of peace and righteousness; and deliver us from a necessity of conversing with turbulent spirits, angry and unpeaceful dispositions, who, upon all occasions, make themselves ready to battle. Sanctify our hearts and lips with a burning coal from thy altar, that our words may be holy and profitable; and keep us from all slander and scandal, and the rewards of both, the sharp arrows of thy vengeance, the hot burning coals of thy wrath. Grant this for Jesus Christ's sake, our Lord and only Saviour. Amen.

PSALM CXXI.

A Prayer for God's Protection over us.

O Lord God, our Keeper, who dwellest upon the eternal hills, from whence cometh all our help, let thy mercies and thy providence watch over us by day and night, that neither the vanities of the one nor the terrors of the other may disturb our peace or safety. Let not our feet be moved, but be fixed upon the rock, Christ Jesus; and so order our goings, making us to walk in the way of thy commandments, that thou mayest go in and out before us, till at last we come into thy presence to dwell with thee for evermore; through Jesus Christ our Lord. Amen.

PSALM CXXII.

A Prayer for the Peace and Prosperity of the Church.

O blessed Jesu, who didst descend, according to thy human nature, from the house of thy servant David, and hast planted a church, and defended it with a mighty hand and great assistances; be pleased to preserve peace within her walls, and send plenteousness within her palaces; that all that love her peace, may prosper, and receive the blessings which thou givest to thy faithful people in the communion of saints. Take from her all schisms and divisions, that she may be like a city that is at unity with itself, strong in

faith, abounding in hope, and rich in the treasure of charity; that at last she may be removed to a fellowship of all those joys and felicities, which are laid up for the inhabitants of the heavenly Jerusalem, which is from above, and is the mother of us all. Grant this, O blessed Jesu, our only Mediator and Redeemer. Amen.

PSALM CXXIII.

An Ejaculation, or a Lifting up our Souls to God for Help in Trouble.

O Lord God, that dwellest in the heavens, have mercy upon us in all our troubles, in contempt, in our poverty, and whenever we are oppressed by any injurious practices of the proud. Thou art our Lord and Master, we are thy servants; our eyes wait upon thee, till thou have mercy upon us: let us not be ashamed of our hope, nor unfaithful in our services, nor distrustful of thy providence; but make us diligent labourers in our calling, good husbands of our talents, and faithful in all thy house; that we, first serving thee, may at last sit down at meat with thee at thy table in thy kingdom; through Jesus Christ our Lord. Amen.

PSALM CXXIV.

A Thanksgiving for our Deliverance from the Power of all our Enemies, and a Confessing God to be the Author of it.

O Lord God, which hast made heaven and earth, in whose name our help standeth, we praise and bless thy name, that, in our troubles and temptations, thou hast stood on our side, and pleaded for us against them that rose against us. It was thy hand, O Lord, and the help of thy mercy, that relieved us: the waters of affliction had drowned us, and the stream had gone over our soul, if the Spirit of the Lord had not moved upon the waters. Thou, O Lord, didst blast the designs of our enemies with the breath of thy displeasure; and to thee, O Lord, we ascribe the praise and honour of our redemption. Perpetuate thy mercies to us; let us never be given over as a prey to our ghostly enemies, but break their snares, discover and weaken all their temptations by which they would destroy our souls; that we, being delivered from

sin, may be preserved from thy wrath, through Jesus Christ our Lord. Amen.

PSALM CXXV.

A Prayer for Confidence in God, and for Deliverance from the Portion of the wicked.

O Lord God, our trust and confidence, in whom whosoever trusteth shall never be removed, but standeth for ever; let thy mercies and the guard of holy angels stand round about us, and about all thy holy people, like the hills, for our defence and safety, that we may be inaccessible by all the intendments of our enemies. O let us not put our hands to wickedness, neither let our portion be in the lot of the ungodly, whom thou leadest forth to destruction: but let us receive the blessing which our Lord Jesus left unto his church, even the peace of God the Father, of the Son, and of the Holy Ghost; to whom be all honour and glory ascribed of men and angels, now and for ever. Amen.

Evening Prayer.

PSALM CXXVI.

A Contemplation of the Joys and Blessings of them, that depart hence in the Lord.

O Lord God, who hast promised salvation to thy people, and hast done great things for us already, deliver us from the captivity and bondage of sin and misery. Fill our hearts with holy sorrow and compunction, whenever we trespass against thee; and teach us so to deny ourselves, to mortify our affections, to crucify our lusts and all the temptations of the flesh, that we, going on our way mourning and weeping, despising the pleasures of this life, may, when thy great harvest shall come, and thy reapers, the angels, shall separate the wheat from the tares, come before thee with joy, and bring our sheaves with us to be laid up in thy granary, that so we may escape the everlasting burning; through the mercies of Jesus Christ. Amen.

PSALM CXXVII.

A Prayer for God's Blessings to go along with the temporal good Things he gives us.

O Lord our God, without whose blessing all our labours are vain and unprofitable, and our possessions are but bitter and unpleasant; let thy blessing be upon our labours and our substance, our children and our dwelling, that the good things of this life may be an heritage and gift from the issues of thy favour, and an earnest of a greater blessing: make our souls diligent in thy service, not importunate and greedy for the increase of riches: let our dwellings be safe and peaceable, and our families increase in thy blessings; that we, feeling the comforts of thy favour here, may be stirred up to great desires after the blessings of eternity; through Jesus Christ our Lord. Amen.

PSALM CXXVIII.

A Prayer for the Fear of God, and the Blessings of the godly.

O Lord God, who hast promised to multiply thy blessings upon them that fear thee, teach us the fear of the Lord; and let thy Spirit so assist us, that we may walk in thy ways with great observation of all our actions, and much diligence to perform thy holy will; that we may receive the blessings of the righteous, blessings of the right hand and of the left hand, and may rejoice in the blessing and peace of thy church, waiting for the consummation of all blessing and peace in thy eternal kingdom; through Jesus Christ our Lord. Amen.

PSALM CXXIX.

A Prayer against the Enemies of the Church.

O most blessed Jesu, who for our sins didst suffer the ploughers to plough upon thy back, and make long furrows, suffering shame and whipping for our sakes, and all the contradictions of sinners, and didst leave sorrows and afflictions entailed upon thy church, that by suffering with thee, she might at last reign with thee in glory: deliver us and all thy

holy church from all that fight against us; hew the snares of the ungodly in pieces; let the designs of them that have evil will at thy church, be like the grass growing upon the house-tops, withered and blasted before it comes to maturity; and make us to prosper under thy mercies, and in the good wishes and devout prayers of holy people; through Jesus Christ our Lord. Amen.

PSALM CXXX.

A penitential Psalm, or a Prayer for Pardon and Redemption from Sins.

O Lord God, blessed Jesu, with whom is mercy and plenteous redemption, who didst redeem thy people from all their sins, paying the ransom of thine own blood to purchase us freedom and salvation; let the height of thy mercy take us up from the deep abyss of sin and misery. O be not extreme to mark what we have done amiss, for it is impossible we should abide the extremity of thy severest judgments. And as thy mercy pardons what is past, so let the sweetness of it beget thy fear in our hearts, that we may not dare to offend so gracious, so merciful, a God; but that trusting in thy word, and flying unto thee for succour, we may wait for thee till our change cometh, looking for thee in holiness and righteousness all our days: grant this for thy mercies' and compassion' sake, O blessed Jesu, our only Saviour and Redeemer. Amen.

PSALM CXXXI.

A Prayer for the Graces of Humiliation and Mortification.

O Lord God, before whom the humble publican, who durst not lift up his eyes to heaven, but, with confusion of face, begged pardon,—was justified and acquitted; give unto us, thy servants, humility of soul, and modesty in our behaviour, that our looks be not proud, nor our thoughts arrogant, nor our designs ambitious: but that our souls being refrained from all vanity and pride, our affections weaned from great opinions and love of ourselves, we may trust in thee, follow the example of our blessed Master, and receive thy promises, which thou hast made unto us in our Lord and Saviour Jesus Christ. Amen.

THE TWENTY-EIGHTH DAY.

Morning Prayer.

PSALM CXXXII.

A Prayer for the Church, for the Promotion of Religion, for the King, and for the Clergy.

O LORD GOD, who dwellest not in temples made with hands, and yet hast been pleased to manifest thy presence by special blessings and assistances in places set apart for thy worship, be pleased to hear our prayers, and accept our services whenever we make our addresses to thee in the house of prayer, and fall down low on our knees before thy footstool: let thy priests be clothed with righteousness, and let thy saints sing with joyfulness, and let all those that make their approaches unto thee, purify their hearts and hands, that they may offer to thee a pure sacrifice, even the sacrifice of obedience and holiness, and the expresses of true religion. Bless, O Lord, thy servant the king, whom thou hast made the patron and defender of the church; make his horn to flourish and be exalted above all his enemies, and let thy word be as a lantern for thine anointed, to show him thy holy will and pleasure; that, he seeking thy honour and glory, thy church may flourish under the covert of his shield and patronage, her victuals may be blessed with increase, her poor satisfied with bread, her priests decked with health, her saints with joy, and himself with honour and great renown and a flourishing diadem, while his enemies sit clothed in shame and misery. Grant this, O blessed God, for Jesus Christ's sake, our Lord and only Saviour. Amen.

PSALM CXXXIII.

A Prayer for Unity in the Church, in a Kingdom, or Family.

O blessed Jesu, in whose garment was variety, but no rent or seam, have mercy upon thy holy catholic church and all Christian kingdoms and families; and so unite all our hearts and affections by the union of faith and charity, that *we be not torn* into factions and schisms, but being anointed

with the precious ointment, even the anointing of thy Spirit from above, we may keep the unity of the Spirit in the bond of peace: and grant that this holy ointment may so knit together the guides of thy church, the rulers of kingdoms, the princes of the nations, that the blessings of it may descend to the skirts of the people, and that thou mayest bless us with thy graces here and hereafter, give us life for evermore in the participation of thy glorious kingdom, where thou livest and reignest, ever one God, world without end. Amen.

PSALM CXXXIV.

An Invitation to the Clergy to be diligent in singing God's Praises publicly.

O Lord, Creator and Governor of all the world, thou that madest heaven and earth, that all should celebrate thy praise and the glory of thy name; give great religion and devout affections to thy ministers, that, by frequent elevation of their hands and hearts in thy sanctuary in behalf of themselves and all the people, thy honour may be exalted among all thy servants, religion may be advanced, and the love of thy name increased, and thy blessings may descend upon us in a plentiful proportion, to supply all our necessities; through Jesus Christ our Lord. Amen.

PSALM CXXXV.

A Prayer that God would avenge his People of their Enemies, and an Invitation of them to praise his Name.

O Lord God, in whose sight the death of all the saints is precious, and to whom the souls of the martyrs from under the altar call to avenge their blood, that is shed like water upon the earth; be gracious unto us thy servants; avenge all thy people of their enemies: that all that hate and persecute thy church, being either brought to repentance or confusion, thy name and thy memorial may be celebrated to all generations, thy kingdom and thy coming may be hastened; that the saints may receive the consummation of their glories, by resurrection of their bodies, and receiving the crown of righteousness which thou hast prepared for all that put their trust in thee; and that we all standing in the house

of the Lord, even in the courts of the house of our God, for ever, may praise thy name, which is gracious and lovely, even for ever and ever. Amen.

Evening Prayer.

PSALM CXXXVI.

A Prayer of Thanksgiving to God for his eternal Mercies.

O God of heaven and Lord of lords, who by thy excellent wisdom, hast made the heavens, and only doest great wonders in heaven and earth, making all thy creatures to be expresses of thy power and of thy loving mercy; let thy mighty hand and stretched-out arm lead us through the midst of this world and the throng of all our enemies, giving us food for the sustenance of our bodies, the light of the Sun of Righteousness to lead us in our goings, and great apprehensions of thy mercy to excite in us devotion and true religion; that we, praising thy mercies, and being relieved and sustained by thy loving-kindness, may at last come to the land of promise which thou givest for an heritage to thy people, and may receive the mercies of thy kingdom, which endure for ever; through Jesus Christ our Lord. Amen.

PSALM CXXXVII.

A Prayer for the Redemption of the Church from Captivity and Persecution.

O Lord our God, thou hast placed us in this world like pilgrims and strangers far from our country, far from rest; give us souls and desires so abstract, so religious and contemplative, that all our hopes, our joys and longings, may be to enjoy thee and thy glories in the celestial Jerusalem: and let thy comforts refresh us in this our captivity and exile, that in our heaviness thou mayest be our joy, our songs and melody may be the songs of Sion, the praises of thy name: that when thou hast delivered us from the wrath and malice of our enemies, and dashed all their wickedness (which they have conceived, and would bring forth to our destruction)

against the rock Christ Jesus, we may be blessed amongst thy children, and be carried into our country, the land of glorious promises, there to reign with thee, who livest and governest all things, world without end. Amen.

PSALM CXXXVIII.

A Prayer and a Thanksgiving for God's Mercies.

O Lord God, who hast magnified thy name and word above all things, make good thy loving-kindnesses towards us, and endue our souls with much strength; that thine hand being stretched forth upon the furiousness of all our ghostly enemies, and we being saved by thy right hand, may praise thee and all thy glories, serving thee here with a lowly mind and a great industry: that at last we may worship thee in thy holy temple, in the midst of all the myriads of angels, where thy glory is great and far exalted above all gods. Grant this for Jesus Christ's sake, our Lord and only Saviour. Amen.

THE TWENTY-NINTH DAY.

Morning Prayer.

PSALM CXXXIX.

A Meditation of the Omnipresence of God, and a Prayer that we may always walk as in his Sight.

O Lord our God, who art infinite in wisdom, and present in all places, filling heaven, and earth, and hell, with the effects of thy mighty power, and communications of thy glorious essence; let thy hand lead us, and thy right hand hold us in all our ways, always considering that thou art present, understanding our thoughts and words even long before they are, and seeing our most secret ways as clearly as in the sight of the sun: print thy fear mightily upon our souls, that we may be as fearful of committing sins in secret, as in the eyes of all the world: that we, hating all iniquity, and loving thy counsels as our dearest treasures and guide, may, by the paths of a holy life, be conducted into the way everlasting; through Jesus Christ our Lord. Amen.

PSALM CXL.

A Prayer for Deliverance from the Mischief of all wicked Persons.

O Lord God, thou strength of our health, thou that avengest the poor, and maintainest the cause of the helpless, deliver us, O Lord, and preserve us from the evil and wicked man, that neither his example may corrupt us, nor his counsels mislead us, nor his prosperity scandalize us, nor his strife disquiet us, nor his mischief disturb our safety: but do thou cover our heads in the day of battle and contestation against all our bodily and ghostly enemies; that although they hunt us to overthrow us, yet we may prosper upon earth under thy favour and protection, and at last, being removed from all fears, and sadness, and dangers, may continue in thy sight amongst the congregation of the just for ever; through Jesus Christ our Lord. Amen.

PSALM CXLI.

A Prayer for the Virtue of Religion, for Holiness of Life, and for Deliverance from the Snares of our Enemies.

O Lord, our trust and confidence, haste thee unto us, and consider our voice, when we call upon thee in our trouble and necessity; let our prayers ascend up unto thee as incense, and be as the savour of the evening and morning sacrifice. We beg of thee nothing but grace and power to fulfil thy will: let not our hearts be inclined to any evil. Set a watch, O Lord, before our mouths, and keep the door of our lips: let us not be busied in ungodly works, that we may never offend in our thoughts, or words, or actions; and when we do amiss, do thou smite us friendly, and reprove us with the checks of a tender conscience, that thy fatherly correction may, like precious balm, cure all the wounds made by our own infirmities; that we, escaping all the snares of wickedness, may for ever hear and obey thy sweet words, and our souls may never be cast out of thy presence, but for ever may rejoice in our Lord and Saviour Jesus Christ. Amen.

Evening Prayer.

PSALM CXLII.

A Prayer in all Sadness, and in the Hour of Death.

O LORD GOD, thou art our hope, and our portion in the land of the living; consider our complaint and misery: thou art our place to flee unto, thou only art our sanctuary. O hide us under the covert of thy wings, keep us from all the dangers which multiply upon us, when our spirits are in heaviness, and our bodies pressed with infirmities: be thou always at our right hand, and assist us so with the strength of thy grace, that our temptations and our enemies not being above our strength derived from thee, our souls may with confidence go out of prison, and give eternal thanks unto thy name in the companies of the righteous; through Jesus Christ our Lord. Amen.

PSALM CXLIII.

A Prayer that God would pardon our Sins, and direct us in the Way of Righteousness.

O Lord our Judge and our Redeemer, hearken unto us for thy truth and righteousness' sake; deliver us from the guilt of all our sins, and those great punishments which are due to us for the same. Enter not into judgment with us, for in thy sight no man can be justified by any worthiness of his own. Endue our souls with the righteousness of a holy faith, living and working by charity. Show us the way that we should walk in; teach us to do whatsoever pleaseth thee; quicken our souls in the paths of life; and so continue the conduct of thy Spirit to us, that it may never leave us, till we be brought forth of this world into the land of righteousness, to dwell with thee eternally; through Jesus Christ our Lord. Amen.

THE THIRTIETH DAY.

Morning Prayer.

PSALM CXLIV.

A Thanksgiving for Victory, and a Prayer for the Blessings of Peace.

O LORD our strength, our hope and fortress, our castle and deliverer, our defender in whom we trust; bow the heavens, O Lord, come down and save us, send down thy hand from above, deliver us and take us from the great waters, from those miseries and afflictions which come upon us by reason of our sins, and from the condition of mortality, and from the hand of strange children, whose right hand is a right hand of wickedness. Give us, O Lord, victory and peace, and all the blessings of thy peace, with which thou usest to adorn and beautify the dwellings of the righteous, that we may be happy in the continual descent of thy favours; but above all, our happiness may consist in being thy people, and thou being our God, that we may be blessed for ever in so blessed a relation; through Jesus Christ our Lord. Amen.

PSALM CXLV.

A Meditation of the Glory and Majesty of God, and the Mightiness of his Kingdom.

O God our King, thou art marvellous, worthy to be praised, and there is no end of thy greatness: give us enlarged and sanctified hearts and lips, that we may sing of thy righteousness, and magnify thy glory, thy worship, and wondrous works. All thy works praise thee, O Lord, and thy saints give thanks unto thee. Make us holy and righteous in thy sight; we are already the works of thine hands: and then we have a double title to praise thee: uphold us, O Lord, that we fall not, and lift us up when we are down. Give us meat in due season for our souls and for our bodies; that we, being filled with the plenteousness of thy mercies here, may have our best, and all our desires fulfilled and satisfied hereafter amongst such as fear thee, and give thanks unto thy holy name for ever. Grant this for Jesus Christ's sake; to whom with thee, O Father, and the Holy Spirit, be all honour and glory, now and for ever. Amen.

PSALM CXLVI.

A Prayer that we may trust in God only, and not in an Arm of Flesh.

O Lord God, who reignest a King for evermore, give us grace that we may make thee our help, and fix our hopes in thee, for thou only art able to give deliverance. Feed our souls, O Lord, and satisfy us with thy salvation, when we hunger and thirst after righteousness; help us to right, when we suffer wrong; heal our backslidings; raise us when we are fallen; enlighten the eyes of our souls that we walk not in darkness and the shadow of death; and do thou take care for us in all our ways and in all our necessities: that when our breath goeth forth, and we turn again to our earth, we may reign with thee in Sion, thy celestial habitation, for evermore; through Jesus Christ our Lord. Amen.

Evening Prayer.

PSALM CXLVII.

A Celebration of God's Wisdom and Providence in the Ministration of the Things of this World, and of his Goodness towards them that fear him.

O Lord God, whose power is great, and thy wisdom infinite, give us broken and contrite hearts, meek spirits, a fear of thy name, and a trust in thy mercy; that thou mayest arise upon us with healing in thy wings, giving us medicine to heal all our ghostly sicknesses, and thy delight may be in us, delighting to do us good, to feed us when we call upon thee, to set us above our enemies, to give us knowledge of thy laws, to build up Jerusalem, and to repair the breaches of thy church, that we may sing praises unto thee, O God, and be thankful to all eternity, through Jesus Christ our Lord. Amen.

PSALM CXLVIII.

An Invitation of all the Creatures in the World to praise God.

O Lord God, whose name only is excellent, and thy praise above heaven and earth; we adore and bless thy mercy and thy power for creating us after thine own image; thou spakest the word, and we were made; thou commandedst, and we were created. And as thou hast esta-

blished thy creation with a law for ever, that all should minister to thy praises in their several proportions; so give us grace that the laws of sanctity, of faith and obedience, which thou hast given to us, may never be broken; that we, serving thee not only in the order of thy creatures, but in the capacity of thy children, may sing thy praises amongst the angels and the numerous host of saints reigning in thy kingdom for ever and ever. Amen.

PSALM CXLIX.

A Meditation on the Joys of Heaven prepared for the Saints.

O Lord our King, in whose honour and salvation all thy saints rejoice, give unto thy holy Gospel a free passage in all the world, that kings and nobles may be bound with the chains of obedience, discipline, and subordination to all thy holy laws: and grant to us thy servants, that thy laws may be so fixed in our hearts, and thy praises in our mouths, and righteousness in all our actions, that we may be written among the righteous, and have our portion with the saints, who rejoice in their beds of eternal rest, and are joyful in the glories of thy kingdom; through Jesus Christ our Lord. Amen.

PSALM CL.

An Invitation to praise God with all our Faculties and Powers.

O eternal God, thy holiness and power and excellent greatness are far above all the praises of men and angels, and yet thou art pleased in the harmony and consent of a thankful heart and a thanksgiving tongue: touch our hearts with admirable apprehensions of thy divine perfections, that our songs of thy honour may be devout and illuminate to the height of ecstasies, and the devotions of a seraphim; for nothing is proportionable to thy glories, but what is infinitely beyond our infirmities. Make us to sing thee and thy name while we have breath; and when we are breathless, let our hearts fill up the harmony, and think thy praises so cordially, till our souls being separated from the harsh sound of our bodily organs, we may praise thee, when we are all spirit in the state of separation, and in the re-union when our bodies shall be made spiritual, singing to thee exalted praises for ever and ever. To thee, O blessed and glorious God, be praises and honour and glory ascribed, now and to all eternity. Amen, Amen.

DEVOTIONS

FOR

THE HELP AND ASSISTANCE

OF ALL

CHRISTIAN PEOPLE,

IN

ALL OCCASIONS AND NECESSITIES.

A Prayer against wandering Thoughts, to be said at the Beginning of our Devotions.

ALMIGHTY GOD, who hast commanded us to pray unto thee without ceasing, and hast added many glorious promises for our encouragement, let thy Holy Spirit teach me how to pray: give me just apprehensions of my want, zeal of thy glory, great resentment of thy mercies, love of all spiritual employments that are pleasing unto thee; and do thou help mine infirmities, that the devil may not abuse my fancy with illusions, nor distract my mind with cares, nor alienate my thoughts with impertinencies; but give me a present mind, great devotion, a heart fixed upon thy divine beauties, and an actual intention and perseverance in my prayers, that I may glorify thy name, do unto thee true and laudable service, and obtain relief for all my necessities. Hear me, O King of heaven, when I call upon thee; for thou hast promised mercy to them, that pray in the name of our Lord and Saviour Jesus Christ. Amen.

Penitential Prayers, and a Form of Confession of Sins to God, to be said upon Days of public or private Humiliation.

O LORD GOD of mercy and pardon, give me a just remembrance and sad apprehensions of my sins; teach me to bewail them with as great indignation and bitterness, as I have committed them with complacency and delight. Let my prayers and my confession come into thy presence, and obtain a mercy for me and a pardon. Let not thy justice and severity so remember my sins, as to forget thine own mercy: and though I have committed that for which I deserve to be condemned, yet thou canst not lose that glorious attribute, whence flows comfort to us and hopes of being saved. Spare me, therefore, O merciful God; for, to give pardon to a sinner that confesseth his sins, and begs remission, is not impossible to thy power, nor disproportionate to thy justice, nor unusual to thy mercy and sweetest clemency. Blessed Jesu, acknowledge in me whatsoever is thine; and cleanse me from whatsoever is amiss. Have pity on me now in the time of mercy, and condemn me not when thou comest to judgment: for what profit is there in my blood? Thou delightest not in the death of a sinner, but in his conversion there is joy in heaven; and when thou hast delivered me from my sins, and saved my soul, I shall praise and magnify thy name to all eternity. Mercy, sweet Jesu, mercy.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father which art in heaven, &c.

I am not worthy, O Lord, to look up to heaven, which is the throne of thy purity; for my sins are more in number than the hairs upon my head, and my heart hath failed me.

Lord, be merciful to me a sinner.

I have not lived according to thy will, but in the vanity of mine own thoughts, in idle, sinful, and impertinent language, in foolish actions, in blindness of heart, in contempt of thy holy word and commandments; I have not loved thee, my God, with all my heart, nor feared thee with all my soul, nor served thee with all my might, according to thy holy precept, nor loved my neighbour as myself.

Lord, be merciful to me a sinner.

I have been unthankful to thy Divine Majesty, forgetting that thou madest me and preservest me; to thy Son my blessed Saviour, forgetting the bitter pains he suffered for me; and to the Holy Ghost, forgetting how many gracious influences I have received from him for my help, comfort, and promotion in the ways of holy religion: but have rebelled against thee my Maker, have sold myself to work wickedness, from whence, by the passion of thy holy Son, I was redeemed, and have resisted the Holy Ghost.

Lord, be merciful to me a sinner.

I have offended thee, my God, in an inordinate estimation of myself, in vain complacencies and desires to be esteemed as much or more than others; in not suffering with meekness, indifference, and obedience, the humiliations sent to me by thy Divine providence; in haughty deportment toward my superiors, equals, and inferiors; and in accepting such honours as have been done to me, without returning them to thee the fountain.

Lord, be merciful to me a sinner.

I have offended thee, my God, in impatience, in anger, intemperate in degree, inordinate in the object, growing peevish and disquieted by trifling inadvertencies of others, and slight accidents about me.

Lord, be merciful to me a sinner.

I have offended thee, my God, by being envious at the prosperous successes and advantages of my neighbours, and have had resentments of joy at their displeasures and sadnesses.

Lord, be merciful to me a sinner.

I have been negligent in performance of my charge, idle in doing my duties, soft and effeminate in my life, indevout in my prayers, slothful in the exercises of religion, weary of their length, displeased at their return, without advertency in the execution of them, and glad at an occasion of their pretermission.

Lord, be merciful to me a sinner.

I have been diligent and curious in pleasing my appetite of meat and drink, and pleasures, losing my time, pampering my flesh, quenching the Spirit, making matter both for sin and sicknesses, and have not been sedulous in mortifying my body for the subduing mine own intemperances and inordination.

Lord, be merciful to me a sinner.

I have been an improvident steward of the good things

thou hast given me; I have loved them inordinately, sought them greedily and unjustly, dispensed them idly, and parted with them unwillingly: I have not been so charitable to the poor, or so pitiful to the afflicted, or so compassionate to the sick, or so apt to succour and give supply to the miseries of my neighbours, as I ought, but have too much minded things below; not setting mine affections upon heaven and heavenly things, but have been unlike thee in all things: I have been unmerciful and unjust.

Lord, be merciful to me a sinner.

Mine eyes, O Lord, have wandered after vanity, beholding and looking after things unseemly without displeasure, despising my neighbours, prying into their faults; but have been blind, not seeing mine own sins and infinite irregularities.

Lord, be merciful to me a sinner.

I have not with care kept the door of my lips, nor bridled my tongue, but have been excessive in talking, immoderate in dissolute and wanton laughter, apt to lie, to deny truth, to accuse others, to scoff at them, to aggravate their faults, to lessen their worth, to give rash judgment, to flatter for advantage, to speak of thy name irreverently and without religious or grave occasions; our discourses have been allayed with slander and backbiting, not apt to edify, or minister grace unto the hearers.

Lord, be merciful to me a sinner.

Mine ears have been greedy after vanity, listening after things unprofitable, or that might tend to the prejudice of my neighbours, and have not, with holy appetite, listened after thy holy words and conveyances of salvation.

Lord, be merciful to me a sinner.

I have offended thee by the entertainment of evil thoughts, thoughts of uncleanness and impurity, and have not resisted their first beginnings, but have given consent to them explicitly and implicitly, and have brought them up till they have grown into idle words and actions.

Lord, be merciful to me a sinner.

I have made myself guilty of the sins of others, by consent, by approving, by not reproving, by co-operating, by encouraging their ill actions, so making mine own heap greater, by pulling their deformities upon mine own head.

Lord, be merciful to me a sinner.

I have employed all my members and faculties both of soul and body in the ways of unrighteousness; I have transgressed my duty in all my relations, and in all my actions and traverses of my whole life: even where I might have had most confidence, I find nothing but weakness and imperfections.

Lord, be merciful to me a sinner.

I have broken my vows and purposes of obedience and holy life; I have been inconstant to all good, refractory to counsels, disobedient to commands, stubborn against admonition, churlish and ungentle in my behaviour, unmindful and revengeful of injuries, forgetful of benefits, seeking my own ends, deceiving my own soul.

Lord, be merciful to me a sinner.

My secret sins, O Lord, are innumerable: sins secret to myself through inadvertency, forgetfulness, wilful ignorance, or stupid negligence; secret to the world, committed before thee only, and under the witness of mine own conscience. I am confounded with the multitude of them, and the horror of their remembrance.

O Jesu God, be merciful unto me.

I.

Son of David, blessed Redeemer, Lamb of God, that takest away the sins of the world, have mercy upon me; O Jesu, be a Jesus unto me: thou that sparedst thy servant Peter that denied thee thrice; thou that didst cast seven devils out of Mary Magdalene, and forgavest the woman taken in adultery, and didst bear the convert thief from the cross to the joys of paradise, have mercy upon me also: for although I have amassed together more sins than all these in conjunction, yet not their sins, nor mine, nor the sins of all the world, can equal thy glorious mercy, which is as infinite and eternal as thyself. I acknowledge, O Lord, that I am vile, but yet redeemed with thy precious blood; I am blind, but thou art the light of the world; I am weak, but thou art my strong rock; I have been dead in trespasses and sins, but thou art my resurrection and my life. Thou, O Lord, lovest to show mercy; and the expressions of thy mercy, the nearer they come to infinite, the more proportionable they are to thy essence, and like thyself. Behold then, O Lord, a fit

object for thy pity: my sins are so great and many, that to forgive me will be an act of glorious mercy; and all the praises which did accrue to thy name by the forgiveness of David, and Manasses, and Saint Paul, and the adulteress, and the thief, and the publican, will be multiplied to thy honour in the forgiveness of me, so vile, so unworthy a wretch, that I have nothing to say for myself, but that the greatness of my misery is a fit object for thy miraculous and infinite mercy. Despise me not, O Lord, for I am thy creature: despise me not, for thou didst die for me; cast me not away in thine anger, for thou camest to seek me, and to save me. Say unto my soul, 'I am thy salvation;' let thy Holy Spirit lead me from the errors of my ways, into the paths of righteousness, to great degrees of repentance, and through all the parts of a holy life, to a godly and a holy death. Grant this, O blessed Jesu, for thy mercies' and for thy pity' sake. Amen.

II.

O Lord God, blessed Jesu, eternal Judge of quick and dead, I tremble with horror at the apprehension, when I call to mind with what terrors and majesty thou shalt appear in judgment; a fire shall go out from thy presence, and a tempest shall be stirred up round about thee, such a tempest as shall rend the rocks, level the mountains, shake the earth, disorder and dissolve the whole fabric of the heavens; and where then shall I, vile sinner, appear, when the heavens are not pure in thy sight? Lord, I tremble when I remember that sad truth, 'If the righteous scarcely be saved, where then shall the wicked and the ungodly appear?' I know, O Lord, that all my secret impurities shall be laid open before all the nations of the world, before all the orders and degrees of angels, in the presence of innumerable millions of beatified spirits. There shall I see many that have taught me innocence and sanctity, many that have given me pious example, many that have died for thee, and suffered tortures rather than they would offend thee. O just and dear God, where shall I appear? who shall plead for me, that am so laden with impurities, with vanity, with ingratitude, with malice, and the terrors of an affrighting conscience? Lord, what shall I do, who am straitened by my own covetousness, accused by my own pride, consumed with envy, set on fire

by lust, made dull with gluttony, and stupid by drunkenness, supplanted by ambition, rent asunder with faction and discord, made dissolute with lightness and inconstancy, deceived with hypocrisy, abused with flattery, fooled with presumption, disturbed with anger, and disordered by a whole body of sin and death? But thou shalt answer for me, O Lord, my God; thou art my Judge and my Advocate, and thou art to pass sentence upon me for those sins for which thou diedst. O reserve not my sins to be punished in the life to come, for then I die eternally; but bring me in this world to a holy, a sharp, and salutary repentance. Behold, I am in thy hands; grant I may so weep and be contrite for my sins, that in the hour of my death I may find mercy, and in the day of judgment I may be freed from all the terrors of thy wrath, and the sentence of the wicked, and may behold thy face with joy and security, being set at thy right hand, with all thy saints and angels, to sing an eternal hallelujah to the honour of thy mercies. Amen, sweet Jesu. Amen.

III.

Most merciful and indulgent Jesus, hear the complaint of a sad and miserable sinner; for I have searched into the secret recesses of my soul, and there I find nothing but horror, and a barren wilderness, a neglected conscience overgrown with sins and cares, and beset with fears and sore amazements. I find that I have not observed due reverence towards my superiors, nor modesty in my discourse, nor discipline in my manners; I have been obstinate in my vain purposes, cozened in my own semblances of humility, pertinacious in hatred, bitter in my jesting, impatient of subjection, ambitious of power, slow to good actions, apt to talk, ready to supplant my neighbours, full of jealousies and suspicion, scornful and censorious, burdensome to my friends, ungrateful to my benefactors, imperious to my inferiors, boasting to have said what I said not, to have seen what I saw not, to have done what I did not, and have both said, and seen, and done what I ought not, provoking thy Divine Majesty with a continual course of sin and vanity. And yet, O Lord, thou hast spared me all this while, and hast not taken away my life in the midst of my sins; which is a mercy so admirable and of so vast a kindness, as no heart or tongue can think or speak. If thou hadst dealt with me

according as I had deserved, and might justly have expected, I had been now, now at this instant, sealed up to an eternity of torments, hopelessly miserable, fearing the revelation of thy day with an unsupportable amazement: and now under the sweet influences of thy mercies, I am praying to thee, confessing my sins, with shame indeed at my baseness and ingratitude, but with a full hope and confidence in thy mercy. O turn the eyes of thy divine clemency with a gracious aspect upon a wretched sinner, open the bowels of thy mercy, and receive me into favour. O my dear God, let thy grace speedily work that in me, for which thou so long hast spared me, and to which thou didst design me in thy holy purposes and mercies of eternity, even a true faith, and a holy life, conformable to thy will, and in order to eternal blessedness. I remember, O Lord, the many fatherly expressions and examples of thy mercies to repenting sinners, thy delight in our conversion, thy unwillingness to destroy us, thy earnest invitation of us to grace and life, thy displeasure at our danger and miseries, the infinite variety of means thou usest to bring us from the gates of death, and to make us happy to eternity. These mercies, O Lord, are so essential to thee, that thou canst not but be infinitely pleased in demonstrations of them. Remember not, O Lord, how we have despised thy mercies, slighted thy judgments, neglected thy commandments; but now, at length, establish in us great contrition for our sins, lead us on to humble confession and dereliction of them, and let thy grace make us bring forth fruits meet for repentance, fruits of justice, of hope, of charity, of religion, and devotion, that we may be what thou delightest in, holy, and just, and merciful, vessels prepared for honour, temples of the Holy Ghost, and instruments of thy praises to all eternity, O blessed Jesu, who livest and reignest ever one God, world without end. Amen.

O Lord Jesu Christ, Son of the eternal God, interpose thy holy death, thy cross and passion, between thy judgment and my soul, now and in the hour of my death; granting unto me grace and mercy,—to all faithful people, pardon and peace,—to the church, unity and amity,—and to all sinners, repentance and amendment,—to us all, life and glory everlasting, who livest and reignest ever one God, world without *end.* Amen.

A Form of Thanksgiving, with a particular Enumeration of God's Blessings.

MOST glorious Lord God, infinite in mercy, full of compassion, long-suffering, and of great goodness; I adore, and praise, and glorify thy holy name, worshipping thee with the lowliest devotions of my soul and body, and give thee thanks for all the benefits thou hast done unto me; for, whatsoever I am, or have, or know, or desire, as I ought, it is all from thee; thou art the Fountain of being and blessing, of sanctity and pardon, of life and glory.

Praise the Lord, O my soul, and all that is within me, praise his holy name.

Thou, O God, of thine infinite goodness, hast created me of nothing, and hast given me a degree of essence next to angels, imprinting thine image on me, enduing me with reasonable faculties of will and understanding, to know and choose good, and to refuse evil, and hast put me into a capacity of a blessed immortality.

O praise the Lord with me, and let us magnify his name together.

Thou, O God, of thy great mercy, hast given me a comely body, a good understanding, straight limbs, a ready and unloosed tongue; whereas, with justice, thou mightest have made me crooked and deformed, sottish and slow of apprehension, imperfect and impedite in all my faculties.

O give thanks unto the God of heaven; for his mercy endureth for ever.

Thou, O God, of thy glorious mercies, hast caused me to be born of Christian parents, and didst not suffer me to be strangled in the womb, but gavest me opportunity of holy baptism, and hast ever since blessed me with education in Christian religion.

Thy way, O God, is holy: who is so great a God as our God?

Thou, O God, out of thine abundant kindness, hast made admirable variety of creatures to minister to my use, to serve my necessity, to preserve and restore my health, to be an ornament to my body, to be representations of thy power and of thy mercy.

Unto thee, O God, will I pay my vows: unto thee will I give thanks.

Thou, O God, of thine admirable and glorious mercy, hast made thine angels ministering spirits for my protection and defence against all the hostilities of the devil; thou hast set a hedge about me, and such a guard as all the power of hell and earth cannot overcome; thou hast preserved me by thy holy providence and the ministry of angels, from drowning, from burning, from precipice, from deformities, from fracture of bones, and all the snares of evil, and the great violations of health, which many of my betters suffer.

I will give thanks unto thee, O Lord, with my whole heart; even before the gods will I sing praises unto thee.

Thou, O most merciful God, hast fed me and clothed me, hast raised me up friends and blessed them, hast preserved me in dangers, hast rescued me from the fury of the sword, from the rage of pestilence, from perishing in public distemperatures and diseases epidemical, from terrors and affrightments of the night, from illusions of the devil and sad apparitions; thou hast been my guide in my journeys, my refreshment in sadnesses, my hope and my confidence in all my griefs and desolations.

O give thanks unto the Lord of lords; for his mercy endureth for ever.

But above all mercies, it was not less than infinite, whereby thou lovedst me and all mankind, when we were lost and dead, and rebels against thy divine Majesty; thou gavest thine own begotten Son to seek us when we went astray, to restore us to life when we were dead in trespasses and sins, and to reconcile us to thyself by the mercies and the atonement of an everlasting covenant.

He is our God, even the God of whom cometh salvation: God is the Lord by whom we escape death.

O most blessed Jesu, I praise and adore thine infinite mercies, humility and condescension, that for my sake thou wouldst descend from the bosom of thy heavenly Father into the pure womb of an humble maid, and take on thee my nature, and be born, and cry, and suffer cold, and all the incommodities, which the meanness of a stable could minister to the tenderness of thy infancy.

Lord, what is man that thou art mindful of him; and the son of man, that thou so regardest him?

I adore thee, blessed Jesu, and praise thee for thine

immaculate sanctity, for all thy holy precepts and counsels, for thy divine example, for thy miracles and mysterious revelations of thy Father's will, for the institution of the holy sacraments, and all other blessings of thy prophetical office.

O praise the Lord, for the Lord is gracious: sing praises unto his name, for it is lovely.

I adore and love thee, most blessed Jesu, for all the parts of thy most bitter passion, for thy being betrayed and accused, buffetted and spit upon, blindfolded and mocked, crowned with thorns and scourged, for thine agony and bloody sweat, for thy bearing the sad load of the cross, and sadder load of our sins, for thy crucifixion three long hours, when the weight of thy body was supported with wounds and nails,—for thy death and burial, for thy continual intercession and advocation with thy heavenly Father in behalf of me and all thy holy church, and all other acts of mediation and redemption, the blessings of thy priestly office.

O praise the Lord for his goodness; and declare the wonders he hath done for the children of men.

I adore and magnify thy holy name, O most blessed Jesu, for thy triumph over death, hell, sin, and the grave, for thy opening the kingdom of heaven to all believers, for thy glorious resurrection and ascension, for thy government over all the creatures, for the advancement of thy holy kingdom, for thy continual resisting and defeating the intendments of thy enemies against thy church, by the strength of thine arm, by the mightiness of thy power, by the glories of thy wisdom; for those blessed promises thou hast made and performest to thy church of sending the Holy Ghost, of giving her perpetuity of being, in defiance of all the gates and powers of hell and darkness, and blessing her with continual assistances, and all other glories of thy regal office and power.

O sing praises, sing praises unto our God; O sing praises, sing praises unto our King. For God is the King of all the earth: sing ye praises with understanding.

O most Holy Spirit, Love of the Father, Fountain of grace, Spring of all spiritual blessings, I adore and praise thy divine excellencies which are essential to thy glorious self in the unity of thy most mysterious Trinity, and which

thou communicatest to all faithful people, and to me thy unworthy servant in the unity of the catholic church.

O magnify the Lord our God, and fall down before his footstool; for he is holy.

O blessed Spirit, I praise and magnify thy name for thy miraculous descent upon the apostles in Pentecost in mysterious representments, for those great graces and assistances coming upon their heads, and falling down upon us all in the descent of all ages of the church, for confirmation of our faith, for propagation of the Gospel, for edification and ornament of thy family.

Thou, O God, shalt endure for ever, and thy remembrance throughout all generations.

O most glorious Spirit, I praise and magnify thy name for the inspiration of the apostles and prophets, for thy providence and mercy in causing holy Scriptures to be written, and preserving them from the corruptions of heretics, from the violences of pagans and enemies of the cross of Christ.

I will always give thanks unto the Lord: his praise shall ever be in my mouth.

I bless thy name for those holy promises and threatenings, those judgments and mercies, those holy precepts and admonitions, which thou hast registered in Scriptures, and in the records and monuments of the church; for all those graces, helps, and comforts, whereby thou promotest me in piety and in the ways of true religion; for baptismal and penitential grace; for the opportunities and sweet refreshings of the sacrament of the eucharist; for all the advantages thou hast given me of good society, tutors and governors; for the fears thou hast produced in me as dilatories and impediments of sin, for all my hopes of pardon, and expectation of the promises made by our Lord Jesus Christ to encourage me in the paths of life and sanctity; for all the holy sermons, spiritual books and lessons; for all the good prayers and meditations; for those blessed waitings and knockings at the door of my heart; patiently tarrying for, and lovingly inviting me to repentance, without ceasing, admonishing and reproving me with the checks of a tender conscience, with exterior and interior motives; and for whatsoever other means or incentives of holiness thou hast assisted me withal.

I magnify, and praise, and adore thee and thy goodness.

All nations, whom thou hast made and sanctified, shall come and worship thee, O Lord, and shall glorify thy name; for thou art great and dost wondrous things; thou art God alone: and great is thy mercy towards me: thou hast delivered my soul from the nethermost hell; therefore shall every good man sing of thy praise without ceasing. O my God, I will give thanks unto thee for ever with cherubims and seraphims, and all the companies of the heavenly host, saying, Holy, holy, holy Lord God of Sabaoth; holy is our God, holy is the Immortal, holy is the Almighty, the Father, the Son, and the Holy Ghost, to whom be all honour, and glory, and dominion, and power, ascribed of all spirits, and all men, and all creatures, now and for evermore. Amen.

I.

Prayers preparatory to the receiving of the blessed Sacrament.

O MOST immaculate and glorious Jesu, behold me, miserable sinner, drawing near to thee with the approaches of humility and earnest desire to be cleansed from my sins, to be united to thee by the nearest and most mysterious union of charity and sacramental participation of thy most holy body and blood: I presume nothing of mine own worthiness, but I am most confident of thy mercies and infinite loving-kindness. I know, O Lord, I am blind, and sick, and dead, and naked, but therefore I come the rather: I am sick, and thou art my physician, thou arisest with healing in thy wings, by thy wounds I come to be cured, and to be healed by thy stripes: I am unclean, but thou art the Fountain of purity: I am blind, and thou art the great Eye of the world, the Sun of righteousness; in thy light I shall see light: I am poor, and thou art rich unto all, the Lord of all the creatures. I, therefore, humbly beg of thy mercy that thou wouldst be pleased to take from me all my sins, to cure my infirmities, to cleanse my filthiness, to lighten my darkness, to clothe my nakedness with the robe of thy righteousness, that I may, with such reverence, and faith, and holy intention, receive thy blessed body and blood in the mysterious sacrament, that it may be unto me life, and pleasantness, and holy

nourishment, and that I may be firmly and indissolubly united to thy mystical body, and may at last see, clearly and without a veil, thy face in glory everlasting, who livest and reignest ever one God, world without end. Amen.

II.

I adore and bless thy glorious Majesty, O blessed Jesu, for this great dignation and vouchsafing to me, that thou art pleased, for all the infinite multiplication of my sins, and innumerable violations of thy holy law, still to give thyself unto me, to convey health, and grace, and life, and hopes of glory, in the most blessed sacrament. I adore thee, O most righteous Redeemer, that thou art pleased under the visible signs of bread and wine, to convey unto our souls thy holy body and blood, and all the benefits of thy bitter passion. O my God, I am not worthy that thou shouldst come under my roof, but let thy Holy Spirit, with his purities, prepare for thee a lodging in my soul. Thou hast knocked often, O blessed Jesu, at the door of my heart, and wouldst willingly have entered: behold, O Lord, my heart is ready to receive thee; cast out of it all worldly desires, all lusts and carnal appetites, and then enter in, and there love to inhabit, that the devil may never return to a place that is so swept and garnished, to fill me full of all iniquity. O thou lover of souls, grant that this holy sacrament may be a light unto mine eyes, a guide to my understanding, a joy to my soul; that by its strength I may subdue and mortify the whole body of sin in me, and that it may produce in me constancy in faith, fulness of wisdom, perfection and accomplishment of all thy righteous commandments, and such a blessed union with thee, that I may never more live unto myself or to the world, but to thee only; and by the refreshments of an holy hope I may be led through the paths of a good life and persevering piety to the communion and possession of thy kingdom, O blessed Jesu, who livest and reignest ever one God, world without end. Amen.

III.

O Lord God, who hast made all things of nought, producing great degrees of essence out of nothing, make me a new creature,—and of a sinful man, make me holy, and just, and

merciful; that I may receive thy precious body devoutly, reverently, with meekness, contrition, and great affection, with spiritual comfort and gladness at thy mystical presence. Feed my soul with bread from heaven, fill me with charity, conform me to thy will in all things, save me from all dangers bodily and ghostly: assist and guide me in all doubts and fears, prepare and strengthen me against all surreptions and sudden incursions of temptations, cleanse me from all stains of sin, and suffer nothing to abide in me but thyself only, who art the life of souls, the food of the elect, and the joy of angels. Give me such a gust and an holy relish in this divine nutriment, that nothing may ever hereafter please me but what savours of thee and thy miraculous sweetness. Teach me to loath all the pleasures and beauties of this life; and let my soul be so inebriated with the pleasures of thy table, that I may be comprehended and swallowed up with thy love and sweetness: let me think on nothing but thee, covet nothing but thee, enjoy nothing but thee, nothing in comparison with thee, and neither do nor profess any thing but what leads to thee, and is in order to the performance of thy will and the fruition of thy glories. Transfix my soul, O blessed Jesu, with so great love of thee, so great devotion in receiving the holy sacrament, that I may be transformed to the fellowship of thy sufferings, and admitted to a participation of all the benefits of thy passion, and to a communion of thy graces and thy glories. I desire to be with thee: dissolve all the chains of my sin, and then come, Lord Jesus, come quickly. Let my soul feed on thee greedily, for thou art the Spring of light and life, the Fountain of wisdom and health, a torrent of divine pleasure and tranquillity, the Author of peace and comfort. Enter into me, sweet Jesu, take thou possession of my soul, and be thou Lord over me and all my faculties, and preserve me with great mercy and tenderness, that no doubting or infidelity, no impenitence or remanent affection to a sin, no impurity or irreverence, may make me unworthy and incapable of thy glorious approach. Let not my sins crucify the Lord of life again; let it not be said concerning me, 'The hand of him that betrayeth me is with me on the table:' that this holy communion may not be unto me an occasion of death, but a blessed peace-offering for my sins, and a gate of life and glory. Grant this, O

blessed God, for his sake, who is both Sacrifice and Priest, the Master of the feast and the Feast itself, even Jesus Christ, to whom with thee, O Father, and thy Holy Spirit, be all honour and glory, now and for ever. Amen.

A Prayer after the receiving the consecrated Bread.

I GIVE thanks unto thee, almighty and eternal God, that thou hast not rejected me from thy holy table, but hast refreshed my soul with the salutary refection of the body of thy Son Jesus Christ. Lord, if I had lived innocently, and had kept all thy commandments, I could have had no proportion of merit to so transcendent a mercy; but since I have lived in all manner of sin, and multiplied provocations against thy Divine Majesty, thy mercy is so glorious and infinite, that I am amazed at the consideration of its immensity. Go on, O my dear God, to finish so blessed a redemption; and now that thou hast begun to celebrate a marriage and holy union between thyself and my soul, let me never throw off the wedding garment, or stain it with pollution of deadly sin, nor seek after other lovers; but let me for ever and ever be united unto thee, being transformed into thy will in this life, and to the likeness of thy glories in the life to come, who livest and reignest, ever one God, world without end. Amen.

After receiving the Cup.

O just and dear God, who, out of the unmeasurable abysses of wisdom and mercy, hast redeemed us, and offered life, and grace, and salvation to us, by the real exhibition of thy Son, Jesus Christ, in the sacrifice of his death upon the altar of the cross, and by commemoration of his bitter agonies in the holy sacrament; grant that that great and venerable sacrifice, which we now commemorate sacramentally, may procure of thee for thy whole church mercy and great assistance in all trials, deliverance from all heresies, schisms, sacrilege, and persecutions; to all sick people health and salvation, redemption for captives, competency of living to the indigent and necessitous, comfort to the

afflicted, relief to the oppressed, repentance to all sinners, softness of spirit and a tender conscience to the obstinate, conversion to the Jews, Turks, and remedy to all that are in any trouble or adversity. And grant to us, O Lord, that this blessed sacrament and sacrifice of commemoration, in virtue of that dreadful and proper sacrifice upon the cross, may obtain for me, and for us all who have communicated this day, pardon and peace; and that we may derive from thee, by this ministry, grace to expel all our sins, to mortify all our lusts, to exterminate all concupiscence, to crucify all inordinacy and irregularity, to produce in us humility, and chastity, and obedience, and meekness of spirit, and charity, and may become our defence and armour against the violence and invasions of all our ghostly enemies and temporal disadvantages: and give us this grace and favour, that we may not die in the guilt and commission of a sin without repentance, nor without receiving the blessed sacrament; but that we may so live and die, that we may at last rest in thy bosom, and be embraced with the comprehensions of thy eternal charity, who livest and reignest, ever one God, world without end. Amen.

All blessing, and praise, and honour, be unto thee, O blessed Redeemer; and to thee we, the banished and miserable sons of Adam, do call for mercy and defence, and to thee we sigh and cry in this valley of tears. O dearest Advocate, turn those thy merciful eyes towards us, and show us thy glorious face in thy kingdom, where no tears or sighing, or fears or sadness, can approach. Amen. Sweetest Jesu, Amen.

PRAYERS PREPARATORY TO DEATH.

I.

A Prayer for a blessed Ending, to be said in Time of Health or Sickness.

O BLESSED Jesu, Fountain of eternal mercy, the Life of the soul, and glorious Conqueror over death and sin, I humbly beseech thee to give me grace so to spend this transitory

life in virtuous and holy exercises, that when the day of my death shall come, in the midst of all my pains I may feel the sweet refreshings of thy Holy Spirit comforting my soul, sustaining mine infirmities, and relieving all my spiritual necessities: and grant that in the unity of the holy catholic church, and in the integrity of Christian faith, with confidence and hope of thy mercy, in great love towards thee, in peace with my neighbours, and in charity with all the world, I may, through thy grace, depart hence out of this vale of misery, and go unto that glorious country, where thou hast purchased an inheritance for us with the price of thy most precious blood, and reignest in it gloriously in the unity of thy Father and ours, and thy Holy Spirit and our ghostly Comforter, ever one God, world without end. Amen.

II.

A Prayer to be said at the Beginning of a Sickness.

O Lord my God, who chastisest every one, whom thou receivest, and, with thy fatherly correction, smitest all those whom thou consignest to the inheritance of sons, write my soul in the book of life, and number me amongst thy children, whom thou hast smitten with the rod of sickness, and, by thy chastisements, hast brought me into the lot of the righteous. Thou, O blessed Jesu, art a helper in the needful time of trouble; lay no more upon me than thou shalt enable me to bear, and let thy gentle correction in this life prevent the unsupportable stripes of thy vengeance in the life to come. Smite me now, that thou mayest spare me to all eternity: and yet, O blessed High Priest, who art touched with a sense of our infirmities, smite me friendly, and reprove me with such a tenderness as thou bearest unto thy children, to whom thou conveyest suppletory comforts, greater than the pains of chastisement,—and in due time restore me to health, and to thy solemn assemblies again, and to the joy of thy countenance. Give me patience and humility, and the grace of repentance and an absolute dereliction of myself, and a resignation to thy pleasure and providence, with a power to do thy will in all things, and then do what thou pleasest to me; only in health or sickness, in life or death, let me feel thy comforts refreshing my soul,

and let thy grace pardon all my sins. Grant this, O blessed Jesu, for my trust is in thee only: thou art my God, and my merciful Saviour and Redeemer. Amen.

III.

A Prayer to be said in the Progress of a Sickness.

O Lord my God, blessed Jesu, who, by thy bitter death and passion, hast sweetened the cup of death to us, taking away its bitterness and sting, and making it an entrance to life and glory; have pity upon me thy servant, who have so deep a share in sin, that I cannot shake off the terrors of death, but that my nature, with its hereditary corruption, still would preserve itself in a disunion from the joys of thy kingdom. Lord, I acknowledge my own infirmities, and beg thy pity. It is better for me to be with thee: but the remembrance of my sins doth so depress my growing confidence, that I am in a great strait between my fears and hopes, between the infirmities of my nature and the better desires of conforming to thy holy will and pleasure. O my dear Redeemer, wean my soul and all my desires from the flatteries of this world; pardon all my sins, and consign so great a favour by the comforts and attestation of thy divinest Spirit, that, my fears being mastered, my sins pardoned, my desires rectified, as the hart thirsts after the springs of water, so my soul may long after thee, O God, and to enter into thy courts. Heavenly Father, if it may be for thy glory and my ghostly good, to have the days of my pilgrimage prolonged, I beg of thee health and life; but if it be not pleasing to thee to have this cup pass from me, thy will be done: my Saviour hath drunk off all the bitterness. Behold, O Lord, I am in thy hands, do with me as seemeth good in thine eyes. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff comfort me. I will lay me down in peace, and take my rest; for it is thou, Lord, only, who shalt make me to dwell in everlasting safety, and to partake of the joys of thy kingdom, who livest and reignest, eternal God, world without end. Amen.

IV.

A Prayer for a Sick Person in Danger of Death.

O Lord Jesus Christ, our health and life, our hope, and our resurrection from the dead, I resign myself up to thy holy will and pleasure, either to life, that I may live longer to thy service, and my amendment; or to death, to the perpetual enjoyment of thy presence, and of thy glories. Into thy hands I commend my spirit; for I know, O Lord, that nothing can perish, which is committed to thy mercies. I believe, O Lord, that I shall receive my body again at the resurrection of the just. I relinquish all care of that, only I beg of thee mercy for my soul; strengthen it with thy grace against all temptations, let thy loving-kindness defend it as with a shield, against all the violences and hostile assaults of Satan; let the same mercy be my guard and defence, which protected thy martyrs, crowning them with victory in the midst of flames, horrid torments, and most cruel deaths. There is no help in me, O Lord; I cannot by my own power give a minute's rest to my wearied body; but my trust is in thy sure mercies; and I call to mind, to my unspeakable comfort, that thou wert hungry, and thirsty, and wearied, and whipt, and crowned with thorns, and mocked, and crucified, for me. O let that mercy which made thee suffer so much, make thee do that for which thou sufferedst so much,—pardon me, and save me. Let thy merits answer for my impieties, let thy righteousness cover my sins, thy blood wash away my stains, and thy comforts refresh my soul. As my body grows weak, let thy grace be stronger; let not my faith doubt, nor my hope tremble, nor my charity grow cold, nor my soul be affrighted with the terrors of death; but let the light of thy countenance enlighten mine eyes, that I sleep not in death eternal; and when my tongue fails, let thy Spirit teach my heart to pray with strong cryings, and groans that are unutterable. O let not the enemy do me any violence, but let thy holy mercies, and thy angels, repel and defeat his malice and fraud; that my soul may, by thy strength, triumph in the joys of eternity, in the fruition of thee, my life, my joy, my hope, my exceeding great reward, my Lord and Saviour Jesus Christ. Amen.

V.

For a Dying Person, in or near the Agonies of Death.

Most merciful and blessed Saviour, have mercy upon the soul of this thy servant; remember not his ignorance, nor the sins of his youth; but according to thy great mercies, remember him in the mercies and glories of thy kingdom. Thou, O Lord, hast opened the kingdom of heaven to all believers; let the everlasting gates be opened, and receive his soul; let the angels, who rejoice at the conversion of a sinner, triumph and be exalted in his deliverance and salvation. Make him partaker of the benefits of thy holy incarnation, life and sanctity, passion and death, resurrection and ascension, and of all the prayers of the church, of the joy of the elect, and all the fruits of the blessed communion of saints; and daily add to the number of thy beatified servants such as shall be saved, that thy coming may be hastened, and the expectation of the saints may be fulfilled, and the glory of thee, our Lord Jesu, be advanced, all the whole church singing praises to the honour of thy name, who livest and reignest, ever one God, world without end. Amen.

VI.

O most merciful Jesu, who didst die to redeem us from death and damnation, have mercy upon this thy servant, whom thy hand hath visited with sickness: of thy goodness be pleased to forgive him all his sins, and seal his hopes of glory with the refreshments of thy Holy Spirit. Lord, give him strength and confidence in thee, assuage his pain, repel the assaults of his ghostly enemies by thy mercies, and a guard of holy angels; preserve him in the unity of the church, keep his senses entire, his understanding right, give him great measure of contrition, true faith, a well-grounded hope, and abundant charity; give him a quiet and a joyful departure, let thy ministering spirits convey his soul to the mansions of peace and rest, there with certainty to expect a joyful resurrection to the fulness of joy at thy right hand, where there is pleasure for evermore. Amen.

VII.

A Prayer for the Joys of Heaven.

O most glorious Jesu, who art the portion and exceeding great reward of all faithful people, thou hast beautified human nature with glorious immortality, and hast carried the same above all heavens, above the seat of angels, beyond the cherubims and seraphims, placing it on the right hand of thy heavenly Father; grant to us all the issues of thy abundant charity, that we may live in thy fear, and die in thy favour. Prepare our souls with heavenly virtue, for heavenly joys, making us righteous here, that we may be beatified hereafter. Amen.

A MORNING PRAYER.

IN THE NAME OF THE FATHER, OF THE SON, AND OF THE HOLY GHOST.

Our Father which art in Heaven, &c.

I.

O ETERNAL Son of righteousness, who camest from the bosom of thy Father, the Fountain of glorious light, to enlighten the darknesses of the world, I praise thy name, that thou hast preserved me from the dangers of this night, and hast continued to me still the opportunities of serving thee, and advancing my hopes of a blessed eternity. Let thy mercies shine brightly upon me, and dissipate the clouds and darknesses of my spirit and understanding, rectify my affections, and purify my will, and all my actions; that whatsoever I shall do or suffer this day, or in my whole life, my words and purposes, my thoughts and my intentions, may be sanctified, and be acceptable to thy Divine Majesty. Amen.

II.

Grant, that my understanding may know thee, my heart may love thee, and all my faculties and powers may give thee due obedience, and serve thee. Preserve me this day from all sin and danger, from all violences and snares of mine

enemies, visible and invisible; let thy holy fear be as a bridle to my distemperatures, and thy love so enkindle and actuate all my endeavours, that no pleasures or allurements of the world may draw me from thy service, nor any difficulty, or temptation, may be my hinderance. Let the profound humility and innocence of my blessed Saviour keep from me all pride and haughtiness of mind, all self-love and vain-glory, all obstinacy and disobedience, all fraudulency and hurtful dissimulation; and let the graces of the Holy Ghost take so absolute possession and seizure of my soul, and all its faculties, that I may tread down and cast out the spirit of intemperance and uncleanness, of malice and envy, idleness and disdain, that I may never despise any of thy creatures but myself; that so being little in my own sight, I may be great in thine. Amen.

III.

Clothe my soul with a wedding garment, the habits of supernatural faith and charity, that I may believe all thy holy promises and revelations without all wavering, and love thee, my God, with so great devotions and affections, that neither life nor death, prosperity nor adversity, temptations within nor without, may ever disunite me from the love of thee; but that I may have the most intimate adhesion to thy glories and perfections, of which my condition in this world is capable. Make me to choose virtue with the same freeness of election, entertain it with as little reluctancy, keep it with as much complacency, actuate it with as many faculties, serve it with as much industry, as I have, in time past, my vices and pleasures of the world: and grant that all inordinate affection to the transitory things of this life, may daily decay in me, and that I may grow in spirit and ghostly strength, till I come to a perfect man in Christ Jesus. Amen.

IV.

Give unto thy servant true humility, great contrition, a tender conscience, and obedient heart, an understanding always busied in honest and pious thoughts, a will tractable and ever prone to do good, affections even and moderate, a watchful custody over my senses, that by those windows sin may never enter in, nor death by sin. Make me to watch

over my tongue, and keep the door of my lips, that no corrupt or unseemly communication proceed out of my mouth; that I may never slander, calumniate, or detract from the reputation of my neighbour; that I be not busy in the faults of others, but careful to correct mine own, being gentle and merciful to others, and severe towards myself; that I may speak much of thy praises, and what I can for the edification of my brethren. Amen.

V.

Give me understanding in thy law, that I may know thy will; and grace and strength faithfully to fulfil the same. Give me a fear of thy name, and of thy threatenings, and a love and hope of thy promise; let me daily feel thy mercies, and remove thy judgments far from me. Imprint in my heart a filial reverence and awfulness towards thy Divine Majesty, that I may study to please thee with diligence, to worship thee with much devotion, to submit to the dispositions of thy providence with thankfulness; and that in conscience of my duty towards thee, I may honour the king, obey magistrates under him, love the saints, and do all acts of charity according to my opportunity and ability; directing all my actions and intentions, not according to custom, or in pursuance of mine own ends, and temporal advantages, but in thy fear, and in holy religion, to the advancement of thy honour and glory. Amen.

VI.

Give me a soul watchful in the services of religion, constant in holy purposes, ingenuous and free from sordid ends or servile flattery; a modest gravity in my deportment; affability and fair courteous demeanour towards all men; austerity in condemning my own sins; sweetness in fraternal correction, and reprehending others; mature judgment; a chaste body, and a clean soul; patience in suffering; deliberation in my words and actions; good counsels in all my purposes: make me just in performing promises, and in all my duties; sedulous in my calling; profitable to the commonwealth; a true son of the church; and of a disposition meek and charitable towards all men. Amen.

VII.

Let this be my portion, and the comfort of my pilgrimage, so long as I am detained in the condition of mortality, and exiled from my heavenly country; that, being free from all fear of mine enemies, and from vexations, fears, and solicitudes of this life, I may be wholly devoted to thy service, that I may attend thee only, and what tends to thee; that I may rejoice only in thee, and my soul may rest in thee; that without distractions I may entertain thy heavenly doctrine, and the blessed motions of thy Holy Spirit, spending my time in the duties of necessity, in the works of charity, and the frequent office of religion, with diligence, and patience, and perseverance, and hope, expecting the accomplishment of my days in peace; that when I go unto my dust, I may be reckoned amongst those blessed souls, whose work it is to give thee praise, and honour, and glory, to all eternity. Amen.

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

AN EVENING PRAYER.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

Our Father which art in Heaven, &c.

I.

O Lord God, who art the light and splendour of souls, in the brightness of thy countenance is eternal day that knows no night; in thy arms, and in thy protection, is all quietness, tranquillity, and everlasting repose; while the darkness covers the face of the earth, receive my body and soul into thy custody; let not the spirits of darkness come near my dwelling, neither suffer my fancy to be abused with the illusions of the night. Lord, I am thy servant, and the sheep of thy pasture: let not the devil, who goeth up and down seeking whom he may devour, abuse my body, or make a prey of my soul; but defend me from all those calamities which I have deserved, and protect my soul, that it

consent not to any work of darkness, lest mine enemy say, he hath prevailed over me, or do mischief to a soul redeemed with thy most precious blood. Amen.

II.

Pardon and forgive me all the sins and offences of my youth, the errors of mine understanding, the inordination of mine affections, the irregularity of all mine actions, and particularly of whatsoever I have transgressed this day, in thought, word, or deed. Lord, let not thy wrath arise; for although I have deserved the extremest pressure of thine indignation, yet remember my infirmity, and how thou hast sent thy Son to reveal thy infinite mercies to us, and convey pardon and salvation to the penitent. I beseech thee also to accept the heartiest devotion and humblest acknowledgment of a thankful heart for thy blessing and preservation of me this day; for unless thy providence and grace had been my defence and guide, I had committed more and more grievous sins, and had been swallowed up by thy just wrath and severest judgments. Mercy, sweet Jesu. Amen.

III.

Lord, let thy grace be so present with me, that though my body sleep, yet my soul may for ever be watchful, that I sleep not in sin, or pretermit any opportunity of doing thee service: let the remembrances of thy goodness and glories be first and last with me, and so unite my heart unto thee with habitual charity, that all my actions and sufferings may be directed to thy glory, and every motion and inclination, either of soul or body, may, in some capacity or other, receive a blessing from thee, and do thee service; that whether I sleep or wake, travel or rest, eat or drink, live or die, I may always feel the light of thy countenance shining so upon me that my labours may be easy, my rest blessed, my food sanctified, and my whole life spent with so much sanctity and peace, that, escaping from the darknesses of this world, I may at last come to the land of everlasting rest, in thy light to behold light and glory, through Jesus Christ our Lord. Amen.

Blessed be the holy and undivided Trinity, now and for evermore.

Another Prayer for Evening.

I.

VISIT, we beseech thee, O Lord, this habitation with thy mercy, and us thy servants with salvation, and repel far from us all the snares of the enemy. Let thy holy angels dwell here to keep us in peace and safety, and thy blessing be upon us for ever, through Jesus Christ our Lord. Amen.

II.

O Lord Jesu Christ, the lively image of thy Father's mercies and glories, the Saviour of all them that put their trust in thee; we offer and present to thee all our strengths, and powers of our souls and bodies, and whatsoever we are or have, to be preserved, governed, and possessed by thee. Preserve us from all vicious, vain, and proud cogitations, unchaste affections, and from all those things which thou hatest. Grant us thy holy charity, that we love thee above all the world, that we may, with sincerity of intention and zealous affections, seek thee alone, and in thee only take our rest, inseparably joining ourselves unto thee, who art worthy to be beloved and adored of all thy creatures with lowest prostrations and highest affection, now and for evermore. Amen.

III.

O Father of mercies, and God of all comforts, let thy blessing be upon us, and upon all the members of thy holy church; all health and safety both of body and soul, against all our enemies, visible and invisible, now and for ever. Send us a quiet night, and a holy death in the actual communion of the catholic church, and in thy charity, through Jesus Christ our Lord. Amen.

Our Father which art in Heaven, &c.

Now, and in all dangers and afflictions of soul and body, in the hour of death, and in the day of judgment, save us and deliver us, O sweet Saviour and Redeemer Jesu.

COLLECTS TO BE ADDED UPON VARIOUS OCCASIONS.

I.

For the Church.

ALMIGHTY and everlasting God, who hast revealed thy glory to Jews and Gentiles in our Lord Jesus Christ, extend thy hand of mercy over all the world, that thy church may spread like a flourishing vine, and enlarge her borders to the uttermost parts of the earth; that all nations partaking of the sweet refreshings of thy Gospel, thy name may be glorified, the honour of our Lord Jesus advanced, his prophecies fulfilled, and his coming hastened. Bless, O Lord, thy holy church with all blessings of comfort, assistance, and preservation; extirpate heresies, unite her divisions, give her patience and perseverance in the faith, and confession of thy name in despite of all enmities, temptations, and disadvantages; destroy all wicked counsels intended against her or any of her children by the devil or any of his accursed instruments; let the hands of thy grace and mercy lead her from this vale of misery to the triumphant throne of her Lord and Saviour Jesus Christ. Amen.

II.

For the King.

O Lord our heavenly Father, high and mighty, King of kings, who in thy hands hast the hearts of kings, and canst turn them as the rivers of water, send the light of thy countenance and abundance of blessings upon thy servant, our sovereign lord, king Charles: make him as holy, valiant, and prosperous as king David, wise and rich like Solomon, zealous for the honour of thy law and temple as Josiah; and give him all sorts of great assistances to enable him to serve thee, to glorify thy name, to protect thy church, to promote true religion, to overcome all his enemies, to make glad all his liege people: that he serving thee with all diligence, and the utmost of his possibility, his people may serve him with honour and obedience, in thee and for thee, according to thy blessed word and ordinance; through Jesus Christ our Lord. Amen.

III.

For the Queen.

O God of heaven, Father of mercies, have mercy upon our most gracious queen, unite her unto thee with the hands of faith and love, preserve her to her life's end in thy favour, and make her an instrument of glory to thy name, of refreshment to the church, of joy to all faithful people of this kingdom, and crown her with an eternal weight of glory, through Jesus Christ our Lord. Amen.

IV.

For the Bishops.

O thou great Shepherd and Bishop of our souls, most glorious Jesu, bless all holy and religious prelates, especially the bishops of our church. O God, let abundance of thy grace and benediction descend upon their heads, that by a holy life, by a true and catholic belief, by a confident confession of thy name, and by a fatherly care, great sedulity and watchfulness over their flock, they may glorify thee our God, the great lover of souls, and set forward the salvation of their people, and of others by their example; and at last, after a plentiful conversion of souls, they may shine like the stars in glory, through Jesus Christ our Lord. Amen.

V.

For our Parents.

O Almighty God and merciful Father, who from the loins of our first parents, Adam and Eve, hast produced mankind, and hast commanded us to honour our parents; in pursuance of thy holy commandment, and of our duty to thee our God, and in thee to them, we do, with all humility, beg a blessing of thee for our parents, who from thy mercy and plenty have conveyed many to us: pardon and forgive all their sins and infirmities, increase in them all goodness, give them blessings of the right hand and blessings of the left; bless them in their persons, in their posterity, in the comforts of thy Holy Spirit, in a persevering goodness, and at last in an eternal weight of glory, through Jesus Christ our Lord. Amen.

VI.

For our Children.

O Father of heaven, God of all the creatures, by whose providence mankind is increased, I bless thy name for bestowing on me that blessing of the righteous man; the blessing of children. Lord, bless them with health, with life, with good understanding, with fair opportunities and advantages of education, society, tutors, and governors; and, above all, with the graces of thy Holy Spirit, that they may live and be blessed under thy protection, grow in grace, and be in favour with God and man, and at last may make up the number of thine elect children, through Jesus Christ our Lord. Amen.

VII.

For our Patron, our Friends, and Benefactors.

O Almighty God, thou fountain of all good, of all excellency both to men and angels, extend thine abundant favour and loving-kindnesses to my patron, to all my friends and benefactors: reward them, and make them plentiful compensation for all the good, which from thy merciful providence they have conveyed unto me. Let the light of thy countenance shine upon them, and let them never come into any desertion, affliction, or sadness, but such as may be an instrument of thy glory and their eternal comfort, in our Lord and Saviour Jesus Christ.

VIII.

A Prayer of a Wife for her Husband.

O my God, who hast graciously pleased to call me to the holy state of matrimony, bless me in it with the grace of chastity, with loyalty, obedience, and complacency to my husband; and bless him with long life, with a healthful body, with an understanding soul, with abundance of thy graces, which may make him to be and continue thy servant, a true son of the church, a supporter and a guide to me his wife, a blessing and a comfort to his children, through Jesus Christ our Lord. Amen.

IX.

Of a Husband for his Wife.

O merciful God, who art a Father to us thy children, a Spouse to thy holy church, a Saviour and Redeemer to all mankind, have mercy upon thy handmaid my wife; endue her with all the ornaments of thy heavenly grace, make her to be holy and devout as Esther, loving and amiable as Rachel, fruitful as Leah, wise as Rebecca, faithful and obedient as Sarah, that being filled with grace and benediction here, she may be partaker of thy glory hereafter, through Jesus Christ our Lord. Amen.

X.

For a Curate to say in behalf of his Parish.

O blessed Jesu, thou that'art an eternal Priest, a universal Bishop, and the fountain of all ghostly good, have mercy upon this parish which thou hast concredited to my charge. Lord, I am unfit for so great a burden, but by thy aid and gracious acceptation I hope for mercy, pardon, and assistance. O Lord, send thy Holy Spirit to dwell amongst us: let here be peace and charity, and true Catholic religion, and holy discipline. Comfort the comfortless, heal the sick, relieve the oppressed, instruct the ignorant, correct the refractory, keep us all from all deadly sin: and make them obedient to their superiors, friendly to one another, and servants of thy divine majesty; that so from thy favour they may obtain blessings in their bodies, in their souls, in their estates, and a supply to all their necessities, till at last they be freed from all dangers and necessities in the full fruition of thy everlasting glories, O blessed Saviour and Redeemer Jesu. Amen.

XI.

For a Parishioner to say in behalf of his Curate.

O God Almighty, who art pleased to send thy blessings upon us by the ministration of the bishops and priests of thy holy church, have mercy upon thy servant, to whom is committed the care of my soul, that he, by whose means thou art graciously pleased to advance my spiritual good, may by thy grace and favour be protected, by thy providence

assisted, by thy great mercies comforted and relieved in all his necessities bodily and ghostly, through Jesus Christ our Lord. Amen.

XII.

For safe Childbirth.

O blessed Jesu, Son of the eternal God, who, according to thy humility, wert born of a holy maid, who conceived thee without sin, and brought thee forth without pain,—have mercy upon me thy humble servant, and as by thy blessing I have conceived, so grant that by thy favourable assistance I may be safely delivered: Lord, grant me patience, and strength, and confidence in thee, and send thy holy angel to be my guardian in the hour of my travail. O shut not up my soul with sinners, nor my life with them that go down into the pit. I humbly also beg mercy for my child; grant it may be born with its right shape, give it a comely body, and an understanding soul, life, and opportunity of baptism, and thy grace from the cradle to the grave, that it may increase the number of saints in that holy fellowship of saints and angels, where thou livest and reignest, eternal God, world without end. Amen.

XIII.

Before a Journey.

O God, who didst preserve thy servants Abraham and Jacob, thy people Israel, thy servant Tobias, and the wise men of the east in their several journeys, by thy providence, by a ministry of angels, by a pillar of fire, and by the guidance of a star; vouchsafe to preserve us thy servants in the way we are now to go. Be, O Lord, a guide unto us in our preparation, a shadow in the day, and a covering by night, a rest to our weariness, and a staff to our weakness, a patron in adversity, a protection from danger; that by thy assistance we may perform our journey safely to thy honour, to our own comfort, and at last bring us to the everlasting rest of our heavenly country, through him who is the way, the truth, and the life, our blessed Lord and Saviour Jesus. Amen.

XIV.

For afflicted Persons.

O Lord God, merciful and gracious, whose compassion extends to all that are in misery and need, that takest delight in the relieving the distresses of the afflicted,—give refreshment to all the comfortless, provide for the poor, give ease to all them that are tormented with sharp pains, health to the diseased, liberty and redemption to the captives, cheerfulness of spirit to all them that are in great desolations. Lord, let thy Spirit confirm all them that are strong, strengthen all that are weak, and speak peace to afflicted consciences, that, the light of thy countenance being restored to them, they may rejoice in thy salvation, and sing praises unto thy name, who hast delivered their souls from death, their eyes from tears, and their feet from falling: grant this for the honour of thy mercies, and the glory of thy name, through Jesus Christ our Lord. Amen.

XV.

For our Enemies.

O blessed Jesu, who wert of so infinite mercies, so transcendent a charity, that thou didst descend from heaven to the bowels of the earth, that thou mightest reconcile us who were enemies to the mercies of thy heavenly Father; and, in imitation of so glorious example, hast commanded us to love them that hate us, and to pray for them that are our enemies; I beseech thee, of thine infinite goodness, that thou wouldst be pleased to keep me with thy grace in so much meekness, justice, and affable disposition, that I may, so far as concerns me, live peaceably with all men, giving no man occasion of offence: and to them who hate me without a cause, I beseech thee give thy pardon, and fill them with charity towards thee and all the world, bless them with all blessings in order to eternity, that when they are reconciled to thee, we also may be united with the bands of faith, and love, and a common hope; and at last we may be removed to the glories of thy kingdom, which is full of love, and eternal charity, and where thou livest and reignest, ever one God, world without end. Amen.

XVI.

A Prayer to be said upon Ember Days.

O merciful Jesu, who hast promised perpetuity to the church, and a permanency in defiance of all the powers of darkness, and the gates of hell, and to this purpose hast constituted several orders, leaving a power to his apostles, and their successors the bishops, to beget fathers of our souls, and to appoint priests and deacons for the edification of the church, the benefit of all Christian people, and the advancement of thy service; have mercy upon thy ministers the bishops, give them for ever great measure of thy Holy Spirit, and at this time particular assistances, and a power of discerning and trying the spirits of them who come to be ordained to the ministry of thy word and sacraments; that they may lay hands suddenly on no man, but maturely, prudently, and piously, they may appoint such to thy service and the ministry of thy kingdom, who by learning, discretion, and a holy life, are apt instruments for the conversion of souls, to be examples to the people, guides of their manners, comforters of their sorrows, to sustain their weaknesses, and able to promote all the interests of true religion. Grant this, O great Shepherd and Bishop of our souls, blessed Jesus, who livest and reignest in the kingdom of thine eternal Father, one God, world without end. Amen.

Sanctus Deus.
Sanctus Fortis.
Sanctus Immortalis.

XVII.

A Prayer wherewith St. Austin began his Devotions; admiring the unspeakable Majesty and Attributes of God.

Conf. lib. i. cap. 4.

What art thou, O my God? what art thou, I beseech thee, but the Lord my God? for who is God besides our Lord, who is God besides our God? O thou supreme, most merciful, most just, most secret, most present, most beautiful, most mighty, most incomprehensible, most constant, and yet changing all things; immutable, never new, and never

old, and yet renewing all things; ever in action, and yet ever quiet; heaping up, yet needing nothing; creating, upholding, filling, protecting, nourishing, and perfecting all things.

Thou lovest, and yet thou art not transported; thou art jealous, yet thou art void of fear; thou dost repent, yet thou art free from sorrow; thou art angry, and yet art never unquiet; thou takest what thou findest, yet didst thou never lose any thing; thou art never poor, and yet thou art glad of gain; never covetous, and yet thou exactest profit at our hands. We bestow largely upon thee, that thou mayest become our debtor; yet who hath any thing but of thy gift? Thou payest debts, when thou owest nothing; thou forgivest debts, and yet thou losest nothing. And what shall I say, O my God, my life, my joy, my holy dear delight? or what can any man say when he speaketh of thee? And woe be to them that speak not of thee, but are silent in thy praise; for even they who speak most of thee, may be accounted to be but dumb. Have mercy upon me, O Lord, that I may speak unto thee, and praise thy name. Amen.

XVIII.

A general Confession.

Almighty God, I, a miserable sinner, do humbly confess, and am truly sorrowful for my many and great, my innumerable and intolerable crimes, of which my conscience does accuse me by night and by day, and by which I have provoked thy severest wrath and indignation against me. I have broken all thy righteous laws and commandments by word or deed, by vain thoughts or sinful desires. I have sinned against thee in all my relations and capacities, in all places, and at all times; I can neither reckon their number, nor bear their burden, nor suffer thy anger, which I have deserved. But thou, O Lord God, art merciful and gracious, have mercy upon me; pardon me for all the evil I have done; judge me not for all the good I have omitted; take not thy favour from me, but delight thou to sanctify and save me, and work in me to will and to do of thy good pleasure all our duty, that being sanctified by thy Spirit, and delivered from my sin, I may serve thee in a religious and holy conversation, through Jesus Christ our Lord. Amen.

XIX.

A Prayer against Temptations.

O God and Father of our Lord Jesus Christ, thy name is great, thy essence is infinite, thy goodness is eternal, and thy power hath no limit; thou art the God and Lord of all, blessed for evermore: look down in mercy and compassion from thy dwelling, hear my prayers and supplications, and deliver me from all temptations of the world, the flesh, and the devil. Take not thy grace from me, let me never want thy help in my need, nor thy comfort in the day of my danger or calamity. Never try me beyond my strength, nor afflict me beyond my patience, nor smite me but with a father's rod. I have no strength of my own, thou art my confidence, my rock, and my strong salvation. Save me, O God, from the miseries of this world, and never let me suffer the calamities of the next. Rescue me from the evils I have done, and preserve me from the evils I have deserved; that, living before thee with a clean heart, and undefiled body, and a sanctified spirit, I may, at the day of judgment, be presented pure and spotless by the blood of the Lamb, that I may sing eternal Hallelujahs in heavenly places to the honour of God our Saviour, who hath redeemed our souls from death, our eyes from tears, and our feet from falling. Grant this in the richness of thy mercy, through Jesus Christ our Lord. Amen.

XX.

A Prayer of Thanksgiving for any great Deliverance.

O God, my God and Father, thou hast strangely preserved and rescued me from evil, and, for the glory of thy own name, thou hast diverted the arrow that was directed against me. What am I, O Lord, and what can I do, or what have I done, that thou shouldest do this for me? I am, O God, a miserable sinner, and I can do nothing without a mighty grace, and I have done nothing by myself but what I am ashamed of, and I have received great mercies, and miracles of providence. I see, O God, I see that thy goodness is the cause and measure of all my hopes and all my good: and upon the confidence and greatness of that good-

ness, I humbly beg of thy sacred majesty to keep and defend me from all evil by thy wise providence; to lead me into all good by the conduct of thy Divine Spirit, and where I have done amiss give me pardon, and where I have been mistaken give me pity, and where I have been injured, give me thy favour and a gracious exchange: that I may serve thee here with diligence, and hereafter may rejoice with thee, and love thee as I desire to love thee, and as thou deservest to be loved, even with all the powers and degrees of passion and essence, to eternal ages, in the inheritance of Jesus, whom I love, for whom I will not refuse to die, in whom I desire to live and die: to whom with thee, O gracious Father, and the Holy Spirit, be all glory and honour, love and obedience, for ever and ever. Amen.

XXI.

A Prayer to be said by a Prisoner in behalf of himself.

O Almighty God, the merciful Father of all that put their trust in thee, look down from the beauteous throne of thy glory with much mercy and compassion upon thy servant, who is a child of misery, full of sin and full of calamity; whose only hope is in the mercies and loving-kindness of the Lord. O do thou pardon all my trespasses and debts, by which I am in arrear to thee, put them upon the accounts of the cross; for our blessed and most gracious Lord hath paid our price to redeem us from the eternal prisons, and be thou pleased to enrich me with thy Holy Spirit, that I may be strong in faith, abounding in hope, established in a holy patience, and rich in charity, expecting with meekness and submission, when the times of refreshment shall come from the presence of the Lord, our blessed Saviour and Redeemer Jesus. Amen.

XXII.

A Prayer to be used by those that are at Sea.

O Almighty God and Father of heaven and earth, who settest bounds to the sea, and restrainest the waves thereof by a heap of sand, by mountains and rocks, by thy word and by thy spirit, saying, 'Hither shall thy proud waves pass and no further;' look upon thy servant, whose life is in his hands, and I dwell in the shadows of death night and day: I know,

O Lord, and confess, the floods and waves of passion do frequently overrun me; and we are drowned in the storms and overwhelmed with iniquity. The oaths, blasphemies, impieties, irreligious actions, of which I stand guilty before thee, are louder than the fiercest winds, and call aloud upon thee for vengeance; and many of us in our greatest danger provoke thee with the greatest unreasonableness and violence of impiety. But, O God, our God, be gracious unto thy servant who accuseth himself, and confesseth his guilt, and acknowledgeth thy justice, and begs thy goodness, and prays to thee for safety and defence, for deliverance and for pardon, for thy conduct and thy blessing. Keep us, O God, from storms and quicksands, from pirates and rocks, from errors and impieties, from all evil contingencies and all evil actions; let this voyage be safe to my person and goods, let it be blessed by thy providence and thy Holy Spirit, that I may return with comfort and with advantages of success, and thy servant may glorify thee in the land of the living, in the church of the first-born, the congregation of thy redeemed ones, through Jesus Christ our Lord. Amen.

XXIII.

In a Storm, or Danger of Pirates, or Shipwreck.

O eternal and most holy Saviour Jesus, who, in the days of thy flesh and thy infirmity, didst command the winds and rebuke the seas, and they obeyed thee: and thou art exalted far above all principalities and powers, above all heavens and all angels, and art the king of the world, and hast commanded us to come boldly to the throne of grace with promise of help in time of need: look down upon thy servant, who, in the abyss of the seas, and the more uncomfortable abyss of our trouble, invocate the abyss of thy mercies. O refuse not to hear the prayers, and to consider the cries, and to behold and pity the need of me who call upon thee, who put my trust in thee, who have laid up all my hopes in thee, and thy infinite and eternal goodness. I have no strength of my own, but thou art my confidence; be thou also my portion and guide, my defence and shield, a star in the night, and a covering by day.

XXIV.

Strengthen my faith, O God, and increase my hope, that, in the greatest danger, I may against hope believe in hope, and with faith and love expect the salvation of the Lord, and may find thy goodness rescuing me from this present fear, and defending me in all our difficulties, and sanctifying every accident, and sweetening every event of providence, and consigning me by these blessings to a final delivery from all my sins, and from the evil which my sins deserve, to the glory of God, to the salvation of my soul in thy day, in thy glorious day, O eternal, and most holy Saviour and Redeemer Jesu. Amen.

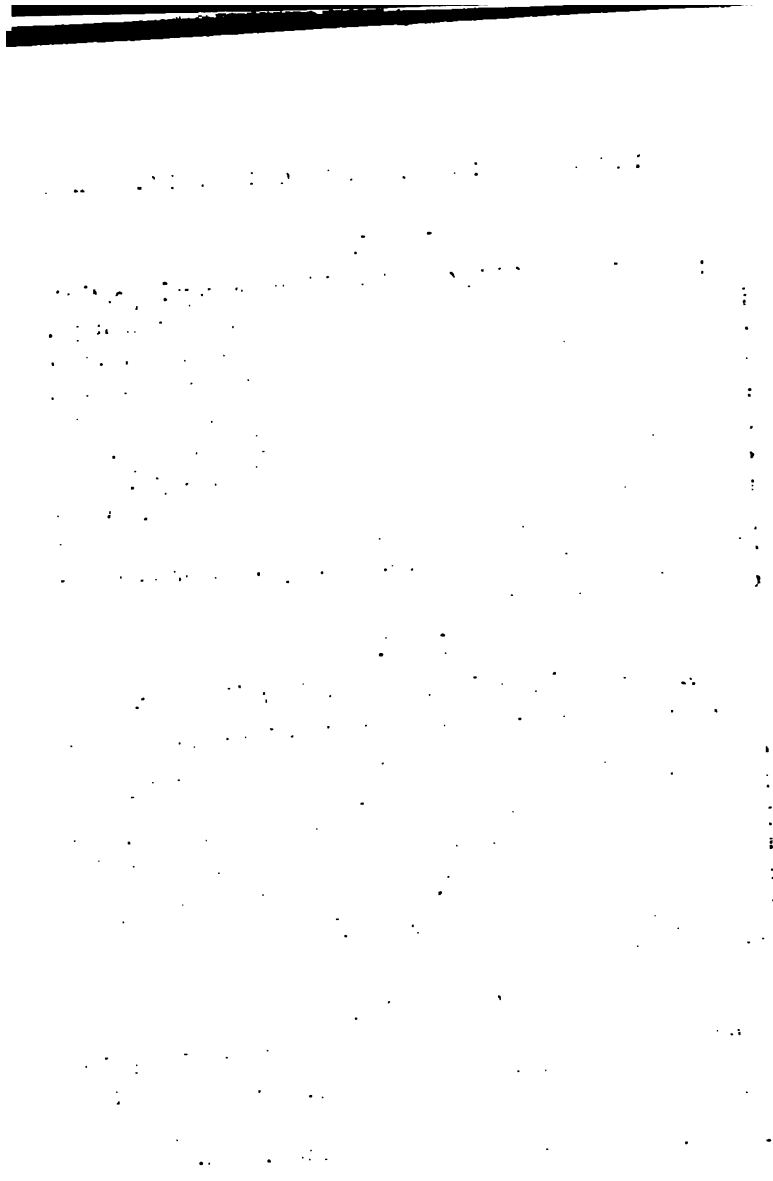
XXV.

A Prayer wherewith to conclude all our Devotions.

Almighty God, who hast promised to hear the petitions of them that ask in thy Son's name; I beseech thee mercifully to incline thine ears unto me, who have now made my prayers and supplications unto thee: and grant that those things which I have faithfully asked according to thy will, may be effectually obtained, to the relief of my necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

The Blessing.

The peace of God, which passeth all understanding; the blessing of God Almighty, the Father, the Son, and the Holy Ghost; the virtue of Christ's blessed cross and passion; be with me now, and at the hour of death. Amen.



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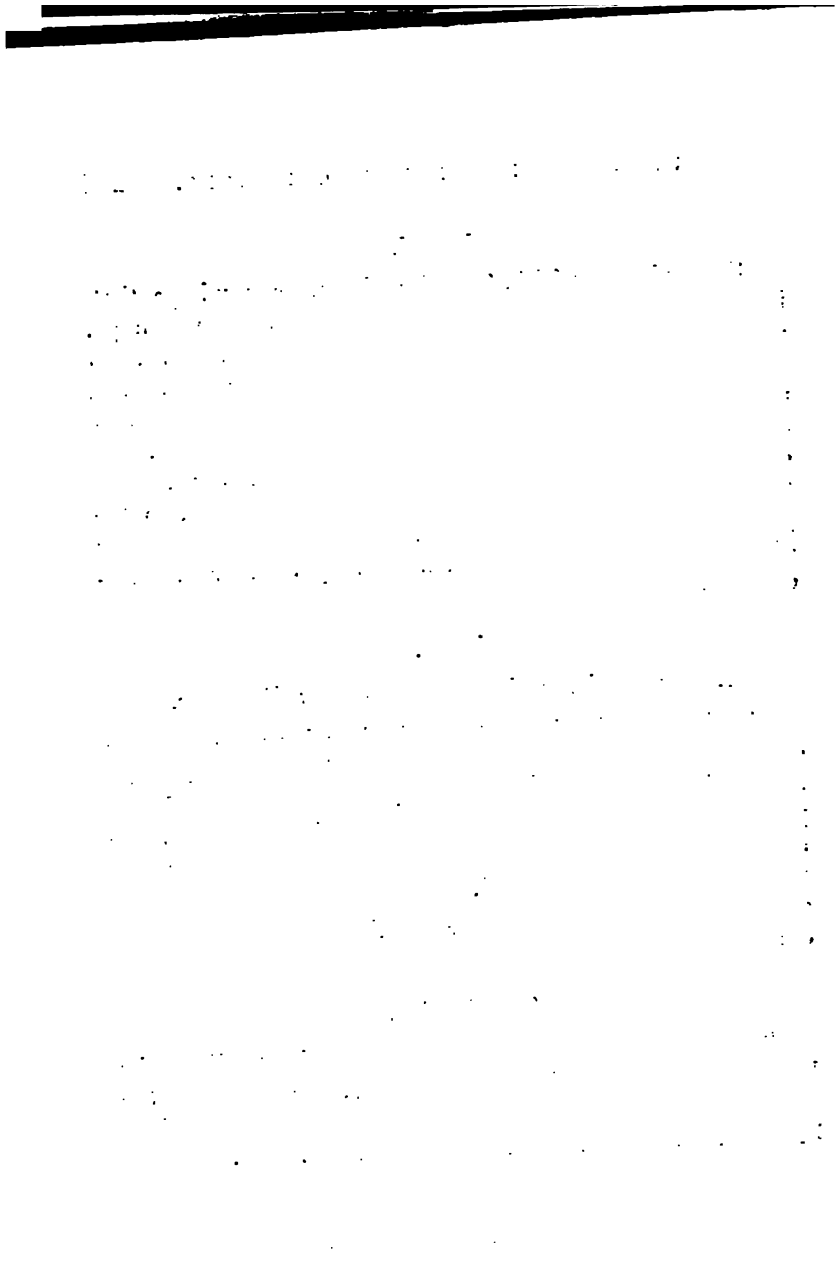

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The Confession.

I.

O Almighty God, great Lord of heaven and earth, we miserable sinners, with fear and shame, cast ourselves down

before thee, humbly confessing our manifold sins and unsufferable wickednesses, by which we have deserved thy wrath, and that we should be separated from the sweetest comforts of thy presence for ever.

II.

We confess, O great God, we have sinned against thee by knowledge and by ignorance, by folly and by surprise, by word and deed, by anger and desires, by night and by day, in private and in public, by the lusts of the flesh, and the vanity and pride of our spirits: our sins of omission are infinite, and the sins of our tongue cannot be numbered; O God, thy words and laws are holy, and thy judgments are terrible; but we have broken all thy righteous laws and commandments, and we have great cause to be afraid of thy severest judgments: and where shall we appear, when thou art angry with us?

III.

But thou shalt answer for us, O Lord our God: thou art our Judge, but thou art our Redeemer; we have sinned, but thou, O blessed Jesus, art our Advocate. Have mercy upon us; have mercy upon us most miserable sinners; enter not into judgment with us, lest we die; let not thine anger arise, lest we be consumed; but spare us, gracious Lord, spare thy servants, whom thou hast redeemed with thy most precious blood; O reserve not evil in store for us against the day of vengeance, but show thy goodness in us, and let thy mercies be magnified upon us; deliver us, O Lord, from the power of sin; and preserve us from the punishments of it, through Jesus Christ our Lord. Amen.

The Deprecation to be used upon solemn Days, or at the Discretion of him that ministers.

I.

O Lord our God, whose power is infinite, whose glory is supreme, whose mercy is without measure, whose goodness is unspeakable, despise not thy returning servants, who earnestly beg for pardon and to be reconciled to thee: sanctify, O God, our bodies and souls, search out our spirits, and cast out all iniquity from within us; all weak principles and false arguings, every impure lust and filthy desire, all pride and envy, all hypocrisy and lying, all inordinate love of this

world, and base covetousness; all hardness of heart, and unrelenting dispositions, all peevishness and hasty anger, all mindfulness of injuries and revengefulness, all blasphemy and irreligion; and every motion of soul and body, which can withdraw us from thee, and is against thy will and commandment.

II.

Gracious Father, give us perfect pardon for what is past, and a perfect repentance of all our evils, that, for the time to come, we may, with pure spirits, with broken and contrite hearts, with sanctified lips and holy desires, serve thee religiously; walk humbly with our God; converse justly and charitably with men; and possess our souls in patience and holiness, and our bodies in sanctification and honour, through Jesus Christ our Lord. Amen.

The Prayer of Absolution, to be said by the Minister alone, according to his Piety and Discretion, when he sees cause, not frequently.

OUR blessed Lord and Saviour Jesus, the great Shepherd and Bishop of our souls, that Lamb of God who taketh away the sins of the world, who promised paradise to the repenting thief, and gave pardon to the woman taken in adultery,—pardon and forgive all your sins known and unknown.

O blessed Jesus, in whatsoever thy servants as men bearing flesh about them, and inhabiting this world, or deceived by the devil, have sinned, whether in word or deed, whether in thought or desire, whether by omission or commission, let it be forgiven unto them by thy word and by thy Spirit; and for ever preserve thy servants from sinning against thee, and from suffering thine eternal anger, for thy promise' sake, and for thy glorious name's sake, O blessed Lord and Saviour Jesus. Amen.

Then devoutly and distinctly say the Lord's Prayer.

OUR Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us, this day, our daily bread. And forgive us our trespasses, as we forgive them, that trespass against us. And lead us not into temptation: But deliver us from evil.

For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The Doxology.

GLORY be to the Father of mercies, the Father of men and angels, the Father of our Lord Jesus Christ.

Glory be to the most holy and eternal Son of God, the blessed Saviour and Redeemer of the world, the Advocate of sinners, the Prince of Peace, the Head of the church, and the mighty Deliverer of all that call upon him.

Glory be to the holy and eternal Spirit of God, the Holy Ghost the Comforter, the sanctifying and life-giving Spirit.

All glory and thanks, all honour and power, all love and obedience, be to the blessed and undivided Trinity, one God eternal.

The heavens declare thy glory, the earth confesses thy providence, the sea manifests thy power; and every spirit, and every understanding creature, celebrates thy greatness, for ever and ever. All glory and majesty, all praises and dominion be unto thee, O God, Father, Son, and Holy Ghost, for ever and ever. Amen.

Then arising from their knees, let the Psalter be read in order, as shall be judged convenient: that is to say, the ordinary portions for every day, Morning and Evening Prayer: and Psalms particularly chosen for special Days of Festivity, or of Humiliation, respectively.

After the Psalms ending with—" Glory be to the Father," &c. read a chapter in the Old Testament. The chapter out of the Old Testament is to be read on Sundays and Festivals; and not omitted without great occasion: but, on ordinary days, it may suffice, after the Psalms, immediately to read the Lesson out of the New Testament.

After which recite this Hymn to the honour of God; saying the verses interchangeably.

REJOICE in the Lord, ye righteous: for praise is comely for the upright.

The word of the Lord is true; and all his works are faithful.

He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.

He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

Behold, the eye of the Lord is upon them that fear him: upon them that hope in his mercy,

To deliver their souls from death: and to keep them alive in the time of famine.

Many are the afflictions of the righteous: but the Lord delivereth him out of all.

Evil shall slay the wicked: and they that hate the righteous, shall be desolate.

Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

Cause me to hear thy loving-kindness in the morning: for in thee do I trust: cause me to know the way wherein I should walk: for I lift up my soul unto thee.

Teach me to do thy will, for thou art my God; thy spirit is good: lead me into the land of uprightness.

Gather not my soul with sinners: nor my life with bloody men.

The poor man cried, and the Lord heard him, and saved him out of all his troubles.

O taste and see that the Lord is good: blessed is the man that trusteth in him.

O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men.

Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion, from the strife of tongues.

O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plenteously rewardeth the proud doer.

Be of good courage, and ye shall strengthen your heart, all ye that hope in the Lord.

Glory be to the Father, &c.

Or this,

Sing praises unto God, sing praises: sing praises unto our King, sing praises. For God is the King of all the earth: sing ye praises with understanding.

God reigneth over the nations: God sitteth upon the throne of his holiness.

He is our refuge and strength: a very present help in trouble.

Many, O Lord our God, are thy wonderful works which thou hast done, and thy thoughts which are towards us: they cannot be reckoned in order.

For God is my King of old, working salvation in the midst of the earth.

Thou didst cleave the fountain and the flood; thou driest up mighty rivers.

The day is thine, the night also is thine: thou hast prepared the light and the sun.

Thou hast set all the borders of the earth, thou hast made summer and winter.

Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness.

The voice of the Lord is upon the waters: the God of glory thundereth, the Lord is upon many waters.

The voice of the Lord is powerful: the voice of the Lord is full of majesty.

The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every man speak of his glory.

Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

For this God is our God for ever and ever, he will be our guide unto death.

Glory be to the Father, &c.

Then read a Lesson out of one of the four Gospels, or the Acts of the holy Apostles: in order, or by choice, upon extraordinary occasions. After which recite one of these following Psalms.

THE mighty God, even the Lord hath spoken, and called the earth, from the rising of the sun unto the going down thereof.

Out of Sion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

And the heavens shall declare his righteousness; for God is Judge himself.

His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Blessed be the Lord God, the God of Israel, who only doth wondrous things.

And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, Amen.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this, to be said especially on Communion Days.

PSALM XXIII.

THE Lord is my Shepherd; I shall not want.

He maketh me to lie down in green pasture, he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness, for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me.

Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil, my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.

Glory be to the Father, &c.

Then say the Apostles' Creed, or the Nicene Creed, if it be a great Festival of the Church.

I BELIEVE in God, the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Which was conceived by the Holy Ghost: Born of the Virgin Mary: Suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: The third day he rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy catholic church; the communion of saints: The forgiveness of sins: The resurrection of the body: And the life everlasting. Amen.

The Nicene Creed, to be said upon the great Solemnities of the Year.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of gods, Light of light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate, by the Holy Ghost, of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered, and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory, to judge both the quick and the dead: whose kingdom shall have no end.—And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one catholic and apostolic church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

After the Creed.

Minister. The Lord be with you.
People. And with thy spirit.

Let us pray.

OUR Father which art in heaven: Hallowed be thy name: Thy kingdom come: Thy will be done in earth as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation: But deliver us from evil: For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

I.

O GREAT King of heaven and earth, the Lord and Patron of all ages, receive thy servants approaching to the throne of grace in the name of Jesus Christ; give unto every one of us what is best for us, cast out all evil from within us, work in

ss a fulness of holiness, of wisdom and spiritual understanding, that we, increasing in the knowledge of God, may be fruitful in every good work, through Jesus Christ our Lord. Amen.

The Collect for the Morning.

II.

O Almighty Father, great God of all the world, who dwellest in the light to which no man can approach, in thy presence there is no night, in the light of thy countenance there is perpetual day: we thy servants, whom thou hast preserved this night, who bless and glorify thee this day, who live by thy power, who desire to walk by thy laws, to be blessed by thy providence, to be defended by thy almighty hand, humbly pray unto thee, that this day and all the days of our lives may be holy and peaceable; send thy Holy Spirit, the Spirit of peace, to be the guide of our way, the guard of our souls and bodies. Grant that all the chances and accidents of this day may be healthful to our bodies and profitable to our souls; and that we may spend the remaining portion of our life in blessing, and peace, and holiness. Make thou the latter end of our days to be Christian, without shame and without torment; and when we shall appear before thy dreadful seat of judgment, grant that we may not be confounded, but may stand upright in the congregation of the saints, acquitted by the death of Christ, justified by his resurrection, pardoned by his sentence, saved by his mercy, that we may rejoice in his salvation, and sing thy praises for ever and ever. Amen.

A Prayer against Temptations.

III.

O God and Father of our Lord Jesus Christ, thy name is great, thy essence is infinite, thy goodness is eternal, and thy power hath no limit; thou art the God and Lord of all, blessed for evermore. Look down in mercy and compassion from thy dwelling, hear our prayers and supplications, and deliver us from all temptations of the world, the flesh, and the devil. Take not thy grace from us, let us never want thy help in our needs, nor thy comfort in the day of our danger and calamity. Never try us beyond our strengths, nor afflict us beyond our patience, nor smite us but with a

father's rod. We have no strengths of our own, thou art our confidence, our rock, and our strong salvation. Save us, O God, from the miseries of this world, and never let us suffer the intolerable calamities of the next. Rescue us from the evils we have done, and preserve us from the evils we have deserved; that we, living before thee with clean hearts, and undefiled bodies, and sanctified spirits, may, at the day of judgment, be presented pure and spotless by the blood of the Lamb, that we may sing eternal hallelujahs in heavenly places to the honour of God our Saviour, who hath redeemed our souls from death, our eyes from tears, and our feet from falling. Grant this in the richness of thy mercy, through Jesus Christ our Lord. Amen.

Then shall be added, upon all Sundays and Festivals of the year, this following Prayer: and upon other days, as opportunity is to be had, all or some portions.

The Prayers for Kings, &c. and the state Ecclesiastical, are never to be omitted: but, on ordinary days, it may suffice to recite them, omitting so much of either as is included in the columns [*].

The Prayer of Intercession, for all States of Men and Women in the Catholic Church.

I.

Save us, defend and keep us in thy fear and love, O thou God of mercy and grace: give unto us the light of thy countenance, pardon of our sins, health of our body, sanctification of our spirits, peace from heaven, and salvation of our souls in the day of our Lord Jesus. Amen.

For the Catholic Church.

II.

Hear our prayers for thy holy church catholic, which thou hast redeemed with thy blood, sealed and sanctified with thy spirit: extirpate all heresies and false doctrines, unite all her divisions, let her be prosperous under thy favour, and the protection of kings and princes, and the whole secular arm: that she may daily celebrate thy name, with strict obedience, and pure spiritual sacrifices; that she may be accepted, and prevail in her daily and nightly prayers, and that the gates of hell may never prevail against her; let her live in the spirit, and reign in thy glory; through Jesus Christ our Lord. Amen.

For the supreme Power.

III.

We pray unto thee, O great King of heaven and earth, for all Christian kings, princes, governors, and states: crown them with justice and peace, and with the love of God, and the love of their people; [*] let holiness be the ornament of their heads; invest them with the armour of righteousness, and let the anointing from above make them sacred and venerable, wise, and holy, [*] that being servants of the King of kings, friends of religion, ministers of justice, and patrons of the poor, they may, at last, inherit a portion in the kingdom of our Lord Jesus.

For the State Ecclesiastical.

IV.

Remember all them that do the Lord's work in the ministry and conduct of souls. Give them great gifts and great holiness, [*] that wisely and charitably, diligently and zealously, prudently and acceptably, they may be guides to the blind, comforters to the sad and weary, that they may strengthen the weak and confirm the strong, separate the vile from the precious, boldly rebuke sin, patiently suffer for the truth, and be exemplary in their lives, [*] that in all their actions and sermons, in their discipline and ministrations, they may advance the good of souls, and the honour of our Lord Jesus. Amen.

For all Orders and States of Men, &c.

V.

O blessed God, who art rich in mercy and compassion, take care of all states of men and women in the Christian church, the nobility and gentry, magistrates and judges, advocates and physicians, merchants and artificers, husbandmen and tradesmen, the labourers and the hirelings: give them grace in their several callings to glorify thee, and to keep a good conscience both towards God and towards man, that they may find eternal comfort in the glorious day of our Lord Jesus.

For the Miserable and Afflicted.

VI.

In mercy remember the poor and needy, the widows and

fatherless, the strangers and the friendless, the oppressed and the grieved, the decrepit and sickly, the young men and the tempted, the weak of heart and the weak in body, them that languish and them that are dying; relieve their necessities, comfort their sorrows, sanctify their calamities, strengthen their weaknesses, and suffer not the devil to prevail over them in the days of their sorrow and disadvantage: and, in thy due time, deliver them from their sad bondage into thy glorious liberty of the sons of God, through Jesus Christ our Lord.

VII.

Be a guide to the travellers, a star and a port to mariners, the comfort and strength of miners and galley-slaves. Pity, good God, all gentlemen that are fallen into poverty and sad misfortunes; strengthen and deliver all women that are in sharp and dangerous labour; all them that roar and groan with intolerable pains and noisome diseases: have mercy and compassion upon all, that are afflicted with illusion of the night and frightful apparitions; that are haunted or possessed with evil spirits, or troubled with despairing or amazed consciences,—with the stone and with the gout,—with violent cholics and grievous ulcers: give them pity and give them patience, a speedy deliverance from their calamity, and a sanctified use of the rod of God, through Jesus Christ our Lord.

VIII.

We pray unto thee, O blessed Father, in behalf of all that are in banishment and captivity, in fetters or hard services, in want or extreme poverty, in great fear or in any great passion. Keep them from sinning against thee, and from being swallowed by too great a sorrow. Let the accidents of their lives be under the command of reason, and of thy Holy Spirit, and end in holiness and comfort, in peace and joys eternal; through the mercies of our God, in our Lord and Saviour Jesus Christ. Amen.

For Preservation from Danger and Evil.

IX.

Keep us, O God, from famine and pestilence, from earthquakes and inundations, from fire and sword, from invasion by foreign enemies and from civil wars, from false religion

and from discountenancing the true: let every Christian soul find pity at the throne of grace: let all our errors and ignorances find pardon by Christ, and remedy by the Holy Spirit of Christ; hear all our prayers, relieve all our necessities, sanctify all the events of thy providence, and the changes of our life, that we may for ever love and for ever fear thee, and all things may work together for our good unto thy glory, through Jesus Christ our Lord. Amen.

The Blessing.

The grace of our Lord Jesus Christ, and the love of God, and the communication of the Holy Spirit of God, be with us, and with all our relatives, and with all the servants of God, this day, and for evermore. Amen.

EVENING PRAYER,

THROUGHOUT THE YEAR.

Say one or more of these Sentences.

O LORD the hope of Israel, all that forsake thee, shall be ashamed, because they have forsaken the Lord, the fountain of living waters.

O Lord, though our iniquities testify against us; have mercy upon us for thy name's sake; for our backslidings are many, we have sinned against thee.

Seek the Lord, while he may be found: call upon him, when he is near.

There is no peace, saith my God, to the wicked.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the remnant of the transgression of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

Thus saith the high and lofty One that inhabits eternity, whose name is Holy,—I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to renew the hearts of them that are contrite.

After which add this short Exhortation.

I beseech you that are present, to join with me in an humble confession of sins to Almighty God, casting yourselves down with all humility before the throne of grace.

The Confession.

I.

ALMIGHTY GOD, powerful and merciful, thou art a jealous God against persevering sinners, but a gracious Father to the penitent: let thy merciful ears be opened to the petitions of thy servants, who, with sorrow and shame, confess their sins unto thee.

II.

We have loved the world, not thee: we have obeyed the desires of our own hearts, not thy holy laws and commandments: we have often left our duty undone, but cease not to please our senses, and to feed greedily upon vanity: thou hast commanded us to love our brethren, and, instead of loving them, we have slandered and reproached, injured and tempted them, envied their good, and rejoiced in their calamity.

III.

O blessed God, we are ashamed when we remember our own follies, our violent passions, our peevishness and pride, our vain thoughts and unprofitable words, our uncharitable and useless conversation: we spend our days in idleness and folly, our nights in the images and causes of death; and though our sins are so many that we cannot number them, yet we so little apprehend our own dangers, that we neither leave them utterly nor heartily deplore them.

IV.

But, O God, thou God of pity and compassion, have mercy upon us: for thou art our Father, merciful and gracious, and thou hast revealed to mankind an infinite mercy

in Jesus Christ. For his sake be pleased to give us repentance, and to give us pardon, and grant that our souls being washed in the blood of the holy Lamb and the baptism of repentance, we may live a gracious, a holy, and a blessed life, in all godliness and honesty, and sobriety, and may die in the love of God, in the charity of our neighbours, in the communion of the church, and in a sure and certain hope of life eternal; through Jesus Christ our Lord. Amen.

The Prayer of Absolution, to be said by the Minister alone, according to his Piety and Discretion, when he sees cause.

Our blessed Lord and Saviour Jesus, the great Shepherd and Bishop of our souls, that Lamb of God that taketh away the sins of the world, who promised Paradise to the repenting thief, and gave pardon to the woman taken in adultery,—pardon and forgive all your sins known and unknown. O blessed Jesus, in whatsoever thy servants as men bearing flesh about them, and inhabiting this world, or deceived by the devil, have sinned whether in word or deed, whether in thought or desire, whether by omission or commission, let it be forgiven unto them by thy word and by thy spirit; and for ever preserve thy servants from sinning against thee, and from suffering thine eternal anger, for thy promise' sake, and for thy glorious name's sake, O blessed Lord and Saviour Jesus. Amen.

Then devoutly and distinctly say the Lord's Prayer.

Our Father which art in heaven: Hallowed be thy name: Thy kingdom come: Thy will be done in earth as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation: But deliver us from evil: For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The Doxology.

Glory be to the Father of mercies, the Father of men and angels, the Father of our Lord Jesus Christ.

Glory be to the most holy and eternal Son of God, the blessed Saviour and Redeemer of the world, the Advocate of sinners, the Prince of peace, the Head of the church, and the mighty Deliverer of all them that call upon him.

Glory be to the holy and eternal Spirit of God, the Holy Ghost the Comforter, the sanctifying and life-giving Spirit.

All glory and thanks, all honour and power, all love and obedience, be to the blessed and undivided Trinity, one God eternal.

The heavens declare thy glory: the earth confesses thy providence: the sea manifests thy power; and every spirit, and every understanding creature, celebrates thy greatness for ever and ever. All glory and majesty, all praises and dominion, be unto thee, O God, Father, Son, and Holy Ghost, for ever and ever. Amen.

Then, arising from their knees, let the Psalms be said in order, unless some extraordinary occasion do intervene: in which case let Psalms be selected according to the occasion, or as is afterwards described, concluding with, Glory be to the Father, &c.

Then read, upon all Sundays and Festivals of the year, a Chapter in the Old Testament, either in order or by choice.

After the Lesson recite this Hymn.

I will remember the works of the Lord: surely I will remember the wonders of old: I will meditate of all thy works, and talk of thy doings.

Thy way, O God, is in the sanctuary: who is so great a God as our God?

Thou art the God that doest wonders, thou hast declared thy strength among the people.

Thou, even thou, art to be feared: and who may stand in thy sight, when thou art angry?

For in the hand of the Lord there is a cup, and the wine is red: it is full of mixture, and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out and drink them.

But I will declare for ever: I will sing praises to the God of Jacob.

For thou art my hope, O Lord God: thou art my trust from my youth.

By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels, my praise shall be continually of thee.

For the Lord is a sun and a shield: the Lord will give grace and glory: and no good thing will he withhold from them that live a godly life.

O Lord of hosts, blessed is the man, that putteth his trust in thee.

Glory be to the Father, &c.

Or this.

God is greatly to be feared in the assembly of the saints: and to be had in reverence of all them that are about him.

Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.

Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

For lo, thine enemies, O Lord, lo, thine enemies shall perish: all the workers of iniquity shall be scattered.

The righteous shall flourish like a palm-tree: he shall grow like a cedar in Lebanon.

Those that be planted in the house of the Lord, shall flourish in the courts of our God.

They shall still bring forth fruit in their old age: they shall be fat and flourishing;

To show that the Lord is upright: he is our rock, and there is no unrighteousness in him.

Glory be to the Father, &c.

Then read a Lesson out of the Epistles of St. Paul, or any of the Canonical Epistles; in order, or selected upon special occasions.

After the Lesson, say this Psalm.

Give ear, O Lord, unto my prayer: and attend to the voice of my supplications.

Turn us, O God of our salvation, and cause thine anger towards us to cease.

For thou, Lord, art good and ready to forgive, and plenteous in mercy to all them that call upon thee.

O remember not against us former iniquities: let thy tender mercies speedily prevent us.

Help us, O God of our salvation, for the glory of thy name: deliver us, and purge away our sins, for thy name's sake.

Teach us thy way, O God, and we will walk in thy truth: unite our hearts to fear thy name.

O satisfy us early with thy mercy, that we may rejoice and be glad all our days.

So we, thy people and sheep of thy pasture, will give thee thanks for ever: we will show forth thy praise from generation to generation.

Glory be to the Father, &c.

Or this.

In thee, O Lord, do I put my trust, let me never be ashamed: deliver me in thy righteousness.

Into thy hand I commend my spirit; thou hast redeemed me, O Lord God of truth.

Make thy face to shine upon thy servants: save us for thy mercies' sake.

For great is thy goodness which thou hast laid up for them that fear thee: which thou hast wrought for them, that trust in thee before the sons of men.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

Thou art my hiding-place; thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth.

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.

He appointed the moon for certain seasons; and the sun knoweth his going down.

I will sing unto the Lord as long as I live: I will sing praise unto my God while I have my being: my meditation of him shall be sweet, I will rejoice in the Lord.

I will both lay me down in peace and sleep: for thou, Lord, makest me dwell in safety.

Glory be to the Father, &c.

Or else say Psalm 103d, or the 91st, or the 121st.

Then shall follow the Apostles' Creed.

I believe in God the Father Almighty, Maker of heaven and earth:—And in Jesus Christ, his only Son our Lord:

Which was conceived by the Holy Ghost, born of the Virgin Mary: Suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: The third day he rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic church: The communion of saints: The forgiveness of sins: The resurrection of the body: And the life everlasting. Amen.

Minister. The Lord be with you.

People. And with thy spirit.

Let us pray.

Our Father which art in heaven, Hallowed be thy name: Thy kingdom come: Thy will be done in earth as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation: But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then follows the first Collect, as at Morning Prayer.

I.

O great King of heaven and earth, the Lord and Patron of all ages, receive thy servants approaching to the throne of grace in the name of Jesus Christ. Give unto every one of us what is best for us, cast out all evil from within us, work in us a fulness of holiness, of wisdom and spiritual understanding, that we, increasing in the knowledge of God, may be fruitful in every good work; through Jesus Christ our Lord. Amen.

Or this.

Save us, defend and keep us in thy fear and love, O thou God of mercy and grace. Give unto us the light of thy countenance; pardon of our sins, health of body, sanctification of our spirits, peace from heaven, and salvation of our souls in the day of our Lord Jesus. Amen.

I.

For Repentance and a Holy Life.

Almighty God, the fountain of holiness and felicity, who

by thy word and thy Spirit dost conduct all thy servants in the ways of peace and sanctity, inviting them by promises, and winning them by love, endearing them by necessities, and obliging them by the perpetual testimonies of thy loving-kindness, grant unto us so truly to repent us of our sins, so carefully to reform our errors, so diligently to watch over all our actions, so industriously to do all our duty, that we may never transgress thy holy laws willingly; but that it may be the work of our lives to obey thee, the joy of our souls to please thee, the satisfaction of all our hopes, and the perfection of our desires, to live with thee in the holiness of thy kingdom of grace and glory, through Jesus Christ our Lord. Amen.

II.

For Peace.

O Almighty and most gracious Father, who art the fountain of peace, and the father of unions, we pray unto thee for peace, for love, and for thy salvation. Let a holy peace for ever dwell in our consciences. Let peace and holiness, and God's blessing, for ever adorn, support, and enlarge this family: [or *parish*, or *church*, or *commonwealth*.] Let there be peace and union of minds in all Christian assemblies, one heart, and one voice, the same faith and an eternal charity. Make wars to cease in all the world, that the peace and the design of the Gospel may be advanced, the laws of the holy Jesus may be obeyed, and his name be magnified in all the world, for ever and ever. Amen.

III.

For all Christian Princes, and the Ecclesiastical State.

Almighty God, who rulest in the kingdoms of men, and in all the events of the world, defend those with thy mercy whom thou hast adorned with thy power, lift up the horn, advance the just interests of all Christian kings, princes and states, by the power of thy venerable and life-giving passion.

Give unto all them who serve thee in the ministries of religion, wisdom and holiness, the blessings of peace and great abilities to minister prosperously to the good of souls, by the power and aids of thy Holy Spirit of wisdom.

IV.

Pardon all our sins; take away our iniquities from us all, and preserve us from all danger and trouble, from need and persecution, from the temptations of the devil, from the violence and fraud of all our enemies. Keep us, O God, from sinning against thee, and from suffering thy wrath; through Jesus Christ our Lord. Amen.

V.

The Collect for the Evening.

O Almighty Father, who givest the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, vouchsafe to receive us, this night and ever, into thy favour and protection, defending us from all sad casualties and evil accidents, ruling and governing us with thy Holy Spirit, that all darkness and hurtful ignorance, all infidelity and weakness of heart, all inordinate fear and carnal affections, may be removed far from us; that we, being justified by the mercies of God in our Lord Jesus, may be sanctified by thy Spirit, and glorified by thy infinite mercies in the day of the glorious appearing of our Lord and Saviour Jesus Christ. Amen.

VI.

For a blessed Death.

O most gracious and most holy Redeemer, who, by dying for us, becamest the Author of life unto us, and hast subdued all the powers of hell and the grave, taking away the sting of death, and breaking in pieces the powers of darkness; have mercy upon us now and at the hour of death: let thy Holy Spirit govern all our words and actions, our thoughts and designs, our civil intercourse and the duties of religion; and grant to us so perfectly to obey his commandments, and attend his motions all the days of our life, that we may, by holy habits and a constant performance of our duty, wait for the coming of our Lord, and be ready to enter with him at whatsoever hour he shall come.

VII.

O be merciful unto us in the day of our calamity, and

of thy visitation: strengthen our faith in the day of our sicknesses and trial, when the cloud is thick and the storm is great: that we may rely upon thy grace, invocate thy mercies, hope in thy goodness, and receive the end of our hopes, the salvation of our souls. O let us never descend into the dwellings of the wicked, nor into the place of them that know not God; but be pleased here to guide us with thy counsel, and after that receive us with thy glory, through Jesus Christ our Lord. Amen.

Or this.

O eternal God, thou Fountain of life and pardon, there is no number of thy days nor of thy mercies; be merciful unto us now and at the hour of our death; let not thy servants be arrested with sudden death, that we be neither unready in our accounts, nor snatched hence with an imperfect duty, nor surprised in an act of sin, nor called upon when our lamps are untrimmed; let it be neither violent nor untimely, hasty, nor unblessed, but after the ordinary visitation of men, having in it an excellent patience and an exemplar piety, and the greatest senses and demonstrations of thy eternal mercies. Preserve, O God, our reason and religion, our faith and our hope, our sense and our speech, perfect and useful till the last of our days; and grant that we may die the death of the righteous, and let our last end be like to his, free from debt and deadly sin, having first discharged all our obligations of justice, and made competent provision for our relatives, that none of ours be left miserable and unprovided in our departure; but grant that being blessed by thy providence, and sanctified with thy Spirit, they may for ever be servants of the Lord Jesus.

II.

Thou knowest, Lord, the secrets of our hearts, shut not up thy merciful eyes and ears unto our prayers; but spare us, O Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee; but strengthen us with a mighty grace, and support us with an infinite mercy, giving us perfect measures of repentance and great treasures of charity, that at the general resurrec-

tion in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all them that love and fear thee, saying, 'Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world.' This mercy, O most merciful Father, vouchsafe to give unto us and all thy servants, through Jesus Christ, our Mediator and Redeemer. Amen.

Here may be inserted any of the portions of the Prayer of Intercession, which is at the end of Morning Prayer.

The Blessing.

The Lord bless you and keep you: the Lord make his face to shine upon you, and be gracious unto you. The Lord lift up the light of his countenance upon you, and give you peace.

The blessing of God Almighty, the Father, Son, and Holy Ghost, be amongst you and abide with you, and be your portion for ever and ever. Amen.

To be added to the foregoing Offices upon special Occasions, immediately before the Blessing at Morning or Evening Prayer.

A Prayer before Sermon.

O Lord God, Fountain of life, Giver of all good things, who givest to men the blessed hope of eternal life by our Lord Jesus Christ, and hast promised thy Holy Spirit to them that ask him; be present with us in the dispensation of thy holy word [and sacraments[a]], grant that we, being preserved from all evil by thy power, and, among the diversities of opinions and judgments in this world, from all errors and false doctrines, and led into all truth by the conduct of thy Holy Spirit, may for ever obey thy heavenly calling: that we may not be only hearers of the word of life, but doers also of good works, keeping faith and a good conscience, living an unblamable life, usefully and charitably,

[a] This clause is to be omitted, if there be no sacrament that day.

religiously and prudently in all godliness and honesty before thee our God, and before all the world; that at the end of our mortal life we may enter into the light and life of God, to sing praises and eternal hymns to the glory of thy name, in eternal ages, through Jesus Christ our Lord. Amen.

In whose name let us pray in the words which himself commanded, saying,

Our Father which art in heaven, Hallowed be thy name: Thy kingdom come: Thy will be done in earth as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation: But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

A Prayer of Thanksgiving after Sermon; if it be convenient by Reason of the Time or other Circumstances.

I.

Almighty God, our glory and our hope, our Lord and Master, the Father of mercy and the God of all comfort, we humbly present to thee the sacrifice of a thankful spirit in a joyful acknowledgment of those infinite favours, by which thou hast supported our state, enriched our spirits, comforted our sorrows, relieved our necessities, blessed and defended our persons, instructed our ignorances, and promoted our eternal interest. We praise thy name for that portion of thy holy word, of which thou hast made us partakers this day. Grant that it may bring forth fruit unto thee, and unto holiness in our whole life, to the glory of thy holy name, the edification of our brethren, and the eternal comfort of our souls in the day of our Lord Jesus.

II.

Have mercy upon all that desire, and upon all that need, our prayers. Ease the pains of the sick, support the spirit of the disconsolate, hear the cries of orphans and widows in their calamity, and restore all that are oppressed, to their rights, and sanctify to them all their wrongs; pity the folly, and pity the calamities, of poor mankind; in mercy remember

those that are appointed to die, comfort and support their spirits, perfect and accept their repentance, and receive the souls returning unto thee, whom thou hast redeemed with thy most precious blood.

III.

Lord, pity and pardon, direct and bless, sanctify and save us all. Give repentance to all that live in sin, and perseverance to all thy sons and servants for his sake, who is thy beloved, and the foundation of all our hopes, our blessed Lord and Saviour Jesus, to whom with the Father and the Holy Spirit be all honour and glory, praise and adoration, love and obedience, now and for evermore. Amen.

If this whole Office be said at Morning or Evening Prayer respectively, the Collect before Sermon here put down, may be used instead of the usual Prayer before Sermon, ending with the Lord's Prayer; and the Sermon to begin immediately before the Blessing.

The Sermon being ended, the Prayer of Thanksgiving may be said, and the Congregation dismissed with the Blessing set down at the end of Evening Prayer.

A Prayer when a sick Person desires to be publicly prayed for.

I.

O almighty and most gracious Father, who art the Fountain of life, and health, and pardon, hear the prayers of thy servants in behalf of our *brother*, the miserable for the afflicted, of sinners for *him* whom thou hast smitten. Lord, lay no more upon *him* than thou shalt enable *him* to bear, but give *him* patience; and do thou thyself open a door for *his* escape, even by a holy and a reformed life, and a speedy recovery, or else by a blessed death, as thou, in thy infinite loving-kindness, shalt choose for thy glory and *his* eternal interest.

II.

Lord, give unto thy *servant* a perfect repentance and a perfect pardon of all *his* sins. Remember not the errors of *his* youth, the weaknesses of *his* spirit, the surprises of *his* life, and the crimes of *his* choice: but join *his* present sufferings to the passion, *his* prayers to the intercession, and

his repentance, to the merits of our dearest Saviour Jesus; that *he* may be pardoned and pitied, comforted and supported, sanctified and saved in the day of recompenses.

III.

Blessed Jesus, who hast overcome all the powers of sin, hell, and the grave, take from thy *servant* all inordinate fear of death, give *him* a perfect resignation of *his* will and conformity to thine; restrain the power of the enemy, that he may not prevail against the soul which thou hast redeemed: if it be thy will, give *him* a speedy restitution of *his* health, and a holy use of the affliction: or if thou hast otherwise decreed, preserve *him* in thy fear and favour, and receive *his* soul to mercy, to pardon, and eternal life, through thy mercies and for thy compassion' sake, O blessed Saviour and Redeemer Jesus. Amen.

I.

For seasonable Weather in Time of Drought, immoderate Rain, or Scarcity or Death of Cattle, &c.

O Lord God, whose providence is universal, and suffereth nothing to happen in vain, have mercy upon thy servants, who have deserved thy wrath, and to suffer thy indignation in every expression, by which thou art pleased to signify it. Thou, O God, coverest the heaven with clouds, and preparest rain for the earth; thou makest the grass to grow upon the mountains, and herb for the use of men: thou givest fodder unto the cattle, and feedest the young ravens that call upon thee: hear us, O God, who are thy servants, and the sheep of thy pasture; we have indeed wandered and gone astray, but do thou be merciful unto us, and bring us home to thee: take away thine anger from us; bless the labours of the husbandman, and the fruits of the field; refresh the weary earth with seasonable showers [or, seasonable weather*], for thou hast the key of rain, and the key of providence; thou didst bind up the heavens with ribs of iron, and thou didst open again the sluices of water, at the prayer of thy servant Elijah; and thy hand is not shortened, and thy mercies have no limit.

* According to the present need of rain or fair weather respectively.

II.

Open thy hand, O God, and fill us with thy loving-kindness, that the mower may fill his hand, and he that bindeth up the sheaves, his bosom,—that our garners may be full with all manner of store; that our sheep may bring forth thousands and ten thousands in our streets: that our oxen may be strong to labour, that there be no breaking in, or going out, that our hearts may be replenished with food and gladness, that there be no complaining in our streets. Give us sufficient for this life; food and raiment, the light of thy countenance, and contented spirits; and thy grace to seek the kingdom of heaven and the righteousness thereof in the first place, and then we are sure all these things shall be added unto us. Grant the desires and hear the prayer of thy servants, for Jesus Christ's sake, our Lord and only Saviour. Amen.

Or this, upon the same Occasion, or in the Time of any other Judgment.

Almighty Father, Lord of heaven and earth, we have sinned and thou hast smitten us; and all our evils that we suffer, are drawn upon our heads by our own impious hands; let thy threatenings and thy judgments, thy love and thy fear, thy promises and thy precepts, work in thy servants an excellent repentance, and our repentance obtain thy favour, and thy favour remove the present evil [of drought, of immoderate rain, of murrain, of plague, of war, of sickness *], from us; sanctify unto us thy rod, and support us with thy staff, and restore us to those comforts which we need, and which thou hast promised to give to them that love and fear thee, that repent of their sins, and beg for pardon through Jesus Christ our Lord. Amen.

* According to the present occasion.

A SHORTER FORM OF MORNING PRAYER FOR A FAMILY.

A more private Office for the Family, to be said betimes in the morning on Sundays, or at any hour of the morning upon the other days of the week.

IN THE NAME OF OUR BLESSED LORD AND SAVIOUR JESUS.

OUR FATHER, ETC.

The Morning Hymn.

HEARKEN unto the voice of my cry, my King and my God, for unto thee will I pray.

My voice shalt thou hear in the morning. O Lord, in the morning will I direct my prayer unto thee, and will look up.

Great is our Lord, and greatly to be praised; his eyes are ever upon the righteous, and his ears are open unto their cry.

mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

Thy righteousness is like the great mountains, thy judgments are a great deep: O Lord, thou preservest both man and beast.

How excellent is thy loving-kindness, O Lord; therefore the children of men put their trust under the shadow of thy wings.

For with thee is the fountain of life: in thy light we shall see light.

According to thy name, O God, so is thy praise to the ends of the earth: thy right hand is full of righteousness.

The Lord, the Lord God is merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty.

What is man that thou shouldst magnify him, and that thou shouldst set thy heart upon him?

And that thou shouldst visit him every morning, and try him every moment!

If thou wouldst seek unto God betimes, and make thy supplication to the Almighty:

If thou wert pure and upright,—surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

O Lord, be gracious unto us, we have waited for thee, be thou our arm every morning; our salvation also in the time of trouble.

O send out thy light and thy truth; let them lead me, let them bring me to thy holy hill, unto thy dwelling.

O put your trust in the Lord, for with the Lord there is mercy, and with him is plenteous redemption: he shall redeem his people from their sins.

Then shall their light break forth as the morning, and their health shall spring forth speedily; for the glory of the Lord shall be their reward.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

If there be time and conveniency, let a chapter be read out of the Sapiential books in order, viz. the Proverbs of Solomon, Ecclesiastes, the Wisdom of Solomon, Ecclesiasticus.

Then shall follow the Creed, to be said by all together.

I believe in God the Father Almighty, Maker of heaven and earth;—And in Jesus Christ his only Son our Lord: Which was conceived by the Holy Ghost, born of the Virgin Mary: Suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: The third day he rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.—I believe in the Holy Ghost: The holy catholic church, the communion of saints: The forgiveness of sins: The resurrection of the body: And the life everlasting. Amen.

Minister. The Lord be with you.

People. And with thy spirit.

I.

Let us pray.

O eternal and most blessed Saviour Jesus, thou art the bright Morning Star, and the Sun of righteousness; thou

dost enlighten our eyes with thy beauties, and our hearts with thy comfort and with the joys of God; thou art the Fountain of health and life, of peace and truth, of rest and holiness; thou givest to them that want, thou comfortest them that suffer, thou forgivest them that repent, and hearest the prayers of all them that call upon thee: we adore thee and praise thy glories, and rejoice in thy salvation, and give thee thanks for thy blessing and defending us, this night, from all the evil which we have deserved every day, and from all the violences and snares by which the enemy of mankind would have hurt us, or destroyed us, unless he had been restrained by thy eternal goodness and thy almighty power. Blessed be God.

II.

We acknowledge, O God and Father of our life, that we are less than the least of all thy mercies, and our iniquity is greater than we can bear: our thoughts are vain, our words are foolish and useless, injurious and uncharitable, our actions criminal and hateful; our devotion cold, our passions violent and unreasonable; our duties imperfect, our repentance little, our holiness none at all. O God our Judge, we confess before thee, that we neither know thee as we ought, nor have taken care that we might; we live in the world to ourselves, but without just regards of thee and of religion; we daily receive thy blessings, and yet we provoke thee every day; we tremble not at thy judgments, though we have deserved them, nor fear till the evil day comes upon us; we are greedy of doing evil, but impatient of suffering any in prosperity: we forget thy severity and justice: in afflictions we are timorous and amazed, and dare not rely upon thy goodness, nor with confidence and love expect the effects of thy mercies and forgiveness. Every thing can tempt us to sin, and we fall infallibly; but by all the arts of thy spirit, and the methods of thy mercy, we are not brought to obey thee as we ought: our state is sad, our condition is sinful, our hopes are broken, and we often forget ourselves, and still neglect and despise our own danger.

III.

But, O God our Father, merciful and gracious, have mercy upon us. Be pleased to admit thy servants to a full

pardon of all our sins, let us not persevere in any one sin, nor pass from one sin to another. Smite us not, O God, in thine anger, and let not thy wrath descend upon our guilty heads. Thy anger, O God, is insufferable, thy vengeance is the portion of accursed souls, and thou hast prepared the everlasting fire for the devil and his angels for ever. O Lord, thou Father of our life and lover of souls, let us never have our portion in the bottomless pit, in the lake that burneth with fire and brimstone for ever: but let our portion be in the actions of repentance, in the service of God, in the aids and comforts of thy spirit, in duty and holiness, in the light of thy countenance, and in the likeness and in the inheritance of our Lord Jesus. O God, let not thine arrows smite us, nor thy judgments consume us; keep us from all expressions of thy wrath, and let us rejoice in thy mercies and loving-kindnesses for ever and ever. Amen.

IV.

And that thy servants may reasonably and humbly hope for thy final mercies and deliverance, be pleased to give us all that we need in order to the performance of our duty, and work all that in us by which we may please thee. Instruct us in thy truth, and prepare the means of salvation for us, providing for the necessities, and complying with the capacities of every one of us. Take from us all blindness of heart and carelessness of spirit, all irreligion, and wilful ignorance. Create in us a love of holy things, and open our hearts, that we may perceive, and love, and retain the things of God with diligence, and humility, and industry. O God our Father, pity our weaknesses and temptations, our avocations and unavoidable divertisements, the prejudices and evil contingencies happening in the state of our lives: enable us with sufficient and active graces, to do whatsoever thou requirest of us severally. Require no more of any one of us than thou hast or shalt give unto us, neither do thou exact all that; for we all confess our weaknesses and defects, our strange imperfections and inexcusable wanderings and omissions: but be pleased to cure all our vicious inclinations; and take care to remove from us all those temptations, which without thy mighty grace are not to be avoided, and if they come, are by our weaknesses not to be overcome.

Keep us, O God, from flattery and irreligion, from vicious compliances, and evil customs, and let not the reverence of any man cause us to sin against thee; keep us upright in our religion and worshippings of thee, and let no change of the world engage us in a state of life against our duty; for Jesus Christ's sake, our dearest Lord and Saviour.

V.

Keep us, O God, by thy Holy Spirit of grace, from all the sins of idleness and intemperance, from injustice and sensuality, from the lust of the flesh and the lust of the eyes, from the pride of life and vanity of spirit, from being careless of our duty or false in our trust, from breach of promise or reproachful language, from slandering or traducing any man, from false accusation and false witness, from faction and envy. Grant us thy grace, that we may be diligent in our business, just in our charges, provident of our time, watchful in our duty, careful of every word we speak. O make us to be pleased in the offices of religion, useful to those that employ us, dutiful to our superiors, loving to each other, conscientious in private, humble in public, patient in adversity, religious and thankful in prosperity.

VI.

O blessed God, take care of our souls, and of our bodies: keep us from sharp and tedious sicknesses; let us never fall into want or be unprovided for in our age, and forsake us not, O God, when we are grey-headed; grant us great measures of thy Spirit, that we may abstain from all appearances of evil, and from all occasions of it, and that we may take care to do whatsoever is honest and of good report; that having laid up a treasure of good works against the day of thy visitation, we may rejoice in the day of our death, and find mercy at the day of judgment, through the goodness of our God, and by the grace of our Lord and Saviour Jesus Christ. Amen.

VII.

Bless and sanctify, defend and save, all Christian kings, princes, governors, and states; grant that all powers, civil and ecclesiastical, may join together in the promoting the honour of God and the kingdom of the Lord Jesus, and may

find the blessings of God, and the rewards of the Lord Jesus, in this world, and in the world to come. Give health and comfort, peace and holiness, long life and increase of grace, to the chiefest of this family [*here name the relation*]: grant that *their* portion may be in religion, and the love of God; keep *them* from all evil by the guard of angels, and lead *them* into all good by the conduct of thy good Spirit.

VIII.

In mercy and great compassion remember all them, that are miserable and afflicted, persecuted or poor; that have lost their estates or lost their liberty, their health or their peace, their innocence or their hopes; restore them, O Lord, to all good, and to all useful comforts; and let not the enemy of mankind invade thy portion, or destroy any soul for whom thou hast paid the price of thy most precious blood. Hear us, O God, in mercy, and bless all our relations, and prosper all our labours, and sanctify all our intentions, and forgive us all our sins, and relieve all our necessities, and defend us from all dangers, and especially from our ownselves, from our evil habits, and foolish customs, from our weak principles and sad infirmities, from our evil concupiscence and vicious inclinations, from the power of the devil, and from thy wrath; and bring us in mercy and truth, in holiness and comfort, in labour and certainty, to a fruition of the glories of God, in the inheritance of our blessed Saviour. Grant this, O God our Father, for the merits and by the redemption and intercession of our blessed Lord and Saviour, Jesus Christ. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the communication of the Holy Spirit of God, be with us, defend and guide, sanctify and save us, and all our relatives, and all the servants of God, this day and for evermore. Amen.

A SHORT FORM OF EVENING PRAYER FOR A FAMILY.

IN THE NAME OF OUR BLESSED LORD AND SAVIOUR JESUS. OUR FATHER, &c.

The Hymn.

O LORD, our Lord, how excellent is thy name in all the earth, thou hast set thy glory above the heavens!

When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained:

What is man that thou art mindful of him, and the son of man, that thou visitest him!

For thou hast made him little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands: and hast put all things under his feet;

All sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fishes of the sea.

O Lord, our Governor, how excellent is thy name in all the world!

The heavens declare the glory of God; and the firmament showeth his handywork.

Day unto day uttereth speech, and night unto night showeth knowledge.

Their line is gone out through all the earth, and their words to the end of the world.

To the end that my glory may sing praise to thee, and not be silent: O Lord, my God, I will give thanks unto thee for ever.

Show me thy ways, O Lord, teach me thy paths, lead me in thy truth, and teach me; for thou art the God of my salvation, on thee do I wait all the day.

Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old.

Remember not the sins of my youth, nor my transgression: according to thy mercy remember me, for thy goodness' sake, O Lord.

For thy name's sake, O Lord, pardon mine iniquity, for

it is very great: O keep my soul and deliver me, let me not be ashamed, for I put my trust in thee.

That which I see not, teach thou me: I have done iniquity, but I will do no more: for there is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

For his eyes are upon the ways of man, and he seeth all his goings: but none saith, Where is God my Maker, who giveth songs in the night?

But I put my trust in thee, O Lord; I have said, Thou art my God.

Into thy hand I commend my spirit; thou hast redeemed me, O Lord God of truth.

I will lay me down in peace: for thou, Lord, only makest me dwell in safety.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this.

Preserve me, O God, for in thee do I put my trust: O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee;

But to the saints which are in the earth, and to the excellent, in whom is all my delight.

The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot.

I will bless the Lord, who hath given me counsel: my reins also instruct me in the night-seasons.

I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

For thou wilt not leave my soul in hell: neither wilt thou suffer thy holy one to see corruption.

Thou wilt show me the path of life; in thy presence is the fulness of joy: at thy right hand there are pleasures for evermore.

As the hart panteth after the water-brooks, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God: when shall I come and appear in the presence of God?

The Lord will command his loving-kindness in the day-

time, and in the night his song shall be with me; I will make my prayer unto the God of my life.

For thou art the God that doest wonders; thy way, O God, is in the sanctuary: who is so great a God as our God?

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day.

For he shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee in their hands, lest thou dash thy foot against a stone.

I will remember thee upon my bed, and meditate on thee in the night-watch; for thou hast been my health, therefore in the shadow of thy wings will I rejoice.

Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.

He that is our God, is the God of salvation: and unto God the Lord belong the issues of death.

Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Lesson.

1 Thess. v. 2.

Yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, 'peace and safety,' then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye all are children of the light and children of the day: we are not of the night or of darkness. Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. For God hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ: who died for us, that whether we wake or sleep, we should live together with him.

Or read a chapter in the Sapiential books in order.

After the Lesson recite the Creed.

I believe in God the Father Almighty, &c.

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

I.

The Confession of Sins, taken out of the Prayer of St. Ephraim, the Syrian.

O Almighty God, who dwellest in the inaccessible light, before whom the greatest mountains are like the dust of the balance, and in whose sight the heavens are not pure, and the angels tremble, and the saints are charged with folly, and all the world shall fear in thy glorious presence; we confess to thee, O Lord, Father of heaven and earth, all those sins which we have wrought in private and in public; for thou knowest all things, and nothing is hid from thy righteous eyes. Thou art the God of mercy and pity, and thou wouldst have all, even strangers, to be saved; we fly therefore unto thee, who art the Lover and Saviour of all the souls of the faithful. Have pity upon us, who have many times embittered and grieved thy most Holy Spirit, to the joy of our enemies, and the sad ruin of our pitiable and wounded souls. Behold, O God, we have been dead in sins and trespasses, and servants to thy enemy. There is no kind of sins but we have committed, or would have committed; if it were pleasant, we cared not for the foulness, but if we were tempted we did fall; and where we did fall, there we did love to lie; we have sinned worse than the adulteress or the thief, more than the publican or the prodigal, oftener than David or Manasses: we have sinned against greater mercies, a more determined conscience, a better law, a clearer revelation, more terrible threatenings, and better, much better promises.

II.

We know, O God, and tremble at the sad remembrance, that all our sins shall be placed before our faces at the day of thy dreadful appearance; O look upon us with a mighty pity, let not the angel of wrath snatch our precious

souls from thy beatific presence; take not the sweet refreshments of thy Spirit from us one hour. O dearest Lord, thou Lover of souls, take not our lives from us, while our souls are unprepared and unready, unexcused and unpardoned; for thou knowest the abyss of our sins, and thou knowest what is that abyss of flames and anger, which is prepared for foolish and unwary souls.

III.

Most blessed Saviour Jesus, thou gavest thy life to redeem us from death; and thou art the Judge of those actions, for which thou wert a sacrifice; and to give sentence upon those men, for whom thou art an advocate, and makest perpetual intercession: O suffer us not to fall under thine eternal anger; destroy the whole body of sin in us; bring our understandings into the obedience of God; our affections under the dominion of reason, our reason into a perfect subordination to thy Holy Spirit; that we may love thee and fear thee, and, by repentance and charity, may enter into thy favour, and dwell there by a holy perseverance all our days; through Jesus Christ our Lord.

IV.

The Prayers.

Do thou open our eyes, that we may see our own vilenesses, and forsake them; and our foolish errors, that we may amend them; and all our infirmities, that we may watch against them; and all our duty, that we may pursue it earnestly and passionately, prudently and entirely, presently and for ever. Cause us to return to our duty with greater fervor and devotion than ever we have sinned against thee with pleasure and delight; and as we have dishonoured thee by our unworthiness, so grant that we may glorify thee ten times more, weeping bitterly for our sins, watching against them strictly, hating them infinitely, and forsaking them utterly. O grant that we may every day renew our repentances and vows of a better life, and make us to do every day what we promise, and what is our duty; so imprinting a holy religion and a severe repentance in our spirits, that we may confess our sins with a real and humble sorrow, and beg for pardon, because we desire it, and ask for thy help, because we will make use of it, and number our sins, because we will

leave them; not resting in forms of godliness, but living in the power of it, in love and duty, in holiness and godly choice; through Jesus Christ our Lord.

V.

Most gracious God and Father, imprint in our hearts great apprehensions of thy power and thy glories, of thy judgment and thy mercies; of our sins and of our change approaching, of our fugitive life and the day of our death, of our duty and our danger, and the inexpressible terrors of the day of judgment; and, in proportion to such apprehensions, teach us, O God, to walk in this world with fear and caution, with hope and purity, with diligence and devotion, religiously and usefully, humbly and charitably, with love and obedience to thee, with love and justice to our neighbours, with sober spirits and chaste bodies, with temperance and peace, with faith and patience, with health and holiness, in the favour of God and the friendliness of our neighbours, in the communion of the church, and in obedience to all good laws; that we, being blessed by thy providence, defended by thy ministering angels, conducted by thy good Spirit, instructed by thy word, nourished by the body of Christ, cleansed by his blood, and clothed with his righteousness, may grow from grace to grace in the increase of God to the fulness of Christ, being subjects of thy kingdom of grace in this world, and heirs of the kingdom of glory in the world to come; through Jesus Christ our Lord.

VI.

Give us pardon, O thou God of mercy and peace, for all the errors and follies, the ignorances and omissions, the rash words and imprudent actions, of which any of us hath been guilty this day, or at any time before; we confess our sins every day, and yet every day sin against thee; and we pray unto thee for all the blessings that we need, and thou givest us all that we pray for, and much more; but yet we regard thee not, but every day we have new matter of shame and sorrow.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

For if thou, Lord, wilt be extreme to mark what is done amiss, we shall not be able to abide or stand upright in judgment: thy mercy is great, and thou hast blessed us this day, and kept us from the evils of our inclination, and the evils of temptation: and though in the things wherein our consciences do not accuse us, we are not justified, but by thy mercies and loving-kindness in Christ Jesus,—yet we rejoice in thy goodness to us, and praise thy bounties and thy love, and hope in thy mercies, and beg of thee that thou wilt pardon us, and keep us this night and ever; sanctify and save us, bless us at home and abroad, in the works of our calling and the duties of religion, in our persons and relations; make us to do what pleaseth thee, and to be what thou hast designed us to be, and to receive what thou hast promised, and to keep us from all the evil we have deserved, for Jesus Christ's sake, our dearest Lord and Saviour. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the communication of the Holy Spirit of God, be with us, and with all our relatives, and with all the servants of God, for ever and ever. Amen.

VARIETIES

TO BE ADDED

UPON THE GREAT FESTIVALS OF THE YEAR.

UPON CHRISTMAS-DAY.

The Psalms appointed at Morning Prayer, Psalm ii. xlv. cx. Evening Prayer, Psalm lxxxvii. lxxxix.

The Hymn for Christmas Day, to be said after the Second Lesson at Morning and Evening Prayer.

Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

O thou that hearest prayer, unto thee shall all flesh come.

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: he shall be satisfied with the goodness of thy house, even of thy holy temple.

By terrible things in righteousness wilt thou answer us, O God of our salvation, who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

The people that walked in darkness, hath seen a great light; and they that dwell in the land of the shadow of death, upon them hath the light shined.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he hath done for the children of men.

He turneth the wilderness into a standing water, and dry ground into water-springs.

He maketh the barren woman to keep house, and to be a joyful mother of children.

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders.

His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace.

Of the increase of his government and peace there shall be no end.

He shall sit upon the throne of David to order his kingdom, and to establish it with judgment and justice for ever and ever.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he hath done for the children of men.

Minister. Glory be to God on high.

Answer. And on earth peace, good will towards men.

Minister. Amen.

Answer. Amen.

Then proceed to the Nicene Creed.

The Collect, to be inserted after the first Collect of the Morning and Evening Prayer; and may be said during the twelve Days.

Almighty God, who hast so loved the world, that for our

redemption from sin and misery, thou gavest thy Son, that he, taking upon him our nature, and being born of a virgin, might perform to thee the obedience which mankind owed, and pay the price in which we were indebted, and teach us what thou wouldst have us to do, and convey to us all the good which thou didst design for us; overshadow us with thy Holy Spirit of grace, that we may conceive Christ in our hearts by faith, rely upon him in a holy hope, and express him in an excellent charity; that as he was pleased to take upon him our nature, so we may be born again, and be partakers of the divine nature, that conforming to his image, following his example, and being filled with his Spirit, we may grow in the knowledge and love of God, and live in righteousness, that being thy sons by a holy adoption, we may partake of the inheritance of thy well-beloved Son, the first-born of all the creatures, our Lord and Saviour Jesus Christ. Amen.

UPON GOOD-FRIDAY.

Instead of the Psalms of the day, read at Morning Prayer Psalm xxii. xxv. li. Evening Prayer, Psalm lxxxi. lxxxv. lxxxvi. lxxxviii. Or any three of them.

The Collect.

O MOST blessed, most gracious Saviour Jesus, who, by thy obedience unto death, even the death of the cross, didst become the sacrifice of the world, the great example of patience, the Lord of life, the good Shepherd, laying down thy life for thy sheep, and the Mediator between God and man; let thy wounds heal, thy blood cleanse, thy death make us to live, and thy Spirit make us to work righteousness all our days; that we may, by thy aid, and by thy example, obey our heavenly Father with all our powers and all our faculties, with our reason and our affections, with our souls and with our bodies, with our time and with our estate, in prosperity and adversity; that we may bear our cross patiently, and do thy work cheerfully, and be ready to benefit mankind with great charity and great industry; that being followers of thy life and partakers of thy death, we

may receive a part in the resurrection of the just to the joys of God in thy inheritance, O most blessed, most gracious Saviour Jesus. Amen.

FOR EASTER-DAY.

The Psalms appointed for Morning Prayer, Psalm xxx. xlv. xlvii. Evening Prayer, Psalm lvii. lxvi. lxxii.

The Hymn to be said after the Second Lesson at Morning and Evening Prayer.

In thee, O Lord, I have put my trust; let me never be put to confusion, but rid me and deliver me in thy righteousness; incline thine ear unto me and save me.

Be thou my strong, hold whereunto I may always resort: thou hast promised to help me; for thou art my house of defence and my castle.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up, ever since I was born: thou art he that took me out of my mother's womb; my praises shall be always of thee.

O let my mouth be filled with thy praise, that I may sing of thy glory and honour all the day long.

Thy righteousness, O God, is very high: and great things are they, which thou hast done: O God, who is like unto thee!

O what great troubles and adversities hast thou showed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

Thou hast brought to me great honour, and comforted me on every side.

Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of music: unto thee will I sing upon the harp, O thou Holy One of Israel.

My lips will be fain when I sing unto thee: and so will my soul, whom thou hast delivered.

Blessed be the Lord God, even the God of Israel, which only doth wondrous things.

And blessed be the name of his majesty for ever; and all the earth shall be filled with his majesty. Amen, amen.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

O most holy, most glorious Saviour and Redeemer Jesu, who for our sakes didst descend from the glories of God to the pains and labours of the earth, and didst pass from a painful life to an ignominious death, from the bitterness of death to the darkness of the grave, and by thy divine power didst raise thyself from death to life again; we give thee thanks for thy infinite love to us and all mankind; we acknowledge thee to be our Lord, and confess thee to be our God; we adore thy majesty, and rejoice in thy mercies; we humbly pray thee to enable us, with thy Spirit, to believe all thy doctrines, and to obey all thy commandments, that after a holy and religious life, spent in doing honour to thy holy name, we may be partakers of thy holy resurrection, passing from death to life, from the darknesses of the grave to the light of heaven, from an imperfect duty to the perfection of holiness in the fruition of the joys of God in thy eternal kingdom, O most holy, most glorious Saviour and Redeemer Jesu. Amen.

UPON ASCENSION-DAY.

Instead of the Psalms of the day, read at Morning Prayer, Psalm xv. xxi. xxiv. Evening Prayer, Psalm xcii. xcvi. xcvii.

The Collect.

O BLESSED High Priest, holy Jesus, King of the world and Head of the church, who,—when thou hadst taken upon thee our nature and our sin, and appeased thy Father's wrath, and performed all his will, and overcome death, and rescued all obedient souls from the hand of the enemy,—didst ascend to thy eternal Father, and open the kingdom of heaven to all believers; thou hast espoused thy church unto thyself with the eternal circles of thy providence, with thy love and with

thy care, with thy word and with thy Spirit, thy promises and thy holy intercession; thou hadst a feeling of our infirmities, and art our merciful High Priest, making intercession for us for ever; O! be pleased to represent and supply all our wants; excuse all our infirmities; pity all our calamities, pardon our sins, and send down thy Holy Spirit of grace into our hearts, that though we walk upon the earth, yet our conversation may be in heaven, and there also may be our portion and inheritance for ever, through thy mercies, O most gracious Saviour and Redeemer Jesus. Amen.

FOR WHITSUNDAY.

Psalms for Morning Prayer, Psalm lxxxvii. lxxxix.
Evening Prayer, Psalm ii. xlv. cx.

The Hymn to be said after the Second Lesson at Morning and Evening Prayer.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

I will remember the works of the Lord: surely I will remember thy wonders of old: I will meditate of all thy works, and talk of thy doings.

Thy way, O God, is in the sanctuary: who is so great a God as our God? thou art the God that doest wonders; thou hast declared thy strength among the people.

Vow and pay unto the Lord your God: let all that be round about him, bring presents unto him, that ought to be feared.

He shall cut off the spirit of princes: he is terrible to the kings of the earth.

Say unto God, how terrible art thou in thy works; through the greatness of thy power shall thine enemies submit themselves unto thee.

Sion heard and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord.

For thou, Lord, art high above all the earth: thou art exalted far above all gods.

Light is sown for the righteous, and gladness for the upright in heart.

Rejoice in the Lord, ye righteous: and give thanks at the remembrance of his holiness.

The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

For he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

O eternal God, the great Father of spirits, the great Lover of souls, who didst send thy Holy Spirit upon thy church in the day of Pentecost, and hast promised that he shall abide with the church for ever, let thy Holy Spirit lead us into all truth, defend us from all sin, enrich us with his gifts, refresh us with his comforts, rule in our hearts for ever, conduct us with his truth, and lead us in the way everlasting, that we, living by thy Spirit, and walking in him, may by him be sealed up to the day of our redemption; O let thy Spirit witness to our spirits, that we are the children of God, and make us to be so for ever, through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. Amen.

UPON TRINITY-SUNDAY.

O BLESSED, ineffable, and most mysterious Trinity, how admirable are thy beauties, how incomparable are thy perfections, how incomprehensible are those relations of the three most blessed persons, which we believe, and admire, and adore, but understand not! The angels are amazed in the unimaginable beauties of that glorious presence, and are swallowed up with the ocean of thy infinity. How then can we,—who are in the lowest order of understanding creatures, and have removed ourselves farther from thee, and the participation of thy excellencies, by a sinful life,—praise thee

either according to our duty or thy glories! yet be pleased to accept the humblest adorations, and with a favourable and a gracious eye behold the lowest worshippings and duty of thy servants. We confess and glory in thy omnipotency, thy immensity, thy goodness, thy uncircumscribed nature, thy truth, thy mercy, thy omniscience. O let us also receive thy blessings and gracious influences, that we may adore thee with all our powers and possibilities for ever, love thee with all our affections for ever, serve with our best and earliest, and all our industry: that, being here wholly inebriated with love, and busied in thy service and the duties of a holy obedience, we may, to all eternity, rejoice in the beholding of those glories which are above all capacities, above all heavens, above all angels, even those glories which stream forth from the throne of the eternal God the Father, the Son, and the Holy Ghost, to whom be glory and dominion, honour and adoration, eternally confessed due, and humbly paid by all men and all angels, world without end. Amen.

A Collect to be used upon any of the Festivals or Commemoration of the Apostles.

Almighty God, who hast built thy holy church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, we bless and magnify thy name, thy holy and ever glorious name, for thy great graces which thou gavest to thy apostles, and prophets, and martyrs, in the days of their flesh; and this day we have thy servant [here name the apostle, &c.] in remembrance; praising thee for the benefits which the church hath received by his ministry and example; we pray unto thee to give us thy grace, that we, obeying thy doctrine which he taught and published, and following his example as he followed Christ, we also may, with safety and holiness, pass through this valley of tears; that, serving thee in our generation, advancing thy honour, and obeying thy laws, we may, in the society and communion of saints and angels, sing eternal Hallelujahs to the honour of thy mercy and of thy majesty, through Jesus Christ our Lord. Amen.

AN

OFFICE OR ORDER

FOR THE

ADMINISTRATION OF THE HOLY SACRAMENT

OF THE

LORD'S SUPPER,

ACCORDING TO THE WAY OF THE APOSTOLICAL CHURCHES,
AND THE DOCTRINE OF THE CHURCH OF ENGLAND.

THE ANTE-COMMUNION.

OUR Father which art in heaven, Hallowed be thy name: Thy kingdom come: Thy will be done in earth as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation: But deliver us from evil: For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The Collect.

O King of glory, Lord and Maker of the world, thou art a God knowing all things and all thoughts even long before they are; be thou present with us in this religious solemnity calling upon thee. Deliver us from the shame of our sins, from the corruption and evil inclinations that attend them, and from all the evils that may justly follow them. Cleanse our wills and our understandings from all evil lusts and concupiscence, from the deceits of the world, from the violence and snares of the devil, from all guile and hypocrisy, from every evil word and work, that we may serve thee faithfully, worship thee religiously, and pray unto thee acceptably; through Jesus Christ our Lord. Amen.

Then shall the Minister humbly say this Prayer of Preparation, first in behalf of himself, then of the Congregation.

O Lord God, who, in mercy and great compassion, dost consider thy people, and hast given unto us, thy unworthy servants, miserable sinners, confidence and commandment to present ourselves before thee at thy holy table to represent a holy, venerable, and unbloody sacrifice for our sins, and for the errors and ignorances of all thy people, look upon me, the meanest and most polluted of all them that approach to thy sacred presence. Pity me, O God, and wash away all my sins. Cleanse my heart and my hands, my head and my lips from all impurities of the flesh and spirit: and remove far from me all irreverence and undecency, all foolish imaginations and vain reasonings; and, by the power of the Holy Ghost, make me worthy for this ministry, accepting this service for his sake, whose sacrifice I represent, and by whose commandment I minister, even our Lord and Saviour Jesus Christ. Amen.

Have mercy upon this thy people, who with hungry and thirsty souls, come to be refreshed and comforted by the divine nutriment of thy holy body and blood. Pity our infirmities, despise not our unworthiness, curse not our follies, and take not from thy servants thy grace and the light of thy divine countenance, but, according to the multitude of thy great mercies, do away all our offences, that, without self-condemnation, we may appear before thy glory, covered with the veil of Jesus, adorned with the robe of his righteousness, and illustrated with the brightness of thy Divine Spirit; that we may live by thy grace, and feel thy mercy and pardon in this world and in the world to come; through Jesus Christ our Lord. Amen.

Then shall the Minister, rising up, rehearse, with a loud voice, the Eight Beatitudes: the People still kneeling.

Minister. Our Lord Jesus, seeing the multitudes, went up into a mountain; and he opened his mouth, and taught them, saying,

1. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

People. Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.

Minister. 2. Blessed are they that mourn: for they shall be comforted.

People. Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.

Minister. 3. Blessed are the meek: for they shall inherit the earth.

People. Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.

Minister. 4. Blessed are they which hunger and thirst after righteousness: for they shall be filled.

People. Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.

Minister. 5. Blessed are the merciful: for they shall obtain mercy.

People. Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.

Minister. 6. Blessed are the pure in heart: for they shall see God.

People. Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.

Minister. 7. Blessed are the peace-makers: for they shall be called the children of God.

People. Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.

Minister. 8. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

People. Lord, make us ready in heart and body to obey thee in every thing, that we may inherit all these blessings in the kingdom of our Lord Jesus. Amen.

Let us pray.

O Lord God, our Creator, who hast given us life and being, and hast shown unto us the way of salvation, vouchsafing to us the revelation of heavenly mysteries, and hast commanded to us this service in the power of the Holy Ghost, and obedience of the Lord Jesus; be thou well pleased, O Lord, with this our service and duty, and grant that with a holy fear, and a pure conscience, we may finish this service, presenting a holy sacrifice holily unto thee, that thou mayest receive it in heaven, and smell a sweet odour in the union of the eternal sacrifice, which our blessed Lord

perpetually offers; and accept us graciously as thou didst entertain the gifts of Abel, the sacrifice of Noah, the services of Moses and Aaron, the peace-offering of Samuel, the repentance of David, and the incense of Zacharias: and as from the hands of thy holy apostles thou didst accept this ministry; so vouchsafe, by the hands of us miserable sinners, to finish and perfect this oblation, that it may be sanctified by the Holy Ghost, and be accepted in the Lord Jesus; that we,—being adopted into the society and participation of his holiness and sufferings, admitted to his service, incorporated to his body, united to his purity, made partakers of his intercession, pardoned by his mercy, sanctified by his grace, confirmed by his strength, professing his religion, believing in his word, hoping in his promises, and keeping all his commandments,—may receive the reward of faithful and wise stewards in the day of thy righteous judgment.

Grant this, O God, for his sake, who is the food of our souls, and the joy of our hearts, the object of our faith and hope, and the great example of charity and all excellencies, our Lord and Saviour Jesus Christ. Amen.

Then, all arising from their knees, shall be read some portions of Scripture, relating to the present Mystery, viz.

1 Epistle of St. Paul to the Corinthians, chap. xi. from verse 23 to the end.

The Gospel according to St. Mark, xiv. 2. unto verse 26.

Or,

1 Epistle of St. Paul written to the Corinthians, chap. x. from verse 1 to verse 18.

Gospel according to St. Matthew, chap. xxvi. from verse 17 to verse 30.

Sometimes one of these may suffice; but never above two are to be used at once, one out of the Epistles, one out of the Gospels.

Then shall follow this Eucharistical Hymn, all standing up, reciting the verses interchangeably.

One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to visit his temple.

For, in the time of trouble, he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me, and set me upon a rock.

Therefore will I offer in his tabernacle sacrifices of joy; I will sing and speak praises unto the Lord.

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

Examine, O Lord, and prove me: try my reins and my heart.

For thy loving-kindness is before my eyes: and I will walk in thy truth.

I have not sat with vain persons; neither will I go in with dissemblers.

I will wash my hands in innocency: and so will I compass thine altar, O Lord,

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

O taste and see that the Lord is good: blessed is the man, that trusteth in him.

Look at the generations of old and see, did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

For the Lord is full of compassion and mercy, long-suffering and very pitiful, and forgiveth sins, and saveth in time of affliction.

Ye, therefore, that fear the Lord, believe him: and your reward shall not fail.

They that fear the Lord, will seek that which is well-pleasing unto him: and they that love him, shall be filled with the law.

They that fear the Lord, will prepare their hearts, and humble their souls in his sight.

For as his majesty is, even so is his mercy.

What shall I render unto the Lord for all the benefits, which he hath done unto me?

I will take the cup of salvation, and call upon the name of the Lord.

Return unto thy rest, O my soul: for the Lord hath dealt bountifully with thee.

I will offer to thee the sacrifice of thanksgiving, and call upon the name of the Lord.

The Lord hath been mindful of us, and he will bless

us; he will bless them that fear the Lord, both small and great.

Blessed be the name of our God, from this time forth for evermore. Praise the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then shall the Minister, with a loud voice, pronounce this Commination.

"Thus saith the Lord Jesus, I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandment, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers, whoremongers and murderers. The idolaters and the filthy, the fearful and the unbelieving, the hypocrite and the liars, the drunkards and the envious, the hinderers of God's word, and the slanderers of their neighbours, the swearers, and the covetous, the impenitent and the uncharitable, shall have their part in the lake which burneth with fire and brimstone. And behold I come quickly, and my reward is with me, to give every man according as his work shall be.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star: and the Spirit and the Bride say, 'Come,' and let him that heareth, come: and let him that is athirst, come; and whosoever will, let him take the water of life freely[a]."

But first cleanse your hands and purify your hearts, repent you truly of all your sins past, retain no affection to any thing that displeases God: resolve against all sin, strive against all, pray against all, watch against all, and so shall ye be meet partakers of this holy table: but if any of you here present live in any known sin, of which ye have not truly repented, and which ye do not mean presently and utterly to forsake; in the name of Jesus Christ, I pronounce every such person to be unworthy of these holy mysteries, and that he cannot receive them but to his condemnation

[a] Apocal. xxii.

Judge, therefore, yourselves, brethren, that ye be not judged of the Lord: for it is a fearful thing to fall into the hands of the living God; and who is able to dwell with the everlasting burning?

But if any of you, after this severe admonition, shall presume to approach these sacred mysteries with an impure and disobedient heart,—let him know that he pollutes the blood of the everlasting covenant, he eats and drinks damnation to himself, not discerning the Lord's body. I have given you warning; I have discharged my duty.

All ye who truly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a holy life in all godliness, and sobriety, and honesty,—draw near and take these holy mysteries to your comfort; first make your humble confession of sins to God, and meekly beg his pardon for what is past, and his grace for the time to come.

The Confession, to be said by all kneeling.

Almighty God, we miserable sinners do humbly confess, and are truly sorrowful for our many and great, our innumerable and intolerable crimes, of which our consciences do accuse us by night and by day, and by which we have provoked thy severest wrath and indignation against us. We have broken all thy righteous laws and commandments, by word or by deed, by vain thoughts or sinful desires: we have sinned against thee in all our relations, in all places and at all times; we can neither reckon their number, nor bear their burden, nor suffer thine anger which we have deserved. But thou, O Lord God, art merciful and gracious: have mercy upon us: pardon us for all the evils we have done: judge us not for all the good we have omitted: take not thy favour from us, but delight thou to sanctify us and save us, and work in us to will and to do of thy good pleasure all our duty, that being sanctified by thy Spirit, and delivered from our sins, we may serve thee in a religious and a holy conversation; through Jesus Christ our Lord. Amen.

Then the Minister, rising up, shall pronounce Absolution in the form prescribed at Morning Prayer.

Our blessed Lord and Saviour Jesus, the great Shepherd and Bishop of our souls, that Lamb of God who taketh away

the sins of the world, who promised paradise to the repenting thief, and gave pardon to the woman taken in adultery,—he pardon and forgive all your sins known and unknown.

O blessed Jesus, in whatsoever thy servants,—as men bearing flesh about them, and inhabiting this world, or deceived by the devil,—have sinned, whether in word or deed, whether in thought or desire, whether by omission or commission, let it be forgiven unto them by thy word and by thy Spirit; and for ever preserve thy servants from sinning against thee, and from suffering thine eternal anger, for thy promise' sake, and for thy glorious name's sake, O blessed Lord and Saviour Jesus. Amen.

Then, all rising up, there shall be made a Collection for the Poor, by the Deacon or Clerk, while the Minister reads some of these Sentences, or makes an exhortation to Charity and Alms.

To do good and to distribute forget not; for with such sacrifices God is well pleased. Hebr. xiii. 16.

Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble: the Lord will preserve him and keep him alive, and he shall be blessed upon the earth, and thou wilt not deliver him into the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. Psal. xli. 1, 2, 3.

He which soweth sparingly, shall reap sparingly,—and he which soweth bountifully, shall reap bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. Luke, xvi. 9.

Give alms of such things as ye have, and behold all things are clean unto you. Luke, xi. 41.

Then shall the King say unto them on his right hand, 'Come ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world. For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me.' Matth. xxv. 34, 35.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. vi. 6, 7.

If there be none fit to gather, the Minister himself shall gather it: and when he hath done or received it from the hand of him that gathered it, let him in an humble manner present it to God, laying it on the Communion Table, secretly and devoutly saying;

Lord, accept the oblation and alms of thy people: and remember thy servants for this thing, at the day of judgment.

Then shall follow the Address to the Holy Mysteries; the people shall come up to the Holy Table where it is the custom, or near it, where it is most fit to communicate: and then, the Minister shall say,

Let us pray.

O God, who, by thy unspeakable mercy, hast sent thy only begotten Son into the world, that he might bring the wandering sheep into his fold, turn not away from us miserable sinners, who worship and invocate thee in these holy mysteries. For we do not approach to thee in our own righteousness, but in the hope and confidence of that glorious mercy, by which thou hast sent thy holy Son to redeem miserable and lost mankind. We humbly beseech thee to grant, that these mysteries, which thou hast ordained to be ministries of salvation to us, may not become an occasion of our condemnation, but of pardon of our sins, of the renovation of our souls, of the sanctification and preservation of our bodies, that we may become well pleasing to thee our God, in the obedience of our Lord Jesus, with whom, and with thy Holy Spirit, thou reignest over all, one God, blessed for evermore. Amen.

Minister. Lift up your hearts.

People. We lift them up unto the Lord.

Minister. Let us give thanks unto our Lord God.

People. It is just and right so to do.

Minister.

It is, indeed, truly just, righteous, and fitting, to praise and to glorify, to worship and adore, to give thanks and to magnify thee the great Maker of all creatures, visible and invisible,—the treasure of all good, temporal and eternal: the fountain of all life, mortal and immortal: the Lord and God

of all things in heaven and earth, the great Father of his servants, the great Master of his children.

The heavens and the heaven of heavens, and every power therein; the sun and the moon, and all the stars of the sky; the sea and the earth, the heights above and the depths below; Jerusalem that is from above, the congregation celestial, the church of the first-born written in the heavens, the spirits of the prophets and of just men made perfect, the souls of the apostles and all holy martyrs, angels and archangels, thrones and dominions, principalities and powers, the spirits of understanding and the spirits of love, with never-ceasing hymns and perpetual anthems cry out, night and day,

Holy, holy, holy, Lord God of hosts! heaven and earth are full of thy glory. Hosanna! Blessed is he that cometh in the name of the Lord!

Hosanna in the highest!

HERE BEGINNETH THE COMMUNION.

After a decent pause for short Meditation, the Minister shall, with a loud voice, say,

Our Father, &c.

And then this, Ἐκφώνησις, or Denunciation.

Let all corruptible flesh be silent, and stand with fear and trembling, and think within itself nothing that is earthly, nothing that is unholy. The King of kings, the Lord of lords, Christ our God comes down from heaven unto us, and gives himself to be meat for the souls of all faithful people. All the glorious companies of angels behold this and wonder, and love and worship Jesus. Every throne and dominion, the cherubims with many eyes, and the seraphims with many wings, cover their faces before the majesty of his glory, and sing a perpetual song for ever: Hallelujah, Hallelujah. Glory be to God on high; and in earth, peace; good will towards men. Hallelujah.

Then shall follow this Prayer of Consecration, to be said by the Minister standing.

I.

Have mercy upon us, O heavenly Father, according to thy glorious mercies and promises, send thy Holy Ghost upon

hearts, and let him also descend upon these gifts, that his good, his holy, his glorious presence, he may sanctify d enlighten our hearts, and he may bless and sanctify ese gifts;

That this bread may become the holy body of Christ.

Amen.

And this chalice may become the life-giving blood of Christ.

Amen.

That it may become unto us all, that partake of it this day, a blessed instrument of union with Christ, of pardon and peace, of health and blessing, of holiness and life eternal, through Jesus Christ our Lord. Amen.

II.

Holy and blessed art thou, O King of eternal ages, fountain and giver of all righteousness.

Holy art thou, the eternal and only-begotten Son of God, our Lord Jesus Christ, Redeemer of the world.

Holy art thou, O blessed Spirit, that searchest all things, even the depths and hidden things of God.

Thou, O God, art Almighty: thou art good and gracious, dreadful and venerable, holy and merciful to the work o thine own hands.

Thou didst make man according to thine image; the gavest him the riches and the rest of paradise: when he f and broke thy easy commandment, thou didst not despise folly, nor leave him in his sin; but didst chastise him w thy rod, and restrain him by thy law, and instruct him thy prophets; and, at last, didst send thy holy Son into world, that he might renew and repair thy broken image

The People shall answer,

Blessed be God.

He, coming from heaven, and taking our flesh, power of the Holy Ghost, of the Virgin Mary, converse men, and taught us the way of God, and the dispens eternal life.

People. Holy Jesus! Blessed be God.

But when for the redemption of us sinners h suffer death upon the cross without sin, for us who thing but sin and misery,—in the night in which h traye he took bread, he looked up to heaven,

thanks, he sanctified it, he brake it, and gave it to his apostles, saying, 'Take, eat, This[a] is my body which is broken for you. Do this in remembrance of me.' Likewise after supper he took the cup; and when he had given thanks and blessed it, he gave it to them, saying, 'Drink ye all of this, for this[b] is my blood of the New Testament, which is shed for you and for many, for the remission of sins. Do this in remembrance of me.' For as often as ye shall eat this bread, and drink this cup, ye shall show forth the Lord's death till he come.'

The People shall answer,

Amen.

Minister. We believe, and we confess.

People. We declare thy death, and confess thy resurrection.

Then the Minister kneeling, shall say this Prayer of Oblation.

I.

We sinners, thy unworthy servants, in remembrance of thy life-giving passion, thy cross and thy pains, thy death and thy burial, thy resurrection from the dead, and thy ascension into heaven, thy sitting at the right hand of God, making intercession for us, and expecting, with fear and trembling, thy formidable and glorious return to judge the quick and dead, when thou shalt render to every man according to his works; do humbly present to thee, O Lord, this present sacrifice of remembrance and thanksgiving, humbly and passionately praying thee not to deal with us according to our sins, nor recompense us after our transgressions; but according to thy abundant mercy, and infinite goodness, to blot out and take away the handwriting, that is against us in the book of remembrances which thou hast written: and that thou wilt give unto us spiritual, celestial, and eternal gifts, which neither eye hath seen, nor ear hath heard, neither hath it entered into the heart of man to understand, which God hath prepared for them that love him; through Jesus Christ our Lord. Amen.

Then shall follow the reception and distribution of the Holy Sacrament, the Minister first receiving, and privately saying this short Prayer.

O blessed Jesus, my Lord and my God, thou art the

[a] The Minister at those words shall touch the bread.

[b] Here he must touch or handle the chalice.

celestial food and the life of every man that cometh unto thee. I have sinned against heaven and before thee, and am not worthy to partake of these holy mysteries: but thou art my merciful Saviour. Grant, that I may, religiously, thankfully, and without reproof, partake of thy blessed body and blood for the remission of my sins, and unto life eternal. Amen.

Then reverently taking in his hand the consecrated Bread, that he means to eat, let him say,

The body of our Lord Jesus, which was broken for me, preserve my body and soul into everlasting life. Amen.

Then praying awhile privately, let him receive the Chalice, saying,

The blood of our Lord Jesus Christ, which was shed for the remission of my sins, cleanse my soul, and preserve it into everlasting life. Amen.

Then let him pray awhile privately, and recommend to God his own personal necessities, spiritual and temporal, and the needs of all his relatives, &c.

After that, let him distribute it first to the Clergy that help to officiate, and after that, to the whole Congregation that offer themselves, saying the same words, changing the person.

While the Minister of the Mysteries is praying privately, the People may secretly pray thus, or to this purpose;

I believe, O God, and confess that thou art Christ, the Son of the living God, who came into the world to save sinners, whereof I am chief. Lord, make me this day partaker of thy heavenly table; for thou dost not give thy secrets to thy enemies, but to the sons of thine own house. Let me never give thee a Judas' kiss; I confess thee and thy glories, I invocate thee and thy mercies: I trust upon thee and thy goodness like the thief upon the cross; Lord, remember me in thy kingdom, with the remembrances of an everlasting love.

Lord, I am not worthy that thou shouldest come under my roof; but as thou didst vouchsafe to lie in a manger with beasts, and to enter into the house of Simon the leper, nor didst despise the repenting harlot when she kissed thy feet; so vouchsafe to lodge in my soul, though it be a place of beastly affections and unreasonable passions; throw them out and dwell there for ever; purify my soul, accept the

sinner, cleanse the leper, so shall I be worthy to partake of this divine banquet. Amen.

When every of the Communicants hath received in both kinds, let the Paten and Chalice, if any of the consecrated Elements remain, be decently covered, and then shall follow these Prayers.

THE POST-COMMUNION.

The Minister and People devoutly kneeling, shall say the Lord's Prayer, the People repeating every Petition after the Minister.

OUR Father, which art in heaven, Hallowed be thy name: Thy kingdom come: Thy will be done in earth, as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation: But deliver us from evil: For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Then the Minister shall pray this Prayer for the Catholic Church.

I.

Receive, O eternal God, this sacrifice for and in behalf of all Christian people, whom thou hast redeemed with the blood of thy Son, and purchased as thine own inheritance. From the fountains of mercy, the springs of our blessed Saviour, let all thy people, upon whom the name of Jesus is called, receive confirmation and increase of grace, fruitfulness in good works, and perfect understanding in the way of godliness. Defend, O God, thy church, and preserve her from all heresy and scandal, from sacrilege and simony, from covetousness and pride, from factions and schism, from atheism and irreligion, from all that persecute the truth, and from all that work wickedness, and let not the gates of hell prevail against her, nor any evil come near to hurt her.

II.

Give thy blessing, O God, to this nation; remember us for good and not for evil; be reconciled unto us in the Son of thy love, and let not thine anger be any longer upon us, nor thy jealousy burn like fire. Send us health and peace, justice and truth, good laws and good government; an excel-

lent religion, undivided, undisturbed; temperate air, seasonable showers, wholesome dews, fruitful seasons: crown the year with goodness, and let the clouds drop fatness, that we may glorify thy name, and confess thy goodness, while thou bearest witness to us from heaven, filling our hearts with food and gladness.

III.

With a propitious eye, and a great pity, behold the miseries of mankind; put a speedy period to all our sins and to all our calamities: hear the sighings of the distressed, the groans of the sick, the prayers of the oppressed, the desires of the poor and needy; support the weakness of them that languish and faint; ease the pains of them that are in affliction, and call to thee for help. Take from the miserable all tediousness of spirit and despair: pardon all the penitents, reform the vicious, confirm the holy, and let them be holy still; pity the folly of young men, their little reason and great passion; succour the infirmities and temptations of the aged, preserving them that they may not sin towards the end of their lives; for Jesus Christ's sake.

IV.

Admit, O blessed God, into the society of our prayers, and the benefits of this eucharist, our fathers and brethren, our wives and children, our friends and benefactors, our charges and relatives, all that have desired our prayers and all that need them, all that we have, and all that we have not, remembered; thou knowest all their necessities and all their dwellings; their joys and their sorrows, their hopes and their fears, the number of their sins and the measures of their repentances; O dear God, sanctify them and us; let our portion be in the good things of God, in religion and purity, in the peace of conscience, and the joys of the Holy Ghost, in the love of God and of our neighbours. O gather us to the feet of thy elect when thou wilt, and in what manner thou art pleased: only let us appear before thee without shame and without sins, through the merits of Jesus Christ, our most merciful Saviour and Redeemer. Amen.

Then shall follow the Eucharistical Prayers.

I.

GLORY be to thee, O God our Father, who hast vouchsafed

to make us at this time partakers of the body and blood of thy holy Son: we offer unto thee, O God, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee": keep us under the shadow of thy wings, and defend us from all evil, and conduct us by thy Holy Spirit of grace into all good; for thou who hast given thy holy Son unto us, how shalt not thou with him give us all things else? Blessed be the name of our God for ever and ever. Amen.

II.

Glory be to thee, O Christ, our King, the only begotten Son of God, who wert pleased to become a sacrifice for our sins, a redemption from calamity, the physician and the physic, the life and the health, the meat and the drink of our souls; thou, by thy unspeakable mercy, didst descend to the weakness of sinful flesh, remaining still in the perfect purity of spirit, and hast made us partakers of thy holy body and blood: O condemn us not when thou comest to judgment, but keep us ever in thy truth, in thy fear, and in thy favour, that we may have our portion in thine inheritance, where holiness and purity, where joy and everlasting praises do dwell for ever and ever. Amen.

III.

Proceeding from glory to glory, we still glorify thee, O Father of spirits, and pray thee for ever to continue thy goodness towards us. Direct our way aright, establish us in holy purposes, keep us unspotted in thy faith, let the enemy have no part in us, but conform us for ever to the likeness of thy holy Son; lead us on to the perfect adoption of our souls, and to the redemption of our bodies from corruption, and fill our hearts and tongues with everlasting praises of thy name; through Jesus Christ our Lord. Amen.

The Blessing.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, Father, Son, and Holy Spirit, be upon you, and abide with you, and be your portion for ever and ever. Amen.

A

FORM

OF

ADMINISTRATION OF THE HOLY SACRAMENT

OF

BAPTISM.

Pure Water being provided, and put into the Fount, or into a Lavatory of silver, or some other clean vessel, fit and decent for this sacred action, the Minister, being vested in an ecclesiastical habit, shall begin with this Exhortation.

DEARLY BELOVED BRETHREN,

FORASMUCH as from our first parents we derive nothing but flesh and corruption, and that 'flesh and blood cannot inherit the kingdom of heaven;' it is necessary that every man who is reckoned in Adam, should be also reckoned in Christ, that every one who is born of the flesh, be also born again, and born of the Spirit; that every son of man by nature may become the son of God by adoption, be incorporated into Christ, entitled to the promises, and become heir of heaven by grace and faith in Jesus Christ; and that this cannot be done but by being admitted to the covenant of grace in baptism; our blessed Saviour saying, that 'except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God;'—let us humbly and devoutly pray unto God, in the name of our Lord Jesus Christ, that he will be pleased to send down his Holy Spirit upon these waters of baptism; that they may become to this infant [[a]all that shall be washed in them] a laver of regeneration,

[a] If the place be populous, and baptisms frequent, and this water be kept (as is usual in most churches both of East and West), then that clause within the crotchets may be used, else not.

and a well of water springing up to life eternal: and that this infant may be admitted to the covenant of grace and pardon, of mercy and holiness, receiving from grace what by nature *he* cannot have, that being baptized in water to the remission of sins, he may all *his* life walk in this covenant of grace and holiness, as a lively member of the holy church, which is the mystical body of Christ our head.

Let us pray.

I.

O Almighty and Eternal God, Father of men and angels, Lord of heaven and earth, whose Spirit, moving upon the waters at the beginning of the world, produced every living and every moving creature; thou by the flood of waters didst wash away the iniquity of the old world, and by preserving to thyself a generation of holy persons, whom thou didst bring up from those waters, didst consign to us a type of regeneration: look, O Lord, graciously upon the face of thy church, and multiply in her thy regenerations, and the new births of thy Spirit. With the abundance of thy grace make thy holy city to rejoice, and still open this holy fountain of baptism, for the reformation and sanctification of all the nations of the world; that thy blessed Spirit sanctifying these waters, a new and heavenly offspring may hence arise, full of health and light; that human nature, which was made after thy own image, being reformed and restored to the honour of its first beginning, may be cleansed from all the impure adherencies of sin, preserved from the dominion of it, and rescued from all its sad effects, that what shall be so born in the womb of the church, may dwell in the house of God, and reign with thee for ever in the inheritance of our blessed Lord and Saviour Jesus. Amen.

II.

Our blessed Lord and Saviour Jesus, who was baptized of John in Jordan, who walked upon the waters, who converted water into wine, who out of his precious side shed forth blood and water, the two sacraments of life, unto his holy church, and commanded his disciples to 'teach all nations, baptizing them with water in the name of the Father,

of the Son, and of the Holy Ghost:' he bless and sanctify by his Holy Spirit this water, that it may be instrumental and effective of grace, of pardon and sanctification: hear us, O most gracious God, that whosoever shall be baptized in this water, may be renewed by thy grace, justified by thy mercy, sanctified by thy Spirit, preserved by thy providence, and guided by thy word; that in this water, springing from the paradise of God, the soul [or souls] presented unto thee may be cleansed and purified, and that there may be added to thy church daily, such as shall be saved in the day of thy glorious appearing, O blessed Lord and Saviour Jesus. Amen.

Then, the Minister and People arising from their knees, the following Gospel shall be read.

Hear the words of the holy Gospel written by St. Matthew, in the third chapter, &c.

Verse 13 to 17, inclusively.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

Hear likewise what St. Mark writeth in his tenth chapter.

Verse 13 and 16, inclusively.

The Jews "brought children" to Christ, "that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

FRIENDS,

"In these Gospels you see the actions and hear the words of our blessed Saviour: how he commanded little children to be brought unto him, how he rebuked those that would have kept them away, how readily he blessed them, how kindly he embraced them, how he pronounced them capable of, and entitled to, the kingdom of God: how he commanded us to receive the kingdom as infants received it, and affirmed that we can no way receive it but by being like them: you know also, that although Christ commanded them to be brought unto him, there is no ordinary and appointed way for infants to come to Christ, and no way possible for them to be brought to Christ, but by this new birth and regeneration in the laver of baptism: you see also by the example and words of our blessed Lord himself, that even the most innocent persons ought to be baptized; for he himself, who knew no sin, was yet baptized in the baptism of repentance, and so to do was the fulfilling of righteousness; we may therefore easily perceive that the innocence of infants, and their freedom from actual sin, cannot excuse them from baptism. And if we remember, that although our blessed Saviour required faith of them who came to be healed of their diseases, yet by the faith of others[a], who came in behalf of such as could not be brought, or could not come, the sick person was healed; we are sufficiently instructed, that although infants have no more actual faith than they have actual sin, yet the faith of others can be, and is, by the usual and revealed method of the divine mercy, as well imputed to them, to the purposes of grace and life, as the sin of Adam can be imputed to the purposes of death; that 'as in Adam all die, so in Christ all should be made alive:' we may therefore, from these certain evidences, conclude, that God alloweth in you this obedience and charity, in bringing this child to Christ, to receive all blessings of which he is capable, and a title to the promises and adoption to be the child of God, a sanctification by the Spirit, a designation to the service of Christ, and putting him into the order of eternal life. Therefore[b], [as circumcision was

[a] Matt. viii. 13, and Matt. ix. 28. John, iv. 50. Mark, ix. 23.

[b] All this between the crotchets may be omitted, according to the discretion of him that ministers.

the seal of the righteousness of faith, and yet ministered to infants eight days old, and commanded so severely, that God said, The uncircumcised child, whose flesh is not circumcised, that soul shall be cut off from his people: so baptism, which is now the seal[c] of the same faith and the same righteousness, and a figure like unto the former, is to be administered to infants, although they have no more actual faith than the children of the Israelites had; our blessed Saviour having made baptism as necessary in the New Testament, as circumcision in the Old. For because little children can receive the kingdom of God, and in infants there is no incapacity of receiving the mercies of God, the adoption to be children of God, a title to the promises, the covenant of repentance, and a right to pardon; whosoever shall deny to baptize infants when he is justly required, is sacrilegious and uncharitable. Since, therefore, the church of God hath so great, so clear, so indubitable a warrant to baptize infants, and, therefore, did always practise it,] let us humbly and charitably give thanks to God for his great mercies unto us all, and, with meekness and love, recommend this child to the grace of God."

Let us pray.

I.

O Almighty and Eternal God, who hast redeemed us from sin and shame, from the gates of hell and the sting of death, and from ignorance and darkness, by thy holy Son, who is that light which lighteneth every man that cometh into the world: we praise and glorify thy name, that thou hast called us to the knowledge of thy will, and the love of thy name, and the service of thy majesty, which is perfect freedom, the freedom of the sons of God.

II.

As thou hast dealt graciously with us, so deal with this infant, whom we humbly bring and offer to our blessed Saviour Jesus, that he should receive *him*, and bless *him* with the blessings of an everlasting love. Receive *him*, O most gracious Lord, who is thy child by creation, make *him* thine

[c] Rom. iv. 11, 12, 13, 17. Gal. iii. 14, 29.

also by adoption into thy covenant of grace and favour; let *him* be consigned with thy sacrament, be admitted into Christ's kingdom, enter into his warfare, believe his doctrine, labour and hope for his promises, that this child, witnessing here a good confession, may have *his* understanding for ever brought unto the obedience, *his* affections to the love, and all *his* faculties to the service, of Christ; and after *he* hath served thee in *his* generation, *he* may receive *his* part and portion in thy glory, through Jesus Christ our Lord.

Then arising from their knees, the Minister shall say unto the Godfathers and Godmothers, as followeth:

"Well-beloved friends, you have brought this child to be presented unto Christ as a servant of his laws, and a disciple of his doctrine; ye have prayed that God would receive *him*, and give *him* a portion in the gospel and kingdom of his Son; ye have heard what promises God hath made on his part, and ye believe and know all 'his words are yea and amen,' and not one tittle of them shall pass unaccomplished; now therefore because it is a covenant of grace and favour on God's part, and of faith and obedience on ours, though God prevents us with his grace, and begins to do for us before we can do any thing for him,—yet you, under whose power this child is, and by whose faith and charity this child comes to Christ in holy baptism, must also, on *his* behalf, promise that *he* will forsake the devil and all his wicked works, that *he* will faithfully believe Christ's holy Gospel, and dutifully keep all Christ's commandments."

Minister. Dost thou abjure, and renounce, and promise to forsake, the devil and all his wicked works, not to listen to his temptations, not to be led by the flesh, by the vain powers of the world, by carnal or covetous desires, but thou wilt be the servant of the Lord Jesus?

Answer. I forsake them all, and will be a servant of Jesus.

Minister. Dost thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ, his only begotten Son, our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right

hand of God the Father Almighty; and from thence he shall come again, at the end of the world, to judge the quick and the dead? And dost thou believe in the Holy Ghost; the holy catholic church; the communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer. All this I will profess and steadfastly believe.

Minister. Wilt thou be baptized into this faith?

Answer. That is my desire.

Let us pray.

O Almighty God, who hast given the promise of thy Spirit to us and to our children, even to as many as the Lord our God shall call; give thy Holy Spirit to this infant, that the evil spirits of darkness may not take thy portion from thee, nor hurt the body, nor deceive the understanding, nor corrupt the will, nor tempt the affections of this infant: but that thy Spirit, who bloweth where it listeth, and no man knows whence he cometh nor whither he goeth, may be in this child as the seed of God springing up to life eternal; that the kingdom of God which is within, and cometh not with observation, may early rule and conduct this infant, prevent the folly of *his* childhood from growing up to sins in *his* youth, and may work strongly in *him* when *his* weakness, *his* ignorances, and temptations, are most powerful to prevail upon *him;* that from *his* cradle to *his* grave *he* may be guided by the Spirit of God in the paths of the divine commandments. Admit *him,* O God, into the bosom of the church, into the arms of thy mercy, into a right of the promises, into the service of Christ, into the communion of saints; and give *him* power to become the son of God, that being buried with Christ in baptism, *he* may also rise with him through the faith of the operation of God, through the same our blessed Lord and Saviour Jesus Christ. Amen.

Then the Minister of the Sacrament shall take the Child in his arms, and ask the name.

Then naming the Child aloud, he shall dip the head, or face, or body of the Child in the water, saying,

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Dipping the head, at the naming of the holy Trinity.

If the Child be weak, or any other great cause intervene, it may suffice, instead of dipping, to sprinkle water on the face, using the same form of words.

Then shall the Priest make the sign of the Cross upon the Child's forehead, saying,

"We sign this child with the sign of the cross, and enrol *him* a soldier under the banner of Christ, to signify, and, as a ceremony, to represent, that the duty of this and all baptized persons is manfully to fight under the banner of Christ against the flesh, the world and the devil, all the days of their life; and by the power which Christ our blessed Lord, who hath the key of David, hath given unto me, I admit this child into the communion of saints, into the bosom of the visible church, the kingdom of grace, and the title to the promises evangelical, and the hopes of glory."

Our blessed Lord and Saviour Jesus, who, when he had overcome the sharpness of death, did open the kingdom of heaven to all believers, and gave unto his church the keys of the kingdom, that his ministers might let into it all that come to him; he, of his infinite goodness and truth, make good his gracious promises upon this infant, that what we do on earth according to his will, he may confirm in heaven by his Spirit and by his word, to the glory of the blessed and undivided Trinity, God the Father, Son, and Holy Ghost. Amen.

Then shall the Minister add this Invitation.

Seeing now, dearly beloved, that this infant hath received holy baptism, and is washed in the laver of regeneration, admitted into the bosom of the church, into the covenant of faith and repentance, pardon, and holiness; let us give thanks to God for these graces, and pray that this child may lead *his* life according to the present undertaking.

I.

We give thee thanks and praise, O heavenly and most gracious Father, that it hath pleased thee to call this child to thy holy baptism, to renew *him* with thy Holy Spirit, to admit *him* into the church, to adopt *him* for thy child, and to receive *him* unto the profession of thy faith: and we humbly

beseech thee to grant unto *him* thy grace, to accompany *him* all the days of *his* life, that *he* may hold fast the profession of *his* faith, making *his* calling and election sure; that *his* body being washed in pure water, and *he* tasting of the heavenly gift, being made partaker of the Holy Ghost, and sprinkled in *his* heart from an evil conscience, *he* may follow thee in the regeneration, and, after the end of this life, *he* may for ever be with them who have washed their robes and made them white in the blood of the Lamb. Grant this, O God our Father, through Jesus Christ our blessed Saviour and Redeemer.

II.

O most holy, most gracious Saviour Jesus, who lovest thy church, and hast given thyself for it, that thou mayest sanctify and cleanse it with the washing of water in the word; do thou, with thy Holy Spirit, enlighten, and with thy word, instruct, the understanding of this child, that *he* may live by faith, and may receive the secrets of thy kingdom, and know thy will, and obey thy laws, and promote thy glory.

III.

O God, be thou *his* Father for ever, Christ *his* elder brother and his Lord; the church his mother; let the body of Christ be *his* food, the blood of Christ *his* drink, and the Spirit the earnest of *his* inheritance. Let faith be *his* learning, religion *his* employment, *his* whole life be spiritual, heaven the object of *his* hopes, and the end of *his* labours; let *him* be thy servant in the kingdom of grace, and thy son in the kingdom of glory; through Jesus Christ our Lord. Amen.

Then shall the Priest add this Blessing.

Our blessed Lord God, the Father of men and angels, who hath sent forth his angels ministers, appointing them to minister to the good of them who shall be heirs of salvation,—he of his mercy and goodness send his holy angel to be the guardian of this child, and keep *him* from the danger and violence of fire and water, of falls and sad accidents, from evil tongues and evil eyes, from witchcraft and all impres-

sions of the spirits of darkness, from convulsions and rickets, from madness and stupidity, from folly and evil principles, from bad examples and from evil teachers, from crookedness and deformity, from the mutilation of a member or the loss of sense, from being useless and unprofitable, from being impious, harsh-natured, and unreasonable; and make him a wise, useful, and a holy person, beloved of men, and beloved of God, through Jesus Christ our Lord. Amen, Amen.

You the godfathers and godmothers of the child, as you have done this charity to the infant to bring *him* to holy baptism, so you must be sure to continue your care over *him* till *he* be instructed in *his* duty, taught what vow *he* hath made by you, and how *he* shall perform it. To this purpose you shall take care that *he* may learn the Lord's Prayer, the Apostles' Creed, and the Commandments of our Lord, that *he* may know how to pray, what to believe, and what to practise; and when *he* is in all these things competently instructed, neglect not any opportunity of bringing *him* to the bishop, that he, by imposition of hands and invocation of the Holy Spirit of God, may procure blessing and spiritual strength to this child. Which duty when you have done, you are discharged of this trust; and, from the mercies of God, may humbly hope for the reward of your charity.

THE

DEVOTIONS AND PROPER OFFICES

FOR

WOMEN.

An Office for safe Child-birth.

I.

O ALMIGHTY FATHER of men and angels, in whose hands are the keys of life and death, of the womb and of the grave, look down at this time in great mercy and gentlest compassion upon thy servant. Thou hast, O God, upon the weakest of mankind fixed the sharpest decree of painful childbirth; but so thou lovest to magnify thy mercies and thy power, that thy strength may be seen in our weakness; so let it be, O God, unto thy handmaid; let thy loving-kindness be her confidence and her rest, her hope and her security, now and in the hour of her travail.

II.

Lord, let thy holy angels be present with thy servant, in their holy and charitable ministries about her person; it is a great thing that we require; but we beg it of the great King of heaven and earth, the Lord of angels, who hath promised that his angels shall stand in circuit round about them that fear the Lord: look, O Lord, upon her fear; it is humble, but it is trembling: look upon her love, and make it what it is not yet: do thou sanctify her fear of thee, and change it into obedience, and carefulness of duty; increase her love of thee, and make it to be pure and perfect, operative and busy, zealous and obedient; make it to grow up to the perfections of a Christian, and pass unto the beauties of

holiness: so shall thy servant feel thy daily mercies, and no evil shall come near to hurt her.

III.

Gracious Father, give thy servant leave to rely upon thy glorious promises. Thou hast commanded us to call upon thee in our trouble, and hast promised to deliver us: O look upon thy handmaid, leave her not, nor forsake her, for trouble is hard at hand, and there is none that can help or deliver but only thou, O God. In thee, O Lord, do we trust, let thy servants never be confounded. Be pleased, O Lord, to give thy servant patience, and dereliction of her own desires, perfect resignation of her own will, and a conformity to thine; that she may with joy receive the blessing, which thou wilt choose for her, and which we humbly beg of thee, even that she may have a holy, a healthful, a joyful, and a safe deliverance of her burden. Lord, keep her from all sad accidents, and evil contingencies, from violent pains and passions, from all indecency of comportment and unquietness of spirit, from impatience and despair, from doing any thing that is criminal, or feeling any thing that is intolerable.

IV.

O Lord our God, give thy servants leave to pray unto thee in behalf of this thy handmaid, that thou wilt not cut her off in the midst of her days, nor forsake her when her strength faileth: but spare her, O God, not for any purposes of vanity, or the satisfaction of any impotent or secular desires, but that she may live to serve thee, to redeem her time mispent in folly, to get victory over temptations, and perfect dominion over her passions, to grow great in religion, and of an excellent charity and devotion. O spare her a little, that she may recover her strength, before she goes hence and be no more seen; so shall thy servant rejoice in thy mercies, and speak of thy loving-kindness in the church of thy redeemed ones, and will spend her days in holiness and zealous pursuances of religion. Remove her sins far from her, as the East is from the West; for thou didst send thy most holy Son to die for us, and redeem us from all the powers of sin and hell: thou knowest whereof we were made, and rememberest that we are but dust: O do not visit

her sins upon her by a hasty death, but manifest thy mercies and thy pardon, by giving her a mighty grace, that she may live a holy life: and be pleased to grant this also, that those impresses of pious resolutions, and religious purposes of fear and love, of hope and desire, which thy grace in the circumstances of her present condition makes upon her, may abide in her soul for ever; and in the days of ease and safety, may be as operative and productive of holiness, as now they are of a hearty prayer, and passionate desires for thy mercies upon her, in a safe and blessed child-birth.

V.

Lord, bless her child, grant that it may be born with a right shape and a perfect body, with a comely countenance and straight limbs, with entire senses and expedite faculties, with an excellent power of understanding and sweet dispositions; and let thy Holy Spirit of grace conduct it to the sacrament of baptism, and in safety and holiness from the cradle to the grave. Grant this, O eternal God, for his sake, who was born of a holy maid, and suffered the infirmities of nature, and died for our sins, and rose again for our justification, even our Lord and Saviour Jesus Christ. Amen.

An Office of public Thanksgiving for Women after their Delivery from Child-birth, or any great Sickness, or Calamity, or Fear.

At the end of Morning Prayer, immediately before the Blessing, the woman presenting herself before God on her knees, in some convenient place near to him that ministers, begin with this Exhortation:

"FORASMUCH as it hath pleased Almighty God,—who hath commanded us when we are afflicted, to pray, and hath promised to be with us in trouble,—to make good his truth and mercy unto you, in standing at your right hand in the day of your sorrow and danger, giving you safe deliverance, [and a living and hopeful child[a],] you shall therefore return to him the sacrifice of a thankful and joyful heart, in the

[a] This may be inserted or omitted, according to the present circumstances.

humble acknowledgment of the divine mercies and goodness unto you, in this great blessing and deliverance from the pain and peril of child-birth." [Or else name any other instance in which the minister is required to give thanks.]

The Psalm or Hymn of Thanksgiving.

The Lord is my Shepherd, I shall not want: he maketh me lie down in green pastures, he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Ye that fear the Lord, praise him; for he hath not despised nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him, he heard.

O Lord my God, I cried unto thee, and thou hast healed me.

O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Sing unto the Lord, O ye saints of his: and give thanks at the remembrance of his holiness.

For his anger endureth but for a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

I cried unto thee, O Lord: unto the Lord I made my supplication.

What profit is there in my blood, when I go down into the pit? shall the dust praise thee? shall it declare thy truth?

Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness,

To the end that my glory may sing praise unto thee, and not be silent: O Lord my God, I will give thanks to thee for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or else say the Te Deum.

We praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all angels cry aloud: the heavens and all the powers therein.

To thee cherubim and seraphim continually do cry,

Holy, holy, holy, Lord God of Sabaoth,

Heaven and earth are full of the majesty of thy glory.

The glorious company of the apostles praise thee.

The goodly fellowship of the prophets praise thee.

The noble army of martyrs praise thee.

The holy church throughout all the world, doth acknowledge thee:

The Father: of an infinite majesty.

Thy honourable, true, and only Son.

Also the Holy Ghost, the Comforter.

Thou art the King of glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst not abhor the virgin's womb.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come, to be our Judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints in glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day, we magnify thee,

And we worship thy name, ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

Minister. The Lord be with you.

Answer. And with thy spirit.

Let us pray.

O most merciful Saviour and Redeemer Jesus, who wert born of a pure and a holy maid; who hast felt the calamities of mankind, and knowest how to pity our infirmities, and rejoicest in doing and showing mercy to all that need, and to all that call to thee for succour; we give thee thanks and praise, that thou hast heard the prayers, and considered the cries, and relieved the necessities, of this thy servant, and kept her life from the grave, still continuing to her a portion in the land of the living, and opportunities of serving thee. O be pleased to continue and increase, and to sanctify thy mercies to thy servant: pardon all her sins, pity her infirmities, enable her duty, keep her from all evil by thy blessed providence, let her portion be in the things of God and of religion, in the light of thy countenance, and the service of thy majesty; that she,—walking humbly and devoutly before thee, piously and dutifully to her relatives, doing justice, and giving good example to those with whom she shall converse,—may find the rewards of holiness, and the eternal mercies of God, in the day of thy glorious appearing, O blessed Saviour and Redeemer Jesus. Amen.

Then shall be added this form of Blessing.

The Lord bless you, and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up the light of his countenance upon you, and give you peace.

The blessing of God Almighty, the Father, Son, and Holy Ghost, be amongst you, and abide with you, and be your portion for ever and ever. Amen.

A Prayer to be said immediately after the Woman's Delivery, either by the Priest, or any other in Attendance.

O Almighty Lord and Father, who healest every sickness and every disease, and art ever gracious, and always present to the prayers of them who, in the day of trouble, call upon thy holy name; thou hast given delivery to this thy servant, [and made her the mother of a living child] still be pleased to continue and renew thy loving-kindness unto her; keep her from all violent accidents and intolerable pains, from colds and fevers; defend her by the custody of

thy holy angels of light, from all impresses of the powers of darkness: give her rest and sleep, a quiet spirit, and an easy body, confidence in thee, and a daily sense of thy mercies; a speedy restitution of health and strength, and a thankful heart to praise thee in the congregation of saints, and to serve thee with an increasing and a persevering duty all the days of her life; through Jesus Christ our Lord. Amen.

Then, if there be time and fitted circumstances, add this Prayer for the Child.

O eternal God, who hast promised to be a Father to a thousand generations of them that love and fear thee; be pleased to bless this child, who is newly come into a sad and most sinful world. O God, preserve *his* life, and give *him* the grace and sacrament of baptismal regeneration: do thou receive *him* and enable *him* to receive thee, that *he* may have power to become the child of God; keep *him* from the spirits that walk at noon, and from the evil spirits of the night, from all charms and enchantments, from sudden death and violent accidents: give unto *him* a gracious heart and an excellent understanding, a ready and unloosed tongue, a healthful and a useful body and a wise soul, that *he* may serve thee and advance thy glory in this world, and may increase the number of thy saints and servants in the kingdom of our Lord Jesus. Amen.

To God the Father of our Lord Jesus: to the eternal Son of God, the Son of man: to the Spirit of the Father and the Son: be all honour and glory, praise and thanksgiving, love and obedience, now and for evermore. Amen.

A Prayer to be said by a new married Wife entering into a Family.

I.

O ETERNAL GOD, the Father of wisdom and mercy, thou hast been my guide and my defence all my days; thou didst take me from my mother's womb, and didst conduct me through the varieties of my life with much mercy, and the issues of a loving and wise providence; I bless thy name, O Lord, for all thy dispensations; thou hast done all things with infinite goodness and infinite wisdom: thou hast kept me from the effects of thy wrath, and the evils of my own

infirmities; thou didst defend me from evils by the guard of angels, and didst lead me into good by the conduct of thy Holy Spirit: thou hast always heard my prayer, ever being more ready to bless me than I to ask it: thou hast said unto me, 'I will never leave thee nor forsake thee;' be therefore graciously pleased to hear the prayer of thine handmaid, that I may have the aids of an excellent providence and a mighty grace to do my duty in all my relations, in all varieties and changes of the world, until my great change shall come.

II.

Give thy blessing to thy servant, my dear husband, give him a long life and a confirmed health; encircle him with blessings, adorn him with thy grace, nourish him with content, refresh him with a perpetual succession of comforts, let the light of thy countenance be upon him in all his actions and the accidents of his life, and grant that he may still more and more increase in the love and fear of thy holy name; that, despising the things of this world, he may hunger and thirst after the things of God and of religion, and may have his portion in the gathering together of the saints in the kingdom of grace and glory.

III.

Bless me, even me, O my Father; and grant that I may, in all things, do my duty to thee, my God: give me a perfect command over all my passions and affections, that they being subject to my will, and my will guided by reason, and my reason by religion, I may never suffer any undecency or violent transport, but may pass through all the accidents of my life with meekness and a sober spirit, with patience and charity, with prudence and holiness. O be pleased to give thy servant a right judgment in all things, that I may not be amazed at trifles, nor discomposed by every contrariety of accidents, nor passionate for the things of the world, nor discontent if thou shouldst smite me: but that I may, with an even and a quiet spirit, do my duty, and comply with every variety of thy providence, and obey my husband, and be amiable in his eyes, and useful and careful for his children: ever desiring to approve myself to thee in a holy and hearty obedience, in piety and devotion, in patience and humility,

in chastity and purity, in all holiness of conversation: and do thou give thy holy and blessed Spirit, to guide and teach me all my days, that I may overcome all my infirmities, and comply with and bear the infirmities of others, and charitably pardon their errors, and fairly expound their actions, and wisely perceive their intentions, and with a Christian ingenuity deport myself in all things, giving offence to none, but doing good to all I can; that I may receive pardon from thee for all my sins, and pity for all my infirmities, and thy blessing upon all my actions, and a sanctification of all my intentions, and when my life is done I may have the peace of God, and the testimony of a holy conscience, to accompany me to my grave, and to consign me to a holy and a blessed resurrection, to partake of the inheritance which thou hast provided for thy saints and servants. Grant this for Jesus Christ's sake, our dearest Lord and Saviour. Amen.

For a fruitful Womb.

I.

O MOST gracious and eternal God, Father and Lord of all the creatures, thou didst sanctify marriage in the state of innocence, in the dwellings of paradise, and didst design it for the production of mankind, and didst give it as one of the first blessings of mankind. O be pleased to look upon thy handmaid who waits for thy mercy, and humbly begs of thy infinite goodness to make me partaker of that blessing, which thou didst design to all the sons and daughters of Adam: thou, O God, hast the keys of heaven and hell, of rain and providence, of the womb and the grave: O let not thy servant feel the curse of dry breasts and a barren womb; but make me a joyful mother of children, that thy handmaid may serve thee in increasing the number of thy redeemed ones, and may minister blessings to this family into which thou hast adopted me, and may bring comfort to my dear husband, whom do thou bless, and love, and sanctify for ever.

II.

O God, I confess I am unworthy of this or any other favour; I am less than the least of thy mercies, yet our weakness and unworthiness cannot be the measures of thy

mercy: thou art good and gracious, infinitely gracious, essentially good, and delightest in showing mercy to them that call upon thee, and put their trust in thee: O dear God, I remember that thou didst relieve the sorrows of thy servant Hannah, and gavest her the blessing of children; thou didst bless the womb of Elizabeth, who was barren; thou spakest the word, and the rocks did rend, and they sent forth a pleasant stream: thy hand is not shortened, and thy mercies are not less than ever, no less than infinite, and why should not thy servant hope that thou wilt hear my prayer, and grant the desire of my soul? Even so, O gracious Father, let it be as thou pleasest: thy wisdom is infinite, and thy counsels are secret, and the ways and lines of thy providence are like the path of a bird in the air, and are not to be discovered by our weak sight.

III.

I know, O God, that thou lovest to hear our prayers, and thou delightest in the humble, passionate, and resigned desires of thy servants. Although, O God, I desire this blessing with an earnestness as great as any temporal favour, yet I humbly submit my desires, my interests, my content, and all that I am or have to thy holy will and pleasure, humbly begging of thee that I may cheerfully suffer, and obediently do thy will, and choose what thou choosest, and observe the ways of thy providence, and revere thy judgment, and wait for thy mercy, and delight in thy dispensation, and expect that all things shall work together for good to them that fear thee. O let thy Holy Spirit for ever be present with me, and make me to fear thee and to love thee above all the things in the world for ever, and then no ill can come unto thy servant: for whosoever loves thee cannot perish. Hear the prayer of thy servant, and relieve my sorrow, and sanctify my desires, and accept me in the Son of thy love and of thy desires, our Lord and Saviour Jesus Christ. Amen.

A Prayer to be used by an afflicted Wife in behalf of a vicious Husband.

I.

O ETERNAL Father, thou Preserver of men, thou great Lover of souls, who didst send thy holy Son to die, that mankind might be redeemed, and sin might be destroyed: thou

knowest how intolerable a thing it is, that a soul should, to eternal ages, be encircled with thy wrath and the indignation of a mighty and an angry God; and, therefore, dost love to do miracles of mercy, because thou lovest not that a sinner should perish: be pleased to give thy handmaid leave to present her humble desires in behalf of a sinner, one sinner for another; the miserable for him that is ready to perish. Lord, look down in mercy upon my husband; snatch him from the jaws of hell, suffer him not to perish in his sin; but open his eyes with the light of thy word and of thy Spirit, that he may espy his danger, that he may behold the deformity of his sins, [the injuriousness of his actions, the folly of his pleasures,] the iniquity of his vows.

II.

Cleanse his hands and heart from all unrighteousness, [from blood-guiltiness, from rapine, from violence, from cruelty,] O Lord, and purify his soul and body from all impurity, [from all intemperance, from the violence and fury of passion] giving him a perfect repentance, and a perfect pardon: and if it be thy will, let me also, some way or other, co-operate towards the recovery of his precious soul; and be pleased to remember the sufferings of thy handmaid, not that he may receive evil, but that I may find good from thy gracious hands, in the day of recompense; through Jesus Christ our Lord. Amen.

If she have escaped any Violence intended against her, by his Malice or Passion, then add this Prayer of Thanksgiving.

O God, my God and Father, thou hast strangely preserved and rescued me from evil, thou hast made decrees in heaven for my safety and preservation; and for the glory of thy own name, thou hast diverted the arrow that was directed against me. What am I, O Lord, and what can I do, or what have I done, that thou shouldst do this for me? I am, O God, a miserable sinner, and I can do nothing without a mighty grace; and I have done nothing by myself, but what I am ashamed of, and yet I have received great mercies, and miracles of providence. I see, O God, I see that thy goodness is the cause and the measure of all my hopes, and all my good: and upon the confidence and greatness of that

goodness, I humbly beg of thy sacred Majesty to keep and defend me from all evil by thy wise providence; to lead me into all good by the conduct of thy divine Spirit; and where I have done amiss, give me pardon; and where I have been mistaken, give me pity; and where I have been injured, give me thy favour, and a gracious exchange; that I may serve thee here with diligence and love, and hereafter may rejoice with thee, and love thee as I desire to love thee, and as thou deservest to be loved, even with all the powers and degrees of passion and essence, to eternal ages, in the inheritance of Jesus, whom I love, for whom I will not refuse to die, in whom I desire to live and die, to whom with thee, O gracious Father, and the Holy Spirit, be all honour and glory, love and obedience, for ever and ever. Amen.

A Mother's Prayer for her Children.

I.

Most gracious and eternal God, Father of our Lord Jesus Christ, Father of men and angels, Father of mercies, and God of all comforts; thou hast promised to be a Father to a thousand generations of them that love and fear thee, be thou a God and a father to me, and the children which thou hast given me. Enable me, O Lord, to bring them up in the nurture and admonition of the Lord, and in the fear of God, to the praise of thy holy name. O give me thy grace and favour, that I may instruct them with diligence and meekness, govern them with prudence and holiness, provide for them useful employments, and competent provisions of life and comfort, leading them in the paths of religion and justice, by example and precepts of holiness; never provoking them to wrath, never indulging them in their follies, never conniving at an unworthy action: and that all my children may be thine, O preserve them in thy favour, or take them away from hence while they are. If thou pleasest, let them live to a full age, but secure to them a full measure of piety and holiness; through Jesus Christ our Lord. Amen.

II.

To this end give them grace to obey their parents, that doing the duty, they may receive the promise: preserve them from sin and shame, from youthful follies, and youthful

crimes. Sanctify them throughout in their bodies, and souls, and spirits; that their thoughts may be pure and holy, not displeasing or misbecoming the eye of him who is the Searcher of hearts; let their words be true, prudent, and ingenious, seasoned with grace, and apt to minister grace unto the hearers: let all their actions, in their whole life, be such as become the servants of Jesus, holy and useful, that they may not be burthens to the public, or to their family; but pleasing thee, and doing good to others, they may increase in the love of God, and in favour with men, and may have the portion of the meek and humble in this world, and of the pure and merciful in the world to come; through Jesus Christ our Lord. Amen.

The Widow's Prayer.

I.

O ETERNAL GOD, most gracious Lord, and my most merciful Father, thou art my refuge and my hope, my sanctuary and my rock, my guardian and protector, all my days. I have offended thee, and thou hast smitten me; I have deserved very much evil, and thou hast corrected me with the gentle visitation of a father's rod: and though thy hand is heavy and thy rod presseth me sore, by reason of my own weakness and infirmities, yet when I consider how little I suffer in respect of what I have deserved, I cannot but adore thy goodness, and delight in thy mercies, and run for help and comfort, support, and conduct to that hand which smites me. O my God, give me patience under thy afflicting hand; for my impatience, I fear, hath provoked thee to anger, and hath doubled my own calamity; and since my duty is my proper cure, and will make thy hand easy, and thy anger little; give thy servant a quiet and a resigned, an humble and a meek spirit, that I may not become my own tormentor, and my sin may not be my own punishment.

II.

O my gracious Lord, do to me what seemeth good in thy own eyes; I am like clay in the hands of the potter; and what am I that I should repine against the acts of thy providence and dispensation? Behold, O God, thy handmaid is but a worm before thee; shall dust and ashes repine against

God? Thou art just and righteous in all thy ways, and though thou hast afflicted me sore, yet, blessed be thy holy name, I have not lost my hope, and I can yet pray, and I will trust in thee though I die; only be thou pleased to let this thy heavy hand efform in me the effects of grace, and conform me to the likeness of the holy Jesus, my dearest Saviour; that I may so bear the cross that I may never displease him, nor dishonour the excellent name of a Christian by which I am called.

III.

I am, O my God, by the means of thy heavy hand, not only under the discipline of a child, but have also obtained a new title to thy especial providence and protection; for thou art the patron of the poor, the helper of the friendless, the father of the fatherless, and the defender of the widows: and if these be the effects of thy anger, and that when thou smitest us, thy very strokes are healing, and thy displeasure is medicinal, what shall thy servant expect will be the effect of thy pardon and loving-kindness? but yet, O my Lord, help me in my duty, and though I have failed in all my relations hitherto, by my impatience and murmur, by my careless comportment and undutiful behaviour towards thee; yet now let my sad state of widowhood be a state of holiness and repentance, of devotion and a severe religion. Let me recollect my years in bitterness, and my soul in sorrow for my sins: let me have no affections for the things of this world; but let my hope and all my joy, my desires and my conversation be in heaven, and all my employment and care be how I may enjoy thee in holy and spiritual unions and adherences.

IV.

O Lord, I know that the way of man is not in himself: it is not in man that walketh, to direct his steps: I have often resolved to live innocently, and I have often broken all my holy purposes; and I cannot of myself think one good thought as of myself, but my sufficiency is of thee; thou art my strength: O preserve thy servant in my single state of widowhood, that I may never have any thought of change, till the day of my great change shall come: be thou, O God, a covering of the eyes unto thy handmaid; let me have no loves but thine, no affections but for thy service; and since

thou hast broken in pieces the holy band of conjugal society, which thy holy ordinance did tie between my dear lord and husband and thy handmaid, give me thy grace dearly to preserve his memory, to retain the impresses and remembrances of that affection, and to entertain no new ones; but wholly employ my time, my estate, and all my powers [in *bringing up my children in the nurture and admonition of the Lord, in making fair and fitting provisions for them, in giving them good example] in bearing the burden of the Lord sweetly, in prayers and fastings, in alms and piety, in reading and meditating, in spiritual and sacramental communions, that when the work of my life is done, I may find pardon and favour, and acceptance at the hands of my Lord, and a portion among thy saints and servants.

V.

If there be Children of both Sexes, let the following portion be added.

O my God, now thy servant hath taken upon me to speak to my Lord, let not my Lord be angry, nor reject the prayer of his servant, interceding and praying for my children, the pledges of my dear lord and husband: preserve them, O God, in the strictest duty and services to thyself: O be thou their God and Father, let thy providence be their portion, thy service their employment, thy angels their guards; keep them so by thy preventing and thy restraining grace, that they may not, by their own sins, provoke thee to anger and jealousy; and let not the sins of their forefathers be visited upon them in thy anger and displeasure: thou lovest to show mercy, and thou delightest in the affections of thy loving-kindness, and thou art displeased when our vilenesses constrain thee to pour down thy judgments on us. O be pleased to grant, that they living in holy obedience to thee, may feel a perpetual stream of mercy, refreshing and supporting them, and let them not bear another's burden, for thou art just and merciful, righteous and true, and hast sentenced every one to bear their own iniquity.

VI.

Great God of mercy, heal all the breaches of this family;

* If she have children, insert this within the crotchets.

preserve and increase the remaining comforts and advantages of it, support the estate, renew thy favour to it, and perpetually pour down thy blessings upon it; for the light of thy countenance and thy gracious influence does preserve and bless, support and nourish, honour and advance, persons, families, and kingdoms. Bless my eldest son; give him an obedient and a loving spirit, a provident and a wise heart, a worthy and a pious comportment, a blessed and an honourable posterity: to my younger sons give health and holiness, wisdom, and fair fortunes, the love of God and good men: to my daughters give thy perpetual grace and favour, that they may live in honour and a severe chastity, free from sin and shame, from temptation and a snare, and let their portion be in the blessing, in the love and service of God. Let them live in the favour of God and man, useful to others, an honour to their family, a comfort to all their relatives and friends, and servants to thy divine Majesty.

VII.

Preserve me thy servant from all evil, lead me into all good; change my sorrows into comforts, my infirmity into spiritual strength; take all iniquity from me, and let thy servant never depart from thee. I am thine, O save me; I am thine, sanctify me and preserve me for ever; that neither life nor death, health nor sickness, prosperity nor adversity, weakness within nor cross accidents without, may ever separate me from the love of God, which is in Christ Jesus our Lord.

Amen, blessed Jesus, Amen.

THE

OFFICES OR FORMS

OF

PRAYER AND DEVOTION

FOR THE

MISERABLE AND AFFLICTED.

An Office to be said in the Days of Persecution of a Church, by sacrilegious or violent Persons.

Our Father which art in heaven, &c.

Minister. O God, make speed to save us.
Answer. O Lord, make haste to help us.
Minister. Glory be to the Father, &c.
Answer. As it was in the beginning, &c.

I.

A Hymn petitory and complaining.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

The adversaries roar in the midst of the congregations: and set up their banners for tokens.

They have set fire upon thy holy places: and have defiled the dwelling places of thy name, even unto the ground.

They have destroyed all the carved work thereof; with axes and hammers.

Yea, they said in their hearts, Let us make havoc of them altogether: thus have they spoiled the houses of God in the land.

O God, how long shall the adversary do this dishonour? how long shall the enemy blaspheme thy name; for ever?

Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom: for they have devoured Jacob, and laid waste his dwelling-place.

They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

Hold not thy tongue, O God; keep not still silence: refrain not thyself, O God, for they have cast their heads together with one consent, and are confederate against thee.

They have taken crafty counsel against thy people: and consulted against thy hidden ones.

O Lord God of hosts, how long wilt thou be angry with thy people that prayeth?

Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

Wilt thou be displeased at us for ever? and wilt thou stretch out thy wrath from one generation to another?

Wilt thou not turn again and quicken us, that thy people may rejoice in thee?

Will the Lord absent himself for ever? and will he be no more entreated? Is his mercy clean gone for ever? and is his promise come utterly to an end for evermore?

Hath God forgotten to be gracious? and will he shut up his loving-kindness in displeasure?

O do thou bring the wickedness of the ungodly to an end: but guide thou the just.

Bring down the ungodly and malicious: take away his iniquity, and thou shalt find none.

Show thy marvellous loving-kindness: thou that art the Saviour of them that put their trust in thee, from such as resist thy right hand.

So will not we go back from thee: quicken us, and we will call upon thy name.

Turn us again: O Lord God of hosts,

Cause thy face to shine: and we shall be saved.

Glory be to the Father, &c.

As it was in the beginning, &c.

II.

A Hymn consolatory, in Time of Persecution.

The Lord is in his holy temple; the Lord's seat is in heaven: his eyes consider the poor: and his eyelids try the children of men.

Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance.

For thou shalt keep thy people that are in adversity: and shalt bring down the high looks of the proud.

For thou shalt save them, O Lord, thou shalt preserve them from this generation for ever: for the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from him that swelleth against him.

For the Lord will not fail his people, neither will he forsake his inheritance: until righteousness turn again unto judgment, and all such as be true in heart, shall follow it.

O how plentiful is thy goodness which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

Thou shalt hide them privily, by thine own presence, from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

He calleth upon the Lord, and the Lord heareth him: yea, and saveth him out of all his troubles.

He delivers their souls from death, and feedeth them in the days of famine: they shall not be confounded in the perilous time, and in the days of dearth they shall have enough.

The Lord ordereth a good man's going: and maketh his way acceptable to himself.

Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

Thou, Lord, shalt save both man and beast: how excellent is thy mercy, O God! and the children of men shall put their trust under the shadow of thy wings.

O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

O love the Lord, all ye his saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

The salvation of the righteous cometh of the Lord: which is also their strength in the time of trouble.

And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Glory be to the Father, &c.

As it was in the beginning, &c.

The following Hymns may be said in the public or private Calamities of a Church, of a Family, of a single Person, under Persecution or Oppression, false Imprisonment, unjust and vexatious Lawsuits, &c.

III.

My soul waiteth still upon God: for of him cometh my salvation: he verily is my strength and my salvation, so that I shall not greatly fall.

Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

Thou hast given a token for such as fear thee: that they may triumph because of the truth.

Therefore were thy beloved delivered: help me with thy right hand, and hear me.

O praise the Lord which dwelleth in Sion: show the people of his doings.

For when he maketh inquisition for blood: he remembereth, and forgetteth not the complaint of the poor.

For the poor shall not always be forgotten: the patient abiding of the meek shall not perish for ever.

He hath not despised nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.

Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou, God, carest not for it?

Surely thou hast seen it; for thou beholdest ungodliness and wrong, that thou mayest take the matter into thine hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto;

To help the fatherless and poor to their right: that the man of the earth be no more exalted against them.

O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

Hold thee still in the Lord, and abide patiently upon him: but grieve not thyself at him whose way doth prosper, against the man that doth after evil counsels.

For wicked doers shall be rooted out: but they that wait upon the Lord, they shall inherit the earth.

Yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth: and shall delight themselves in the abundance of peace.

So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

Glory be to the Father, &c.

As it was in the beginning, &c.

IV.

A Hymn consolatory and petitory for the Church and Clergy in Times of Persecution.

Blessed are they that dwell in thy house: they will be always praising thee.

Blessed is the man whose strength is in thee: in whose heart are thy ways.

Blessed is the people, O Lord, that can rejoice in thee: they shall walk in the light of thy countenance.

For the Lord is a sun and shield: the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly.

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are towards us: they

cannot be reckoned up in order to thee: if I would declare and speak of them, they are more than can be numbered.

Many shall see it and fear: and put their trust in the Lord.

The wicked watcheth the righteous, and seeketh occasion to slay him: but the Lord will not leave him in his hand, nor condemn him when he is judged.

The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

They that sow in tears, shall reap in joy.

He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.

The Lord from out of Sion shall so bless thee, that thou shalt see Jerusalem in prosperity all thy life long, and peace upon Israel.

For God will save Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

The posterity also of his servants shall inherit it: and they that love his name, shall dwell therein.

Arise, O Lord, into thy resting-place: thou and the ark of thy strength.

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

Thou madest room for it: and when it had taken root, it filled the land.

The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar trees.

Why hast thou then broken down her hedge: that all that go by, pluck off her grapes?

The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

Turn thee again, thou God of hosts: behold and visit this vine, and the place of thy vineyard, that thy right hand hath planted; and the branch that thou madest so strong for thyself.

Turn us again, O God: show the light of thy countenance, and we shall be whole.

Let thy priests be clothed with righteousness.

Let thy saints sing with joyfulness.

So we thy people, and sheep of thy pasture, will give thee thanks for ever.

We will show forth thy praise, from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

If there be occasion, add Psalm lxxxix. xxi. and lxi.

Then for the Lesson read Judges, ii. or iii. 1 Sam. xxxi. Ezra, ix. Nehemiah, ix. or Daniel, ix. Matthew, xix. verse 16. to the end of Matthew xx. Matthew, xxi.

If there be Famine, or Dearth, or Drought, read Jeremiah, xiv.

If two Lessons be read at one Meeting, then let one of the former Hymns be read between the two Lessons, and omitted before.

If but one Lesson be read, or after the Second Lesson [if there be two] say this Psalm.

Plead thou my cause, O Lord, with them that strive with me: for they have laid their net to destroy me without a cause; yea, even without a cause have they made a pit for my soul.

Let not them that are mine enemies, wrongfully rejoice over me: neither let them wink with the eye, that hate me without a cause.

For they speak not peace, but they devise deceitful matters against them that are quiet in the land.

They rewarded me evil for good: to the great discomfort of my soul.

Stir up thyself, and awake to my judgment: even unto my cause, my God and my Lord.

Judge me, O Lord my God, according to my righteousness: and let them not rejoice over me.

And my soul shall be joyful in the Lord: it shall rejoice in his salvation.

All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him: yea, the poor and needy from him that spoileth him?

Let them shout for joy and be glad that favour my righteous cause: yea, let them say continually, Let the Lord be magnified which hath pleasure in the prosperity of his servants.

Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed.

Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

For the Lord shall laugh at him: for he seeth that his day is coming.

Glory be to the Father, &c.

As it was in the beginning, &c.

Minister. The Lord be with you.

Answer. And with thy spirit.

Let us pray.

Our Father which art in heaven, &c.

The Collect.

Almighty and everlasting God, who hatest nothing that thou hast made, and lovest not that a sinner should die; before thee and before thy angels there is joy in heaven at the conversion of a sinner; thou hast promised pardon to the penitent, and salvation to them that persevere: O grant that we may never presume on thy mercy, or despise the riches of thy goodness; but that thy forbearance and long-suffering may lead us to repentance: create and make in us new and contrite hearts, that we truly mourning for our sins, and forsaking them, condemning ourselves, and justifying thee, crucifying the old man, and becoming new creatures, may obtain of thee mercy and remission; that though we are now worthily punished for our sins, by the comfort of thy grace we may be mercifully relieved, through Jesus Christ our Lord. Amen.

The Prayer for the Church.

I.

O eternal God, thou preserver of men, and the great lover of souls, have pity and compassion upon thine afflicted handmaid, the church of England. Thou hast humbled us for our pride, and chastised us for our want of discipline. O forgive us all our sins, by which thou hast been provoked to anger and to jealousy, to despise our sorrows, and to arm thyself against us.

II.

Blessed God, smite us not with a final and exterminating

judgment, call not the watchmen off from their guards, nor the angels from their charges; let us not die by a famine of thy word and sacraments: if thou smitest us with the rod of a man, thou canst sanctify every stroke unto us, and canst bring good out of the evil, and delightest to do so: but nothing can bring us recompense if thou hatest us, and sufferest the souls of thy people to perish.

III.

Unite our hearts and tongues, take away the spirit of error and division from amongst us, and so order all the accidents of thy providence, that religion may increase, and our devotion may be great and popular, and truth may be encouraged and promoted, and thy name glorified, and thy servants comforted and instructed, that thy Holy Spirit may rule, and all interests may stoop and obey, publish and advance the honour of our Lord Jesus. Amen.

For the superior Clergy.

O most blessed Saviour Jesus, King of heaven and earth, the Head and Prince of the catholic church, who hast appointed thy servants ministers and stewards in the house of thy Father, to give bread to the hungry, and drink to them that thirst after the water of life flowing from the fountains of our Saviour: continue and bless, sanctify and adorn with thy gifts and graces all the spiritual guides and governors which thou hast appointed over us: that they may continue in thy service to comfort the afflicted, to instruct the ignorant, to confirm the strong, to defend and promote thy truth, to intercede for thy servants, to open the kingdom of heaven to all believers, and to shut up the disobedient and rebellious in everlasting prisons, by the keys of the kingdom, by thy word and sacraments, by thy power and by thy Spirit; remove not the candlestick from us, neither do thou quench the light of Israel; but let thy servants, our bishops and priests, be like burning and shining lights in the temple of God, by a continual, never failing, never broken succession, offering up the daily sacrifice, rejoicing in the plenty of peace, and the employments of thy house; in holy offices, and a daily ministration; that thou being for ever pleased, and for ever glorified, we may be thy peculiar people, a

chosen generation, a royal priesthood, clothed with righteousness, and singing with joyfulness eternal Hallelujahs to the honour of God, through Jesus Christ our Lord. Amen.

For Priests and the inferior Clergy.

Most blessed and eternal Jesu, who art a priest for ever after the order of Melchisedec, and hast separated thy servants to minister to thee in holy offices, and to convey holy things unto the people; give unto all thy servants, the ministers of thy word and sacraments, the spirit of prudence and knowledge, of faith and charity, of watchfulness and holy zeal; that they, as good helps in government, may declare thy will faithfully to their congregations, and administer the sacraments purely and devoutly, and by their holy life become an example to thy little flock, that so they, with cheerfulness and joy, may render an account of their charge, and may by thy mercy obtain the blessing of thy priesthood, and the glories of thy kingdom, O most blessed and eternal Saviour, who livest and reignest with the Father and the Holy Spirit, eternal God, world without end. Amen.

The grace of our Lord Jesus Christ, &c.

To this Office may be added, the Confession of Sins, taken out of St. Ephraim the Syrian, in 'the Evening Prayer for a Family,' and said immediately before the Collect; or else immediately before the Blessing (as opportunity shall require or permit) may be said the Litany described at the end of these Devotions.

Any of these Prayers or Psalms may, upon any occasion, ordinary or extraordinary, be used in any of the other Offices.

In time of War, to the foregoing Offices may be added these following Prayers, taken out of a special Office published by the authority of Queen Elizabeth, 1597.

A Prayer for an Army or Navy, in Time of War.

I.

O Almighty Lord God of hosts, the Prince of Peace, and the everlasting Counsellor, we humbly beseech thee so to conduct, encourage, and defend our armies and fleets with thy mighty arm, and thy wise providence, that what they shall attempt or take in hand for defence of this church and state, may be prosperous and blessed. Direct and lead them all in safety, strengthen their governors and leaders

with sound counsel and wise conduct, the officers and soldiers with ready obedience and valiant resolution: bless their conflicts with signal victories; give them blessed opportunities of effecting the purposes of peace and justice with the least bloodshed. Preserve them from contagious diseases, from the violence of sword and sickness, from evil accidents, or crafty designs, from treachery or surprise, from carelessness of their duty, and from all irreligion, from confusion or fear, from mutiny and disorder. Give them an happy and an honourable return, that we being defended from our enemies, thy servant our sovereign, [or supreme] may rejoice in thy mercies, and thy church may give thee thanks in the days of peace, and all thy people may worship thee in a holy religion, giving thee praise, and honour, and glory for ever, in eternal ages, through Jesus Christ our Lord. Amen.

Or this.

I.

O most mighty Lord God, who reignest over all the kingdoms of men, thou hast power in thy hand to cast down and to raise up, to save thy servants, and to rebuke their enemies, and, in all ages, hast given victory to thy people, effecting, by small numbers, what man cannot do by the multitude of an host: let thy ears be now open unto our prayers, and thy merciful eyes upon our trouble and our danger. O Lord, do thou judge our cause in righteousness and mercy, prosper our arms, and defend our armies. Establish us in the rights thou hast given us, in our lands and in our goods, in our government and in our laws, in our religion, and in all the holy orders which thou hast appointed to minister to all, who shall be heirs of salvation.

II.

Never let ambition or cruelty, thirst of empire or thirst of blood, the greediness of spoil, or the pleasures of victory, make us either to love war, or to neglect all the just ways of peace: and grant unto the army such piety and prudence, such happy circumstances and blessed events, that none of them may do any act misbecoming Christians, disciples, and servants of the Prince of Peace. Do thou, O God, bless them in all their just actions and necessary defences, that they

may neither do wrong, nor suffer any. Let not our enemies have their unjust desires, nor their mischievous imaginations prosper, lest we become a scorn and derision to our oppressors. The race is not to the swift, nor the battle to the strong, and a horse is counted but a vain thing to save a man; but our trust is in the name of the Lord our God, he is our strength and our defence: for it is thou, O Lord, who canst indifferently save with many or with few.

III.

Wherefore, from thy holy sanctuary, open thine eyes and behold; stretch forth thy hand, and help; defend and save our armies and navies, O thou God of power, from all evil of man, and all evil of chance. Cover their heads in the day of battle and danger; send thy fear before thy servants, that our enemies may flee before them: let thy faith make them valiant in fight, and put to flight the armies of *aliens, rebels,* &c. and by this shall thy servants know thou favourest us, in that our enemy doth not triumph over us, and shall always confess, to the praise of thy name, that it was thou, Lord, the shield of our hope, and the sword of our glory, who hast done great things for us; and evermore say, 'Praised be the Lord, that hath pleasure in the prosperity of his servants.' Hear us, O Lord, for the glory of thy name, for thy loving mercy, and for thy truth's sake; through Jesus Christ our Lord. Amen.

AN OFFICE FOR PRISONERS.

The foregoing ordinary Offices are fitted for all mankind in general, and so may be also used by these in their prisons: to which they may add what is fit for them in the following Devotions: and upon solemn occasion, or upon special necessity or devotion, they may entirely and distinctly use the following Prayers and Psalms, &c.

IN the name of our blessed Lord and Saviour Jesus.

Our Father which art in Heaven, &c.

Versicle. O God, make speed to save us.

Answer. O Lord, make haste to help us.

Glory be the Father, &c.

As it was in the beginning, &c.

The Psalm.

I will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

In the day of my trouble I sought the Lord: in the night, my sore ceased not; my soul refused to be comforted.

When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

O remember how short my time is: wherefore hast thou made all men for nought?

I go hence like the shadow that departeth, and am driven away as the grasshopper: but the Lord shall endure for ever, he hath also prepared his seat for judgment.

For he shall judge the world in righteousness: and minister true judgment unto his people.

The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

And they that know thy name, will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

Deliver me, O Lord, from the evil man: preserve me from the violent man.

I know that the Lord will maintain the cause of the afflicted, and the right of the poor.

Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power preserve thou those, that are appointed to die.

The humble shall consider this and be glad: seek ye after God, and your soul shall live.

For the Lord heareth the poor: and despiseth not his prisoners.

Who is like unto the Lord our God, who dwelleth on high,

Who humbleth himself to behold the things, that are in heaven and earth?

He raiseth up the poor out of the dust: and lifteth the needy out of the dunghill.

Blessed be the name of the Lord, from this time forth for evermore.

For he satisfieth the longing soul, and filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death, being bound in affliction and iron:

He bringeth them out of darkness and the shadow of death: and breaketh their bands in sunder.

O that men would praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this.

In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness; incline thine ear unto me and save me.

Be thou my strong hold, whereunto I may always resort: thou hast promised to help me, for thou art my house of defence and my castle.

As for the children of men they are but vanity; the children of men are deceitful upon the weights: they are altogether lighter than vanity itself.

O trust not in wrong and robbery, give not yourselves unto vanity: if riches increase, set not your heart upon them.

Up, Lord, why sleepest thou? awake, and be not absent from us for ever.

Wherefore hidest thou thy face: and forgettest our misery and trouble?

For our soul is brought low even unto the dust: our belly cleaveth unto the ground.

O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever:

For this God is our God for ever: he shall be our guide unto death.

There the wicked cease from troubling: and there the weary be at rest.

There the prisoners rest together: they hear not the voice of the oppressor.

The small and great are there: and the servant is free from his master.

Blessed is he, that hath the God of Jacob for his help: and whose hope is in the Lord his God,

Which helpeth them to right that suffer wrong: which feedeth the hungry.

The Lord looseth men out of prison, the Lord giveth sight to the blind, he helpeth them that fall: the Lord careth for the righteous.

Praise the Lord, O my soul: while I live, will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Lesson.

Read Gen. xxxix. Gen. xl. Isaiah, xlii. and li. Jerem. xxxii.; or Jerem. xxxvii. Jerem. lii. Matt. xxv. Acts, v. Acts, xvi.

Let these be read at several times; and if the Office be said in private, let him that reads and is interested, meditate awhile. After which, let him humbly kneel down and pray.

I.

The Prayer for all Prisoners.

O Almighty God, the merciful Father of all that put their trust in thee, look down from the beauteous throne of thy glory, with much mercy and compassion upon us thy servants, who are children of misery, full of sin and full of calamity, whose only hope is in the mercies and loving-kindness of the Lord. O do thou pardon all our trespasses and debts, by which we are in arrears to thee; put them upon the accounts of the cross; for our blessed and most gracious Lord hath paid our price to redeem us from the eternal prisons: and be thou pleased to enrich us with thy Holy Spirit; that we may be strong in faith, abounding in hope, established in a holy patience, and rich in charity; expecting with meekness and submission, when the times of refreshment shall come from the presence of the Lord, our blessed Saviour and Redeemer Jesus. Amen.

II.

For Prisoners of Debt.

Enable us, O God, thou Treasure of all goodness, and all plenty, and all justice, to do our duty to those to whom we are obliged; let not their kindness to us be injurious to them, nor our poverty become their calamity, but do thou enable us, by the miracles of thy mercy, to do what we are bound

to do; or incline our creditors to accept what we can, and make us willing to do according to the utmost of our power; and do thou make it up in the blessings of plenty and mercy, what is diminished to them by our poverty and infelicity. Restore us, O God, to the light of thy countenance, to the sense of thy mercies and refreshments; sanctify our present condition; make us humble and obedient, quiet and peaceable, temperate and patient: let not our calamities exasperate our spirit; nor the present affliction make us to seek for comfort in the creature, much less in vice and stupors of drunkenness, in profane noises and evil company. O let our hopes be in thee, and our joy in thee only, and in thy service; through Jesus Christ our Lord. Amen.

III.

For Prisoners of Crime.

O eternal and most holy Saviour Jesus, who wert brighter than an angel, purer than the morning star, and yet wert pleased, for our redemption, to take upon thee our guilt, that suffering our punishment thou mightest rescue us from an intolerable state of evil: thou didst for our sakes suffer thyself to be imprisoned in the house of the high priest, and have thy holy hands bound with cords, that thou mightest procure to us the liberty of the sons of God; O look upon us with a gracious eye. Thou didst suffer and yet wert innocent; we suffer less than we have deserved, and hope in thy goodness that we never shall suffer so much. O hear our cries from the bottom of our prisons, from the depths of our sorrows; let this affliction be thy discipline to work contrition and repentance in our hearts. Thou art just, O God, in all that we suffer, and thou art to be glorified; and shame and confusion of face belongs unto us, as it is this day: but never let us suffer the confusion of a sad eternity: accept our sorrow and repentance, our suffering and our shame; that our sins being washed in the blood of the Lamb and the tears of repentance, our souls may be presented pure and spotless before the throne of grace; through Jesus Christ our Lord. Amen.

IV.

If the Prisoners be condemned to Death, then add this Prayer.

O most merciful Saviour, who didst glorify thy mercy, by

giving pardon and promising paradise to the repenting thief; thy mercies have no limit, and thy loving-kindness cannot be measured; O hear the cries and deepest groanings of miserable perishing sinners, who cannot look up with any hope, but only because thy glorious mercy is greater than can be understood, and by thine own measures thou doest good to the miserable and calamitous. Thou didst add fifteen years to the days of Hezekiah upon his prayer; but he was righteous. Thou didst lift up the head of Manasses from the dungeon, and gavest pardon to him when he cried mightily; but he was a timely penitent. O give mercy to thine enemies, that fain would be reconciled to thee; to the impenitent, that fain would be admitted to repentance; to miserable and undone persons, who desire that the infiniteness of thy mercy should be glorified upon those, whom nothing can relieve but what is infinite as thyself. O give pardon to thy servants, give patience, a conformity to thy will, and a dereliction of their own; let thy blessed angels stand in circuit round about and rescue this miserable company [*man, woman,* &c.] from all the violence and fraud of the spirits of darkness, from the weakness of human nature, from the curse and power of evil habits, and from eternal damnation; through the mercies of God and the grace of our Lord and Saviour Jesus Christ. Amen.

I.

For Prisoners under Oppression, by false Accusation, by unjust War, for a good Conscience, or unreasonable Dealings of Men, by vexatious Lawsuits, and violent, injurious Bargains.

O Almighty God, most merciful, most gracious Father, who hast glorified thine eternal Son, and exalted him to be a Covenant for the people, a Light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness, out of the prison-house: thou standest at the right hand of the poor, to save his soul from unrighteous judges: thou art a defence for the oppressed, and a refuge in due time, in the time of trouble: O look upon thy servants, who suffer wrong from the violent and unjust usages of our oppressors: If it be thy will, speedily rescue us from our calamity; we submit to thy will and

pleasure, and adore thy providence and thy wisdom in every dispensation; but we beg of thee, together with the suffering, give us patience and a way for us to escape; and sanctify both thy justice in our suffering, and thy mercy in our delivery. Do thou judge our cause, O Lord, defend our persons, give good unto our persecutors, and not evil; give them a love of justice and repentance, pardon and holiness; send peace, O Lord, in all our days and in all our dwellings; let there be no leading into captivity, no complaining in the houses of bondage; and let not our portion be with persecutors, but with the poor and the persecuted, with the harmless and the innocent, with them that do good, and suffer evil for Jesus Christ's sake, our Lord and only Saviour. Amen.

II.

O God of mercy, extend thy loving-kindness to all thy servants, who are under the same or any other great affliction: deliver them, O God, from all evil, from their own weakness and their enemies' power; bless them with thy providence, sanctify them by thy grace, pardon them by thy mercy, defend them with thy power, conduct them by thy Spirit, enrich them with thy wisdom, and bring them to all holy and useful comforts in this world, and to never-ceasing glories in the world to come; through Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the communication of the Holy Spirit of God, be with us and with all our relatives, and with all the servants of God, for ever and ever. Amen.

AN OFFICE, OR FORM OF PRAYER, FOR SAILORS OR MARINERS.

Our Father which art in heaven, &c.

Versicle. O God, make speed to save us.

Answer. O Lord, make haste to help us.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Psalm.

BLESSED is he that hath the God of Jacob for his help; and whose hope is in the Lord his God.

Which made heaven and earth, the sea and all that therein is: which feedeth the hungry.

The Lord is great, and cannot worthily be praised: he is more to be feared than all gods.

His dominion is from one sea to the other, and from the flood unto the world's end.

Whither then shall I go from thy Spirit? or whither shall I go from thy presence?

If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

If I take the wings of the morning, and remain in the uttermost parts of the sea;

Even there also shall thy hand lead me, and thy right hand shall hold me.

They that go down to the sea in ships, and do business in great waters;

These men see the works of the Lord, and his wonders in the deep.

For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof.

They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man: and are at their wit's end.

Then they cry unto the Lord in their trouble: and he bringeth them out of their distresses.

He maketh the storm a calm: so that the waves thereof are still.

Then are they glad, because they be at quiet: so he bringeth them unto the desired haven.

O that men would therefore praise the Lord for his goodness, and for his wonderful works to the sons of men!

O Lord God of hosts, who is like unto thee? thy truth, most mighty Lord, is on every side.

Thou rulest the raging of the sea: thou stillest the waves thereof, when they arise.

Thou shalt show us wonderful things in thy righteous

ness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them in the broad sea.

They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the outgoings of the morning and evening to praise thee.

The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did some time from the deep of the sea.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this; to be said especially in a Storm or Danger of Shipwreck.

The Lord is King; ever since the world began, hath thy seat been prepared: thou art from everlasting.

The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

The waves of the sea are mighty, and rage horribly: but the Lord that dwelleth on high, is mightier.

Awake, awake, put on strength, O arm of the Lord: awake as in the ancient days, in the generations of old.

Art not thou he, which hath dried the sea, the waters of the great deep: that hath made the depths of the sea a way for the ransomed to pass over?

Thou art the God that doeth wonders: and hast declared thy power among the people.

Thou hast mightily delivered thy people, even the sons of Jacob and Joseph.

The waters saw thee, O God; the waters saw thee, and were afraid: the depths also were troubled.

The clouds poured out waters: the air thundered, and thine arrows went abroad.

The voice of thy thunder was heard round about; the lightnings shone upon the ground: the earth was moved, and shook withal.

Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

Therefore I will cry unto God with my voice, even unto God will I cry with my voice: and he shall hearken unto me.

Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

Take me out of the mire that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

Hear me, O Lord, for thy loving-kindness is comfortable: turn thee unto me, according to the multitude of thy mercies. Who is like unto thee, O Lord, amongst the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

O hide not thy face from thy servants: for we are in trouble: O haste and hear us.

Our souls are full of trouble: and our life draweth nigh unto the grave.

O thou that hearest prayer, unto thee shall all flesh come: O let our prayer enter into thy presence, incline thine ear unto our calling.

Glory be to the Father, &c.

As it was in the beginning, &c.

If there be time and opportunity to read any portions of Scripture suitable to the necessity, then read, if they be pursued by Pirates, Exod. xiv. from verse 21 to verse 20 of chapter xv. If they be in danger of Shipwreck, read Jonah, i. or Jonah, ii. or Acts, xxvii. At other times, read Matt. viii. or Matt. xiv. or Mark, iv. or Luke, viii.

The Prayer.

I.

O Almighty God, and Father of heaven and earth, who settest a bound to the sea, and restrainest his waves by a heap of sand, by mountains and by rocks, by thy Word and by thy Spirit, saying, 'Hither shall thy proud waves pass and no further;' look upon us, thy servants, whose lives are in our hands, and we dwell in the shadows of death night and day; we know, O Lord, and confess the floods and waves of passion do frequently overrun us, and we are drowned in the storms, and overwhelmed with iniquity. Our [oaths, blasphemies, impieties,] irreligious actions are louder than the fiercest winds, and call aloud upon thee for vengeance; and many of us, in our greatest danger, provoke thee with the greatest unreasonableness and violence of impiety. But O God, our God, be gracious unto thy people, who accuse

ourselves, and confess our guilt, and acknowledge thy justice; and beg thy goodness, and pray to thee for safety and defence, for deliverance and for pardon, for thy conduct and thy blessing. Keep us, O God, from storms and quicksands, from pirates and rocks, from error and impieties, from all evil contingencies and all evil actions; let our voyage be safe to our persons and to our goods; let it be blessed by thy providence and thy Holy Spirit, that we may return with comfort and with advantages of trade (or *success*), and thy servants may glorify thee in the land of the living, in the church of the first-born, the congregation of thy redeemed ones; through Jesus Christ our Lord. Amen.

II.

In a Storm, or Danger of Pirates and Shipwreck.

O eternal and most holy Saviour Jesus, who, in the days of thy flesh and thy infirmity, didst command the winds and rebuke the seas, and they obeyed thee; and thou art now exalted far above all principalities and powers, above all heavens and all angels, and art the King of the world, and the great Prince of the whole creation; and thou hast commanded us to come boldly to the throne of grace, and hast promised we should find help in time of need; look down upon thy servants, who, in the abyss of the seas, and the abyss of our trouble, invocate the abyss of thy mercies; speak peace unto our consciences, and command our enemies to be in peace with us, or to have no power against us; rebuke the winds; *restrain the violent and injurious:* thou art our refuge; be thou therefore our defence and our security, and rescue us from the present danger; we know, O God, that the devil is a great prince, and rules in the air, and in the hearts of the children of disobedience; but thou art the King and Lord over him and all princes of the world; thou art the Prince of spirits, and restrainest the spirits of princes; let not the enemy of mankind execute his cruel envy against us, nor any of the elements, or any of his instruments, be able to do us any violence.

III.

O refuse not to hear the prayers, and to consider the

cries, and to behold and pity the need of them that call upon thee, that put their trust in thee, that have laid up all their hopes in thee, and thine infinite and eternal goodness: we have no strengths of our own, but thou art our confidence; be thou also our portion and our guide, our defence and our shield, a star in the night, and a covering by day: strengthen our faith, O God, and increase our hope; that in the greatest danger we may, against hope, believe in hope, and with faith and love expect the salvation of the Lord, and may find thy goodness rescuing us from this present fear, and defending us in all our difficulties, and sanctifying every accident, and sweetening every event of providence, and consigning us, by these blessings, to a final delivery from all our sins, and from the evils which our sins deserve; to the glory of God, to the salvation of our souls in thy day, in thy glorious day, O eternal and most holy Saviour and Redeemer Jesus. Amen.

A Form of Prayer and Blessing to be used over him, *that, in the beginning of a Journey, by Land or Sea, begs the Prayers of the Minister of the Church.*

The Prayer.

O ALMIGHTY GOD, most gracious and most merciful, who art a God afar off as well as nigh at hand, and hast sent thy ministering angels to minister good to them that shall be heirs of salvation; be thou pleased to send thy holy angel before this thy servant N., to defend *him* from the heat of the day, and the cold of the night, from the arrow that flies at noon, and the evil spirits that walk in darkness, from errors and falls, from precipices and fracture of bones, from *pirates and* robbers, from evil intentions and evil accidents, from violent weather and violent fears, from all impressions of evil men and evil spirits; let *his* journey be safe and useful to thy servant, comfortable to *his* relatives, holiness to the Lord, and glory to thy name; through Jesus Christ our Lord.

The Blessing.

The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee: he keep thee from all evil by the custody of angels, and lead

thee into all good by the conduct of his good Spirit. Amen.

Let the providence and love of God be thy defence and thy security; his grace be thy portion, his service thy employment: he go in and out before thee, and keep thee in all thy ways, and lead thee in all his.

He bring thee back again in peace and safety, and prosper all thy innocent and holy purposes; and when the few and evil days of thy pilgrimage are ended, he of his infinite mercy bring thee to the regions of holiness and eternal peace; through Jesus Christ our Lord. Amen.

I.

A Prayer to be used in Behalf of Fools or Changelings.

O ETERNAL and most blessed Saviour Jesus, who art the Wisdom of the Father, and art made unto us Wisdom, Righteousness, Sanctification, and Redemption, have pity upon the miserable people to whom thou hast given life and no understanding. Thou didst create us of nothing, and gavest us being when we were not, and createdest in us capacity of blessings when we had none, and gavest us many when we did not understand them; thou bringest infants from the womb, and from the state of nature to the state of grace, and from their mothers' breasts thou dost often convey them to the bosom of Jesus, and yet they do nothing, but thou art glorified in thy free gift. O be gracious to all natural fools and innocents, for thou hatest nothing which thou hast made, and lovest every soul which thou hast redeemed; we, that have reason, can deserve heaven no more than these can; but these do not deserve hell so much as we have done. Impute not to them their follies that are unavoidable, nor the sins which they discern not, nor the evils which they cannot understand; keep them from all evil and sad mischances, and make supply of their want of the defences of reason by the special guard of angels; and let thy obedience and thy sufferings be accepted, and thy intercession prevail for them; that since they cannot glorify thee by a free obedience, thou mayest be glorified by thy free mercies to them; and for their destitution of good in this world, let them receive eternal blessings in the world to come, through thy mercies, O eternal and most blessed Saviour Jesus. Amen.

II.

A Prayer for Madmen.

Almighty God, whose wisdom is infinite, whose mercy is eternal, whose tranquillity is essential, and whose goodness hath no shore; in judgment remember mercy, and do thou delight to magnify thy mercy upon them who need it, but cannot ask it; who are in misery, but feel it not; who do actions without choice, or choose without discretion and sober understanding. Pity the evil they suffer, and pardon the evils that they have done, and impute not unto them the evils which they rather bear than act; and let not their entry into this calamity be an exclusion from their future pardon; but let this sad calamity and judgment which they bear, be united to the sufferings of our Lord, and be sanctified by his intercession, and become an instrument of their peace. Lord, restore them to their health and understanding; take from them all violent passions, and remove all evil objects far from their eyes and ears: create a clean heart, and renew a right spirit in them: give them sober thoughts and meek spirits, contempt of the world, and love of holy things; suffer them not to do violence to any man; and let no man do violence to them: let them be safe under the conduct of thy providence, and the public laws, and be innocent under the conduct of thy Holy Spirit; that when thou shalt return and speak peace to thy people, they may rejoice in thy mercies and salvation. Thou didst, O God, show mercy to Nebuchadnezzar, and gavest to him the heart of a man, after he had sinned, and fallen into the lot of beasts and wildness; and thy hand is not shortened, that thou canst not help; but let thy mercies and loving-kindness return upon thy servants as at first, that thou mayest rejoice in thy mercies and salvation, because thou hast pleasure in the prosperity of thy servants. Grant this, Almighty God and Father, for Jesus Christ's sake, our Lord and dearest Saviour. Amen.

III.

A Prayer in Behalf of Heretics and seduced Persons.

O most blessed, most gracious Saviour Jesus, who art the Way, and the Truth, and the Life; thou that art a Light to them that sit in darkness, the Light that lighteneth every

man that cometh into the world; preserve thy church in peace and truth, in love and holiness, to thy second coming: reduce every misbeliever to the fold of thy church; instruct every ignorant person in the ways of godly wisdom; subdue the pride of man, and bring every understanding to the obedience of thy sacred law. Let no man's vanity or ignorance divide the church, let not any holy truth be sullied with the mixture of impure and heretical doctrines; nor evil principles disorder the beauties of religion and godly living; nor any doctrines of men be taught as the commandment of God; but grant that the truth of God may be publicly maintained, constantly taught, humbly believed, zealously practised by all men in their several stations; that in the church of God there be no contention but in giving honour to each other, and glory to God in all the ways of faith and charity; through Jesus Christ our Lord. Amen.

IV.

Bless the ministry of thy holy word in its ordinary dispensation; grant it may prevail mightily for the convincing of them that have no faith, for the reproving of the errors of them whose faith is not pure; for the confirming them who are weak in faith; for the perfecting them who are novices in faith; open the hearts of all gainsayers, take from them all their prejudices and all their passions, their secular interest and confident opinions, that they may humbly and meekly attend to the voice of God in the mouths of thy servants, in the pages of Scripture, in the doctrines of the Spirit; that they may do nothing against the truth, but for the truth; that they may not quench the Spirit, nor despise prophesying, nor shut their eyes against the light, and their hearts against the love of God: but grant that in all things being obedient to the heavenly calling, they may receive the blessings of truth and peace in this world and in the world to come, exalting the kingdom, and partaking the glories of our blessed Lord and Saviour Jesus Christ. Amen.

These three last Prayers are to be used upon any of the great Festivals of the Year; especially *Easter-day*, *Ascension-day*, *Whitsunday*, and upon eight days after these Festivals; or upon *Good-Friday*.

Prayers and Psalms to be used by the Minister and Curate of Souls, at the Visitation of the Sick.

In the name of our blessed Lord and Saviour Jesus.

Our Father which art in heaven, &c.

Minister. O God, make speed to save us.

Answer. O Lord, make haste to help us.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then recite this Psalm.

REBUKE me not, O Lord, in thine anger: neither correct me in thy heavy displeasure.

Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

My soul is also sore troubled: but, Lord, how long wilt thou punish me?

Turn thee, O Lord, and deliver my soul: O save me for thy mercy's sake.

For in death no man remembereth thee: and who will give thee thanks in the pit?

Shall the dust give thanks unto thee? or shall men declare thy truth in the grave, in the land where all things are forgotten?

My time is in thy hand, O let me not be confounded: show thy servant the light of thy countenance, and save me for thy mercy's sake.

My life is waxen weak with sorrow: and my years are consumed in mourning.

Mine eye is consumed with very heaviness: and my strength faileth me because of mine iniquity.

For thine arrows stick fast in me: and thy hand presseth me sore.

There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sins.

For my wickednesses are gone over mine head: and are like a sore burden too heavy for me to bear.

But I will confess my wickedness: and be sorry for my sin.

Against thee have I sinned, and done evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

O give me the comfort of thy help again: cast me not away from thy presence; and take not thy Holy Spirit from me.

Be thou my strong rock and a house of defence, that thou mayest save me: be thou also my guide, and lead me for thy name's sake.

Into thy hand I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

In God is my health and my glory: he is the rock of my might; in God is my trust.

Blessed is the man whom thou choosest and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

O praise our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to slip.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this.

In thee, O Lord, have I put my trust: let me never be put to confusion: deliver me in thy righteousness.

Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long, and mine age is even as nothing in respect of thee: and verily, every man living is altogether vanity.

And now, Lord, what is my hope? truly my hope is even in thee.

Deliver me from all mine offences: take thy plague away from me; I am even consumed by the means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee, and a sojourner: as my fathers were.

O spare me a little; that I may recover my strength, before I go hence and be no more seen.

O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

Up, Lord, why sleepest thou? awake, and be not absent from us for ever; hide not thy face from us, and forget not our misery and trouble.

For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

Arise and help us: and deliver us for thy mercy's sake.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then may the Minister read John xi. from the first verse to the forty-seventh; or else this short Lesson, Matt. xxv. from verse 1, to the fourteenth.

Then the kingdom of heaven shall be likened unto ten virgins, which took their lamps, and went to meet the bridegroom.

And five of them were wise, and five foolish.

The foolish took their lamps, but took no oil with them.

But the wise took oil in their vessels with their lamps.

Now while the bridegroom tarried long, all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh: go out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said to the wise, Give us of your oil, for our lamps are out.

But the wise answered, saying, We fear lest there will not be enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And when they went to buy, the bridegroom came; and they that were ready, went in with him to the wedding, and the gate was shut.

Afterwards came also the other virgins, saying, Lord, Lord, open to us.

But he answered, and said, Verily I say unto you, I know you not.

Watch therefore: for ye know neither the day nor the hour, when the Son of Man will come.

After the Lesson, as he sees occasion, let him add some Discourse of his own, short, and pertinent to the Necessities of the Sick Person; ever being careful that he do him all his assistances, and call upon him to perfect that which can never be perfected but in this world, *i. e.* his Repentance.

Immediately after this Exhortation, or if it was done before, or is better reserved to another time, then immediately after the Lesson, or the Psalm, according to the discretion of him that ministers, and according to the Circumstances of the Sick Man; let him add these Prayers.

Let us pray.

I.

A Prayer for Repentance.

O Almighty God and most merciful Father, who delightest not in the death of a sinner, but that he be converted from his sin, and thou be turned from thine anger: give unto thy servant a deep contrition for *his* sins, a perfect hatred of them, a timely and an entire dereliction of them; grace to fear thee, and grace to love thee; powers to serve thee, and time and grace to finish all the work of God, which thy servant ought to do; that the soul of thy servant, being washed white in the blood of Jesus, may be justified by thy mercy, sanctified by thy Spirit, blessed by thy providence, saved by thine infinite and eternal goodness; through Jesus Christ our Lord.

II.

For Patience and Ease.

O almighty and most gracious Saviour, who didst suffer with meekness and patience those severe stripes of thy Father's wrath which we did deserve, but thou didst feel,—and hast established with mankind a covenant of faith and patience, a law of sufferings, making the way of the cross to be the way of heaven: give to thy servant thy grace, that according to thine excellent example and holy commandment, *he* may bear the burden of the Lord, with an even and a

willing, an obedient and a loving spirit. O let *him* never charge thee foolishly, nor murmur secretly, nor make too much haste; but, with faith and hope, submit *his* body and soul to thy merciful and just dispensation; that *he* may not discompose the duties of *his* repentance by a new sin, nor provoke thee to anger by *his* impatience, nor offend them who charitably minister to *him*, nor neglect the doing of any thing that can be in *his* power or in *his* duty, to *his* body or *his* soul. O God, be merciful unto thy servant, and press not *him* with an unequal load; but remember that we are but flesh and vanity, that we are crushed before the moth, and die in thy displeasure: give *him* ease and rest, a quiet mind and a peaceful conscience: make thou all *his* bed in *his* sickness; and deliver *him* not into the will of *his* spiritual enemies: but glorify thy mercies, and make thy goodness illustrious upon thy servant; through Jesus Christ our Lord.

III.

Against Death, and the Fear of it.

O eternal God, who, for the sin of man, didst send death into the world, and by the resurrection of thy holy Son, didst bring life to all believers; have mercy upon this thy servant, whom thou hast smitten with thy rod, and brought into the valley of tears, and the shadow of death; O let not thy fierce anger go beyond a fatherly correction: let this rod be discipline, not vengeance; let it kill *his* sin, but not the man: but in judgment remember mercy; take from thy servant all inordinate fear; give *him* a present mind, a hopeful spirit, a faithful heart, a perfectly repenting conscience, a charitable and a devout soul. Take from *him* the fear, and take from *him* the sentence of death; preserve *his* life, and restore *his* health, if that be best for *him*; for to thy power we submit, on thy goodness we do depend, by thy wisdom we desire to be governed, and that thy love should choose for thy servant. But if thou hast otherwise decreed, O grant to thy servant the comforts of a holy hope, and the strengths of an unconquerable faith; the constancy of an unmoved patience, and the meekness of a perfect resignation; that to *him* to live may be Christ, and to die may be gain; that whether *he* lives or dies, *he* may be thine; through Jesus Christ our Lord. Amen.

IV.

For Pardon.

O most gracious and eternal Son of God, who only hast power to forgive sins, and to rescue erring souls from the power of sin, and from the wrath of God; be gracious to thy servant, who confesses thy justice in *his* suffering, and begs to feel thy mercy in *his* pardon, and thy pity in *his* ease and restitution. Contend no longer with the miserable, who confesses himself guilty: reject *him* not that begs for remission of *his* sins and remission of thine anger; remember not the follies of *his* childhood, nor the vanities of *his* youth, the sins of *his* tongue, nor the sins of *his* anger; the sins of desire, nor the innumerable breaches of charity; *his* infinite omissions of duty, and the inexcusable actions of his choice. Thou hast glorified thyself in all generations of the world by giving pardon to the penitent, and ease to the afflicted, comfort to the comfortless, and refreshment to the weary; behold, O God, the sorrows of thy servant, and remember *his* sins no more: behold the passion and the pains which our blessed Lord suffered for our sins; and let not the sins of thy servants cause thee to take another forfeiture, and produce another and an eternal anger: but spare thy servant in thine anger; and remember *him* in thy mercy, and pity *him* in thine infinite compassion, and relieve *him* with mighty grace, and deliver *him* from his sins, and bring *him* to thy glory; through Jesus Christ our Lord.

V.

If he be in, or near, the Agonies of Death.

O blessed God, thou Lover of souls and the Saviour of thy servants, who gavest thy Son to die for us, that we might live in him; look with mercy and great compassion upon the soul of thy servant, for whom the Lord Jesus gave his precious blood. Now, O God, is that sad period in which *he* is to be consigned over to *his* final sentence; now is the day of *his* great expense; *his* needs of mercy are great as *his* sins, and great as *his* dangers, and great as all *his* enemies; let *him* receive the fruit of all *his* labours, a blessed return of all *his* prayers, the grace of thy promises, and the

effect of all the sufferings of the holy Jesus: now, O God, let *him* find the end of *his* hopes, and a just peace in *his* conscience, a spiritual communion with Christ, and the benefit of all his passion, pardon of *his* sins, and the sweetest visitations of thy Holy Spirit the Comforter. Now let *him* feel the effect of thy mighty power and of thy glorious victory over sin and all the powers of darkness: let them have no portion in *him*; and let thine anger end in comfort and pardon, in the visitation of angels and the glorious appearing of thy Holy Spirit. Now let *him* feel the truth of religion, and the substance of the things *he* hath hoped for; the verification of thy promises, and the goodness of God; let all the sermons of the Gospel pass into real exhibition of thy loving-kindness: and let thy servant rejoice in the portions of the blessed, in the redemption of his soul, in the communion of saints, in the society of the spirits of just men made perfect; through Jesus Christ our Lord.

Then shall the Minister recommend the Soul of the dying man, if it be departing the body.

I.

O most blessed and most gracious Saviour Jesus, into thy holy hands we commend the soul of this our *brother*, praying thee to defend it from all evil, from the wrath of God which *he* hath deserved, from the evil spirits of darkness which are ready to devour her, from the flames of hell from whence nothing can rescue her but the mercies of God in our Lord Jesus Christ. Amen.

II.

Let thy holy angel receive this soul from her prison and ruinous house of clay, and carry her to the region of loving and obedient souls in the bosom of Jesus, there with joy and longing, with the assurance of hope and a peaceful charity, to expect the resurrection of the just, and the day of thy righteous judgment. Amen.

III.

O let not the devils accuse this soul before thee, or if they do, let them not prevail; but interpose thy death and passion, thy mediation and intercession, between thy judg-

ment and this soul, now at her departure and at the day of judgment; that, in the terrors of that day, this soul may stand upright, supported by the arms of thy eternal mercy. Amen.

IV.

Let not this soul carry along with her the infirmities of her present state, but be immured with a guard of loving and blessed spirits to defend her against all the hostilities and incursions of evil angels. Now she shall see what she never saw, and hear what she never heard, and know what was never revealed below; O grant that she may have aids that here she never did need, even mighty assistances in proportion to her new and stranger state, that whatsoever is in the darkness or in the fire, in the secret regions of wrath, and the horrible places of torment and fearful expectations, may not afflict or affright the lamb of thy flock, the price of thy blood, the child of thy kingdom, and the portion of thine own inheritance. Amen.

V.

O sweetest Jesu, say unto this soul, 'This day shalt thou be with me in Paradise;' say unto this soul, 'Fear not, for it is my Father's pleasure to give thee a kingdom;' let this soul dwell in safe and pleasant regions; and be supported with the hope of God, comforted with a holy conscience, rejoice in a confirmed pardon, be recreated with the visitation of angels, and walk in white whithersoever the Lamb shall go. Amen.

VI.

Give unto this decaying, dying body a blessed and a glorious resurrection; to this weary and afflicted, this penitent and redeemed soul, a portion in the blessed sentence of thy right hand amongst the blessed children of thy Father, who shall receive the kingdom prepared for them from the beginning of the world. Amen.

VII.

Remember, O God, the good things which, by thy grace, and by the aids of thy Holy Spirit, thy servant hath done in

all *his* life; and remember not *his* evil deeds which, by the weakness of the flesh, and the temptations of the devil, and the evil contingencies of this world, have afflicted and humbled the soul of thy servant: remember thy holy Son did die for these; and thy Holy Spirit was the cause of those; and for whom thou hast given thy Son, and to whom thou hast given thy Spirit, give thine eternal pardon, and thine eternal glories; through Jesus Christ our Lord. Amen.

After the Soul is departed, the Minister may say this Prayer in behalf of the living Friends and Relatives of the dead.

Almighty God, who governest all things in heaven and earth with infinite wisdom and infinite mercy, and bringest good out of evil, comfort out of sorrow, and after a gentle visitation dost refresh thy children with the light of thy countenance, with the blessings of thy providence, with the returns of thy grace, and the comforts of thy Holy Spirit; have mercy upon this family, and return to them all with thy loving-kindness, exchanging their present sorrow into the advantages of holiness and blessing. Be thou now and ever what thou gloriest in,—a Father of the fatherless, a Husband to the widow, a God of comfort to them that mourn in secret. Grant that thy servants may not weep as men without hope, nor murmur at thy dispensation, nor complain of any thing but themselves, nor desire any thing but that thy will be done, nor do any thing but what is agreeable to thy holy word and commandment. And grant that when thou smitest any of us, it may increase thy fear in us, and when thou doest good to any of us, in smiting or forbearing, in chastising or comforting, it may increase thy love in us: and let thy Holy Spirit so prevail over all our wills and understandings, our affections and the outward man, our interests and our hopes, that we may live in this world pleasing to thee, and may go out of this world with the peace of a holy conscience, and may have a joyful resurrection in the last day, to a participation of the glories of God; through Jesus Christ our Lord: Amen.

The Blessing.

The Lord bless you, and keep you. The Lord make his face to shine upon you, and be gracious unto you. The

Lord lift up the light of his countenance upon you, and give you peace.

The blessing of God Almighty, the Father, Son, and Holy Ghost, be amongst you, and abide with you, and be your portion for ever and ever. Amen.

Prayers and Devotions to be used at the Burial of the Dead.

The Minister, before the Corpse entering at the Church-door, may begin with one or more of these Sentences.

A GOOD name is better than precious ointment: and the day of death, than the day of one's birth.

It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men, and the living will lay it to his heart.

I am the resurrection and the life, saith the Lord: he that believeth in me, yea, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall not die for ever.

It is appointed to all men once to die, and after death comes judgment.

I would not have you to be ignorant concerning them which are asleep, that we sorrow not even as others without hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him.

After the Corpse is set down in the Body of the Church, let Morning or Evening Prayer be read according to the time of the day, with this difference only: instead of the usual Psalms, read Psalm xxxix. Psalm xlix. Psalm xc. For the first Lesson read Job, xiv. or xix. After the first Lesson, read Psalm lxxviii. For the second Lesson read 1 Corinth. xv. from verse 12 to the end. After the second Lesson read Nunc Dimittis,

Lord, now lettest thou thy servant depart in peace, according to thy word:

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people;

To be a light to lighten the Gentiles, and to be the glory of thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

After the usual Prayers are done, then the Corpse being carried to the Grave, the Minister shall read this Lesson.

ECCLESIASTES xii.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windows, be darkened;

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

People. Blessed be God.

The Minister, while they are preparing to inter the Corpse, shall say this Psalm.

The wicked is driven away in his wickedness: but the righteous hath hope in his death.

I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

I said, I shall not see the Lord, even the Lord in the land of the living: I shall behold man no more with the inhabitants of the world.

I have set the Lord always before me: because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

For thou wilt not leave my soul in hell: neither wilt thou suffer thine holy one to see corruption.

As for me, I will behold thy face in righteousness: when I awake, with thy likeness I shall be satisfied.

Thou wilt show me the path of life: in thy presence is the fulness of joy, and at thy right hand there is pleasure for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

When the Corpse is in the Grave, the Minister shall say,

Forasmuch as it hath pleased Almighty God, to take to himself the soul of our dear *brother* here departed; we lay *his* body in the ground; for out of it was it taken; dust it is, and unto dust it does return; but we lay it down in a sure and certain hope of the resurrection from the grave. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then those, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord. Wherefore comfort one another with these words.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father which art in heaven, &c.

I.

O Almighty God, with whom do live the spirits of the just men made perfect, we give thee humble thanks that thou hast delivered the soul of thy servant [[a]N. N.] from the calamities of this life, putting a period to *his* sin and to *his* pains; O be pleased shortly to fill up the numbers of thine elect, and hasten thy kingdom; and to us thy servants grant that we may die to sin and live to righteousness, living a holy and a gracious life, peaceable and blessed; that when we have

[a] Bishop Taylor seems to be of opinion, that to *name* the deceased adds solemnity to the service.

served thee in our generations, we may die the death of the righteous, leaving a good name and a fair example behind, and our good works may follow us; that being holy in our lives we may be blessed in our death, and with this thy servant, and all other departed in thy love and fear, may lie in the bosom of our Lord, till, by the trump of God, we shall be awakened in the resurrection of the just, to reign with thee in thy kingdom; through Jesus Christ our Lord. Amen.

II.

O most blessed Saviour Jesus, who art the resurrection and the life, and in whose sight the death of thy saints is precious, look upon us thy servants whose life is vanity, and our days pass away like a tale that is told, and as the remembrance of a passenger that stayeth but a night; the days of our pilgrimage are few and evil, and we disquiet ourselves in vain: O look upon us with a gracious eye; give us thy holy Spirit of wisdom and peace to guide us in the ways of God, that our affections and our conversation being in heaven, and being weaned from this world, we may die daily, and every day be doing good; that laying up a treasure of good works, we may rejoice in the day of our death, and may be freed from the terrors of the day of judgment, and the gates of hell may not prevail against us. O preserve us from that eternal wrath, which shall destroy all thine enemies; and let our portion be with the charitable and the merciful, on the right hand of the Father, where thou sittest and reignest in the glory of God, to eternal ages, world without end. Amen.

If it be opportune, then here may be added one of the 'Prayers for a blessed Death,' at the end of Evening Prayer throughout the year; ending with the usual Benediction:

The grace of our Lord Jesus Christ, &c.

A

FORM OF DEVOTION;

TO BE USED AND SAID IN

THE DAYS OF SORROW AND AFFLICTION

OF

A FAMILY, OR OF PRIVATE PERSONS.

In the name of the Father, the Son, and the Holy Ghost.

Our Father which art in heaven, &c.

Versicle. O God, make speed to save us.
Answer. O Lord, make haste to help us.

Glory be to the Father, &c.
As it was in the beginning, &c.

The Psalm.

HIDE not thy face far from me, O Lord, put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

O my God, I cry in the daytime, but thou hearest not: and in the night season I am not silent.

But thou art holy, O thou that inhabitest the praises of Israel.

Our fathers trusted in thee: they trusted in thee, and thou didst deliver them.

But I am a worm, and no man: smitten of thee, Lord, afflicted, tormented, forsaken.

Thou hast filled me with bitterness, and hast made me drunk with wormwood: thou hast removed my soul far off from peace, and I have forgotten prosperity.

But, O God, thou art my God, early will I seek thee: be not thou far from me; O Lord, O my strength, haste thee to help me.

I acknowledge my sin unto thee, and mine iniquity have

I not hid: I will confess my transgressions unto the Lord; O do thou forgive the iniquity of my sin.

Thou art my hiding-place, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

Lord, make me to know my end, and the measure of my days, what it is: that I may know how frail I am.

Behold, thou hast made my days as a handbreadth, and mine age is nothing before thee: verily every man at his best state is altogether vanity.

And now, O Lord, what wait I for? Surely my hope is in thee.

Deliver me from all my transgressions, remove thy stroke away from me: I am even consumed by the blow of thy hand.

When thou with rebukes dost chasten man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity.

Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Let all those that seek thee, rejoice and be glad in thee: let such as love thy salvation, say continually, The Lord be magnified.

But I am poor and needy, yet the Lord careth for me: thou art my help and my deliverer; make no tarrying, O my God.

Amen, Amen, Amen.

Then read the second chapter of Ecclesiasticus; or the sixth chapter of St. Matthew's Gospel; or the twelfth chapter to the Romans; or the fifth chapter of the second Epistle to the Thessalonians; or the first of Timothy, the sixth chapter; or Hebrews, the twelfth; or James, the fifth. These at several times.

After the chapter is read, sit still awhile, and consider of such comforts or instructions, as are in the chapter fitted to your needs.

If this Office be said by a Minister in the company of the afflicted Person; then he may add such useful and comfortable Discourses as are occasioned by the chapter, and then say the following Collects.

After meditation or discourse, humbly kneel down, and pray.

I.

An Act of Repentance.

O my God and Father, in vain do we beg to have thy heavy hand taken from us, so long as the cause remains: our sins, O God, our sins are so great, so numerous, so intolerable, that we must needs with shame hide our face, and confess we have deserved all the evil that we suffer, and all that which thou hast threatened. We have, O God, more to give thee thanks for, than we have to deplore. It is thy infinite mercy, that we are yet kept from feeling thy severest judgments. It is thy mercy that we have our senses and our understandings, that we have the use of thy word and sacraments, that we have not intolerable pains of body, and unsufferable troubles in our mind; it is thy blessing that we have bread, that we have any friends, that we have the prayers of thy faithful servants; that we have faith in thee, and that we have hope. It is thy infinite mercy, that we are yet kept from the unsufferable pains of hell, and are permitted to pray to thee, to rely upon thy mercies, to work out our salvation, and to expect thy loving-kindness in the land of the living.

II.

All the evils that we suffer, we have deserved, but nothing of the good have we deserved; we are less than the least of all thy mercies, and our sins are greater than the greatest of all our sufferings. And now, O God, thou who hast so mercifully dealt with thy servants in taking a less fine of us, than in justice thou mightest have exacted, be pleased also to proceed in the methods of thy mercy; and make our present sufferings be instrumental of thy glory, of the pardon of our sins, of the sanctifications of our spirits, of the humiliation of our souls, that like silver tried in the fire, we may come forth more pure vessels of honour, pleasing and acceptable to thee in Jesus Christ.

III.

An Act of Patience and Resignation.

We know, O God, that thou art infinitely wise and infinitely good, and thou disposest all the events of thy crea-

tures to excellent purposes, and delightest to bring good out of evil. Behold, O God, we are thy servants and thy creatures, do to us as seemeth good in thine eyes; only give us patience and a long-suffering spirit, that we may not murmur secretly, when we complain openly; that we may not make haste in the day of our calamity, but with a quiet spirit expect and wait for the time of our redemption. But make no long tarrying, O Lord, make haste to help us, O God of our salvation; and be pleased to give us a light from heaven, that, with the eye of faith, we may see beyond the cloud, and look for those comforts which thou didst prepare for thy servants that love thee, and put their trust in thee, and have laid up all their hopes in the bosom of God.

IV.

An Act of Hope.

O God, our God, thou hast said unto us, 'I will never leave you, nor forsake you;' thou hast often eased our calamities, and taken off thy severe hand, thou hast promised to be with us in time of need, thou delightest to deliver them whose confidence is in thy goodness. Thou hast supported our spirits in the day of our sorrow, and hast given us many intervals, and spaces of refreshment, and renewest thy loving-kindness day by day: O let us never have our portion amongst the hopeless and desperate. Let us always pray to thee, and hope in thee, and in every period of our affliction let us do some actions of virtue, by which we may please thee, and be accepted so long as we can pray. Thou hast commanded us to hope; and we do hope, that these comforts shall refresh our souls, that thy mercies will support us under our afflictions, that thy Spirit shall comfort us in it, and thy grace and thy glorious providence shall speedily deliver us from it. Amen, blessed Jesus, Amen.

V.

The Petition.

And now, O most merciful Father, give thy servants admittance to present our complaint before the throne of grace, and let our petition enter into thy presence: thy arrows stick fast in us, and thy hand presseth us sore: open thy heart,

the treasure and spring of mercy, and thence let comforts and refreshments descend upon thy servants. Put a blessed period to our sorrows, but first put a stop to our sins; let us not sin against thee, when for sin thou art smiting us; let us never charge thee foolishly, nor behave ourselves peevishly towards others, but use all the means we can to ease their sorrows, to lighten their burdens, to sweeten their lives, that so we may expect from thy goodness a more plentiful and abundant measure of loving-kindness.

VI.

O Lord, put a bar and stop unto our passions; make them to be humble ministers of religion and prudent government, but never let us suffer any violent transportations in ourselves, never be provoked to any bitterness, never to be harsh or cruel towards any, never to speak any thing peevishly and undecently, never to put too much upon any temporal interest; in all things let us behold thy providence, and reverence thy justice, and adore thy majesty, and feel thy mercy, and obey thy Spirit; and if thou shalt still persevere to smite us, and to try thy servants, let not thy punishing us ever cause us to sin against thee. Let not our own follies be our scourges, lest we sin against thee, and lose thy blessing for ever.

VII.

Be pleased, O God, to add this favour unto thy servants, that our trouble may not be doubled or increase by our own infirmities: take from us all troublesome fancies and too quick apprehensions of our sorrows; blessed be thy name, they are finite, and they are temporal sorrows, they are less than our sins, and they are less than thy mercies. Give us grace to despise the world, and all its interests and possessions, that while we set not our affections upon them, we may not be too much afflicted, when we are crossed in them; but let our great care be to please thee, our greatest fears lest we should sin against thee. Let our duty be our employment, thy providence our portion, thy Spirit our guide, thy law our rule; that when this cloud is passed over, we may see the brightness of thy face, and perpetual showers of grace and mercy, refreshing our sad and weary spirits: so shall thy servants sing praises to the honour of thy name,

when thou shalt have saved our souls from death, our eyes from tears, and our feet from falling: grant these mercies, O blessed God, and Father, for Jesus Christ's sake, our dearest Lord and Saviour. Amen.

A private Prayer to be said by or for a Person (mutatis mutandis) apt to be afflicted with Fear of Death or God's Anger, and the uncertain State of his or her Soul.

O eternal God, most gracious Father, in much mercy and compassion behold *me* thy servant laden with *my* sins, encompassed with infirmity, assaulted by enemies without, and apt to be betrayed by *my* own weaknesses within. If *I am* cheerful, *I am* apt to be careless of *my* duty; if *I am* sad, *I am* timorous and unsafe, too ready to distrust thee, and to sink under the burden of those calamities, which by *my* sins *I* have deserved. O God, *I confess*, with sorrow and shame, that *I resolve* often to give *myself* entirely to thy service, but *I am* so perpetually beaten with the violent tempests and storms of passion, that all *my* hopes and all *my* fears grow unactive and useless, and are overcome by them, and sink under *my* own evil customs and infirmities, *lust*, *pride*, *ambition*, *anger*, and under this state of infelicity *I groan* and *labour*, and to thee *I* humbly *make my* complaint; for thou art *my* hope and *my* strength, *my* rock and *my* might, *my* Saviour and defender, *my* support and *my* deliverer. O hear the saddest cries of thy humble and afflicted servant, and give *me* ease from *my* greatest sorrows: give *me* a cheerful heart, and a severe spirit; a love of thy mercies, and a trembling at thy judgments; an infinite desire to please thee, and a great fear to offend thee; and though *I* humbly *desire* of thy glorious goodness, to secure and promote *my* eternal interest by what instruments thou pleasest, yet because thou art *my* Father and *my* merciful God, *I* beg of thy infinite goodness to take care of *my* infirmities, and to pity *my* weaknesses; and make *my* religion to be to *me* the pleasantest thing in the world; that nothing may tempt *me* from thee, and prevail in the days of *my* weaknesses and disadvantage.

II.

O blessed God, be pleased to give *me* a perfect repentance for all my sins; and admit *me* to a full pardon; and not

only so, but, if it be thy gracious will, consign this *my* pardon by some testimony from heaven, by a holy and an humble hope, by a strong faith, and a cheerful spirit, by joy in God, and a command over *my* passions, by meekness and charity, by forgiving every one that troubles *me*, and every one that offends *me*. O God, *my* God, give to thy *servant* an excellent religion, and a devout spirit, and grant that *I* may take great pleasure in the service of God, in obedience to *my* spiritual superiors, in doing the works of that duty to which thou hast called *me* in *my* present state of life; and never suffer *me* to fall into a despairing or an amazed conscience, into the evils of a tedious or impatient, a wounded or an afflicted spirit: but grant that rejoicing in thee evermore and delighting in doing *my* duty, in mortifying *my* passions, in loving and serving *my* dearest relations, *I* may be preserved in thy fear and thy favour, and nothing may be able to separate *me* from the love of God, in Christ Jesus. Amen.

III.

O *my* dearest Saviour, take from *thy servant* all inordinate fear of death, and give *me* a great desire after heaven, and heavenly things: and when thou shalt call *me* from this world, conduct *me* by the graces and comforts of thy holy Spirit evenly and holily, certainly and cheerfully, to the regions of hope and joy, that in thy arms *I* may expect and long for the day of recompenses and of thy glorious appearing. O God, hear the prayer and most passionate desires of thy *servant*: and since thou hast commanded us in the time of need to come with boldness to the throne of grace, grant that *I* may be accepted by thy mercies and loving-kindness, through the merits and intercession of *my* Lord, in whom *I desire* to live, and for whom *I* will not refuse to die,—our blessed Lord and Saviour Jesus; to whom with thee, O blessed Father and most Holy Spirit, *I* humbly give all honour and thanks, and glory, and love, and service; and desire to do so for ever. Amen.

A FORM OF PRAYER OR THANKSGIVING.

The Preface to the following Office.

SINCE it hath pleased God to hear our prayers, and to give us the blessing we now feel and rejoice in, the blessing of *peace, health, plenty, victory,* &c. let us faithfully and devoutly give thanks unto God for his great benefit and grace; and say,

Psalms Eucharistical, or of Thanksgiving, upon special Times of Festivity, to be added to any of the foregoing Offices; or to be said distinctively.

I.

After a plentiful Harvest.

Our Father, which art in heaven, &c.

O be joyful in God, all ye lands: sing praises unto the honour of his name, make his praise to be glorious.

O come hither and behold the works of God: how wonderful he is in his doing toward the children of men.

Thou visitest the earth, and blessest it: thou makest it very plenteous.

Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

Thou crownest the year with thy goodness: and thy clouds drop fatness.

They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side.

The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

Praised be God, which hath not cast out our prayer: nor turned his mercy from us.

Let us now fear the Lord our God, that giveth rain, both the former and the latter rain in his season.

He reserveth unto us the appointed weeks of the harvest.

Lord, what is man, that thou hast respect unto him! or the son of man, that thou so regardest him!

The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

Thou openest thy hand: and fillest all things living with plenteousness.

The Lord is righteous in all his ways, and holy in all his works.

The Lord is nigh unto all them that call upon him,—yea, all such as call upon him faithfully.

He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands and ten thousands in our streets.

That our oxen may be strong to labour: that there be no decay; no leading into captivity, and no complaining in our streets.

Happy are the people that be in such a case: yea, blessed be the people which hath the Lord for their God.

Glory be to the Father, &c.

As it was in the beginning, &c.

II.

After Recovery of a City, Family, or single Person, from the Plague, or any great Sickness.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth, and gave him praises with my tongue: O Lord my God, I cried unto thee, and thou hast healed me.

Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

O what great troubles and adversities hast thou showed me, and yet didst thou turn and refresh me! yea, and broughtest me from the deep of the earth again!

Sing praises unto the Lord, O ye saints of his: and give thanks unto him for the remembrance of his holiness.

For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

Praised be the Lord, daily: even the God, which helpeth us and poureth his benefits upon us.

He is our God, even the God, of whom cometh salvation: God is the Lord, by whom we escape death.

I will be glad and rejoice in thy mercy: for thou hast considered my trouble, and hast known my soul in adversity.

Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

Therefore shall every good man sing of thy praises without ceasing: O my God, I will give thanks unto thee for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

III.

After a Victory, or the prosperous Ending of a War.

Blessed be the Lord my strength; which teacheth my hands to war, and my fingers to fight.

My hope and my fortress, my castle and deliverer; my defender in whom I trust, which subdueth my people which is under me.

When my spirit was in heaviness, thou knewest my path: in the way wherein I walked, they privily laid a snare for me.

I cried unto the Lord, and said: Thou art my hope and my portion in the land of the living.

Thou didst send down thine hand from above: thou didst deliver me and take me out of the great waters, from the hand of strange children.

Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

For I know that the Lord is great: and that our Lord is above all gods.

Whatsoever the Lord pleased, that did he in heaven and in earth: in the sea, and in all deep places.

The Lord is on my side: I will not fear what man doth unto me.

The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

It is better to trust in the Lord, than to put any confidence in man.

It is better to trust in the Lord, than to put any confidence in princes.

The Lord is my strength and my song: and is become my salvation.

The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.

He maketh wars to cease in all the world: he breaketh the bow, and snappeth the spear in sunder; and burneth the chariots in the fire.

Behold how good and joyful a thing it is, brethren to dwell together in unity.

It is like the precious ointment upon the head that ran down unto the beard,—even unto Aaron's beard, and went down to the skirts of his clothing.

For there the Lord promised his blessing, and life for evermore.

The Lord liveth: and blessed be my strong helper, and praised be the God of my salvation.

Glory be to the Father, &c.

As it was in the beginning, &c.

If there be any other occasion, instead of these use Te Deum laudamus, &c.

After each of these Eucharistical Psalms, shall be added as followeth.

Minister. Lift up your hearts.

Answer. We lift them up unto the Lord.

Minister. Let us give thanks unto the Lord our God.

Answer. It is meet and right so to do.

Minister.

It is very meet, right, and our bounden duty, that we should, at all times, and in all places, give thanks and praise, honour and adoration, love and duty, to thee, O Lord God, the Father of mercies and the God of all comfort; who hast known our soul in adversity, and delivered us from the evil we have deserved, and hast given us good things we deserved not. We confess, O God, that we are less than the least of all thy mercies; but thy immense, thy unlimited goodness and loving-kindness, rejoices in doing us good, in preserving us from evil, in heaping thy benefits upon us, in giving to us witness from heaven, in feeding our hearts with food and

gladness: in delivering us from our enemies; in snatching us from the power of the grave: in commanding thy destroying angel to hurt us not. Holy Jesus, blessed be God.

II.

We are thy servants and thy children; we are all thine; and have no interest but thy service; thou art our God, and all our hopes are laid up in thee. Thou art gracious when thou smitest us; but we cannot express thy infinite sweetness when thou relievest our necessity, when thou sustainest our sorrows, when thou dost deliver us from thy wrath, when thou hearest our prayers, when thou pourest thy benefits upon us. O give unto thy servants thankful hearts, obedient and loving spirits, carefulness of duty, charity and humility, zeal for thy glory, submission to thy divine will and pleasure; that serving thee with all our powers, loving thee with all our faculties, obeying thee in all instances, delighting in thee in all dispensations, we may be conducted through all varieties of providence, and defended in all temptations of our enemies, and relieved in all the necessities of our life, and assisted in all particulars of duty, that so we may pass through this valley of tears in peace and meekness, in faith and charity, with the confidence of a holy hope, and in the strength of thy righteous promises, to the fruition of those mercies, which are the portion of willing and obedient souls; through Jesus Christ our Lord. Amen.

THE GREAT PENITENTIAL LITANIES;

To be said according to the discretion of him that ministers; especially in the time of Lent, and upon solemn Fasting-days.

O BLESSED GOD, Father of mercies, who hast sent thy Son to redeem us from sin and wrath, have mercy upon us, rebellious and perishing children, lost and miserable sinners.

O blessed Saviour Jesus, who wert the price of lost mankind; and gavest thyself a sacrifice for our sins, have mercy upon us, miserable and lost, but sorrowful and returning sinners.

O blessed Spirit of the Father, who didst come into the world, to sanctify and to teach, to illuminate and to guide it;

have mercy upon us, foolish and ignorant, lost and miserable sinners.

O most blessed and mysterious Trinity,—God, the Father, Son, and Holy Spirit,—have mercy upon us, perishing and miserable sinners.

1. Pardon, O God, the vanities of our childhood, and the sins of our youth, our backward and dull ignorance, our forward and active malice, our early sins and slow repentances, our hastiness to all evil, and our unwillingness to all good things whatsoever.

If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?

2. O God of mercy, pardon our want of discipline, our averseness to learn good things, our desires of evil, the first insinuations of sin, or morose delectation in vain thoughts, our pleasure in evil remembrances, our entertaining little images of sin, our love of the temptation, our fondness after trifles, our want of love and want of understanding of the things of God.

Cast us not away from thy presence, and take not thy Holy Spirit from us.

3. O God of mercy, pardon the infinite number of our foolish thoughts and voluptuous desires, our proud imaginations and fantastic pleasures, our secret deliciousness in what thou hast forbidden, our desires to die, our contempt and neglect of life, our foolish contrivances and trifling purposes, our ridiculous designs and unreasonable intentions.

Turn thy face from our sins, O Lord, and put out all our misdeeds.

4. O God of mercy, pardon the infinite omissions of our duty, our seldom prayers, and frequent wandering of our head and heart, our foolish arts to cozen ourselves, and to cheat our souls of duty and reward, our wicked rejoicings when we were forced to omit our devotions, and our listless manner of attending to them, our dulness in hearing, our deadness in observing, our excuses and pretences, our weariness of body and tediousness of spirit, our dulness and sleepiness, our seldom reading and more seldom meditating, our loss of many opportunities of receiving the holy communion, our making use of all opportunities of pleasure and vanity;

But there is mercy with thee; therefore shalt thou be feared.

5. O God of mercy, pardon all the sins of our proud and prejudicate understandings, our wilful ignorance and voluntary neglect of the instruments of salvation, the weakness and imperfection of our faith, and our trifling notices of things, our distrust of thee and our confidence in the creatures, our superstitious fancies and foolish opinions, our weak conjectures and easiness to believe, our suspicions and jealousies of thee, and our wicked sentences and evil reportings concerning thy actions and thy attributes, our relying upon dreams, and our not relying upon thy word, our love of being abused in our persuasions, and our believing doctrines for interest and passion, and weak inquiries and confident opinions, our doubtings and trepidations in the day of temptations, and our unreasonable confidences, boastings, and presumptions, when we are prosperous, easy and untempted.

Lord, be merciful to our sins, for they are very many.

6. O God of mercy, pardon the sins of our will; our violent prosecutions of pleasure, and our hatings of religion, our unwillingness to please thee, and our fierceness of desire to please ourselves; our unwillingness to submit to thy laws and to the events of thy providence, our disobedience to revelations, to the advices of the wise and the discourses of the learned, to the voice of God and the lessons of the Spirit, our unreasonable choice and malicious determinations, our yieldings to the whispers of the flesh, and our obstinacy against the motions of illuminated reason.

O give us the comfort of thy help again, and establish us with thy free Spirit.

7. O God of mercy, pardon the inordination and irregularity of our affections; our anger is hasty and quick, unreasonable and immoderate, a perpetual storm and a perpetual folly; our desires are passionate and great, sensual, and intemperate; we fear the fears of men, and our hopes are of things that profit not; we love that which destroys us, and do not love that by which we can be made alive; we rejoice in the ways of death, and our sorrow is not unto amendment of life; every sad accident of the world does amaze us, but we are not afflicted, when we lose thy favour, when we do foolish things, and enter into portions of thy displeasure.

Lord, be merciful unto us, for our sins are very great.

8. O God of mercy, pardon the hypocrisy of our lives, our desires to seem holy, our neglect of being so, our being satisfied with shadows and outsides, with an unactive faith, with the faith of devils and the hope of hypocrites, with the comforts of the presumptuous and the confidence of the proud: we have rested in outward works, and have not secured the truth of the Spirit; we confess our sins, and still commit them; we pray against them, and yet we love them; we call thee Father, and obey thee not; we say thou art our Lord, and yet we do not fear thee; we approach thee with our lips, and our hearts are far from thee; we bow our heads and lift up our hearts and hands against thee: we humble ourselves in flattery, and mortify our affections with deceit; we pretend religion to serve our own worldly ends; resting in forms of godliness, but denying the power of it.

O God, be merciful unto us, for our state is very miserable.

9. O God of mercy, pardon our impatience and immortification, our secret murmurs and open rebellions; our temptings of God, our provocations of thee to anger, our entering into needless dangers, the deferring of our repentance, and the hardening of our faces against thy judgments; our contempt of thy mercies, and turning thy grace into wantonness, despising thy long-suffering and thy goodness, and trusting boldly where thou hast given us no ground of hope or comfort.

O blessed Jesu, that takest away the sins of the world, have mercy upon us.

10. O God of mercy, pardon the innumerable sins of our tongue, our vain and common swearings, our bold affirmatives of what we know to be false or know not to be true, our crafty and ensnaring talk, our secret and injurious whispers, our backbiting and detraction, our undervaluing our brother and easily reporting evil, our bragging and vain-glorious words, our laying snares for praise, our flattering some and reproaching others, our clamorous revilings and uncharitable chidings, and in whatsoever we have spoken against thee or against our brother.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

11. O God of mercy, pardon our abuses of thy sacred and venerable name, our unworthy usages of ourselves upon whom thy name is called, our profanation of thy word, our irreverent using the sacraments, our dishonouring thy houses of prayer, our curious inquiries into the secrets of God and the secrets of men, our wilful angering and provoking our neighbours to cursing and swearing and all intemperate wrath, our unnecessary troubling them and betraying them to folly and indignation.

O remember not our old sins, but have mercy upon us, and that speedily.

12. O God of mercy, pardon our abuse of holy times and holy offices, our neglect of assembling ourselves together, our vain recreations and foolish employments, the prodigality of our precious time in idle gaming and useless business, our being idle servants or cruel masters, false in our trust, or unreasonable in our commands, our peevish neglect of the customs of the church, and our schismatical behaviour in the congregations of the Lord.

Help us, O God of our salvation, and for the glory of thy name, save thy sinful servants.

13. O God of mercy, pardon all our rebellions against thee and against thy representatives our lawful superiors; our irreverence and disobedience, our murmurs and repinings against them, our rude words and perverse disputings, our neglect of their persons and desires, our publication of their faults and rejoicing in their infirmities, our being ashamed of their poverty and condition, our boasting of our kindred and extraction, our secret cursings or open reviling the ministers of justice, our mocking and scorning old and aged persons, and whatsoever is irreverent, froward, disobedient, unjust or uncharitable towards our betters.

O deliver us, and purge away our sins, for thy name's sake.

14. O God of mercy, pardon all our cruel thoughts, and provoking words, and injurious actions, cleanse our hands from violence and our hearts from blood-guiltiness; O God, forgive us our uncharitable treating of ourselves or others, our unjust wranglings and peevish quarrels, our taking things and words in an evil sense and to purposes of discord and dissension, our threatening and keeping men in fears, our

not rescuing, or not preserving those whom we could and ought to have preserved, our embittering the spirit of our neighbour, our unpeaceable dispositions, our tempting and betraying, our wounding and killing our own souls and the souls of our brethren, whom we ought to have snatched from the fire, and, according to our powers, withheld from the everlasting burning.

O take away our iniquities from us, and remember our sins no more.

15. O God of mercy, pardon our gluttony and drunkenness, the disorders of our diet and the disorders of our passion, our wanton thoughts and wandering eyes, our impure desires, and all our actions of uncleanness, our lascivious dressings and idle consumptions of our time, our making provisions for the flesh to fulfil the lusts of it, the dishonourings of our body, and the pollutions of our spirit, our making the members of Christ be the members of a harlot, and defiling the temples of the Holy Ghost by unnatural actions and desires, not to be named, and much less to be entertained,—our softness and effeminacy, our sensualities and studies of the flesh, and all the excesses and irregularities within that state which thou hast blessed and sanctified: but we are unclean, we are unclean.

O cleanse our souls from sin; take away our iniquities, and thou shalt find none.

15. O God of mercy, pardon our injustices and rapines, our open invasion and secret underminings of the rights of others, our greedy desires and fierce pursuances of money, our love of wealth, and our hastiness to be rich, our arts of unequal bargaining and deceitful words, our unjust lawsuits and the vexatious prosecutions of just or unjust, our detaining the wages of the hireling and our defalking of his dues, our pressing upon the necessities of the poor, and raising prices for their need, our hard and oppressive contracts, our rigours of justice and varieties of injustice, our want of charity and tenacious retaining our money, our reception or retention of unjust purchases; our sacrilege and simony, our entering into the fields of the fatherless, wronging the helpless widow, who is thy care; our forwardness to run into debt, and our carelessness to come out of it: our improvident conduct of our estates and our foolish mispendings, our

causing diminution to the goods of others, and the avaricious increasing of our own.

Wash us thoroughly from our iniquity, and cleanse us from our sin.

17. O God of mercy, forgive us our breach of promise to men, and of our holy vows made to thee our God: our wilful or careless lying, our false accusation or false witnessing, our perverting righteous judgment by bribery or false information, and causing the innocent to suffer; our leading the blind out of his way; our accusing others, and justifying ourselves, our false excuses and feigned pretences, our causeless affirmings and denyings, our jealousies and suspicions, and all the iniquity of our hearts and tongues.

Hide thy face from our sins, and blot out all our transgressions.

18. O God of mercy, pardon our envy and our discontented hearts, our ambitions and curiosities, our rejoicings in the evil of our neighbours, and our repining and displeasure at his advancement, our violent and distracting carefulness for the things of this world, our affrightments in every sad accident, and all our covetous thoughts and degenerous and unworthy practices.

Lord Jesu, be merciful to us miserable, but penitent and returning sinners.

O that our head were waters, and our eyes a fountain of tears, that we might weep day and night, till thou wert reconciled to thy people! Thy congregation is an assembly of adulterous and treacherous men.

We have bent our tongues like a bow for lies, but we are not valiant for the truth upon earth; we have proceeded from evil to evil, and we have not known thee.

Every one deceives his neighbour, and weary themselves to commit iniquity: for these things thou hast visited us in anger, thou hast fed us with wormwood, and given us water of gall to drink. Thou hast sent the sword upon us to consume us, and the spirit of division to scatter us abroad.

But in thee, O Lord, is our confidence and our glory; for thou dost exercise loving-kindness, judgment, and righteousness in the earth; for in these things thou dost delight.

O Lord, therefore, correct us, but with judgment, not in thine anger, lest thou bring us to nothing: we pray not

against sorrow; but pray thee to multiply our penitential sorrows upon us; that we may truly mourn for our offences against thee, and may, with great caution, take care we may no more offend thee, and redeem the time which we have spent in vanity; and employ the remaining portion of our days in the ways of peace and righteousness, of wisdom and the fear of God; that when thou shalt send thy angels to gather the wheat into thy granary, we may be bound up in the bundle of life, and dwell in the house of God for ever, through Jesus Christ our Lord. Amen.

Καί σοι τὴν δόξαν ἀναπέμπομεν
Τῷ Πατρὶ,
Καὶ
Τῷ Υἱῷ,
Καὶ
Τῷ ἁγίῳ Πνεύματι,
Νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.
Ἀμήν.

THE

WORTHY COMMUNICANT;

OR,

A DISCOURSE

OF THE

NATURE, EFFECTS, AND BLESSINGS,

CONSEQUENT TO

THE WORTHY RECEIVING OF THE

LORD'S SUPPER,

AND OF ALL THE DUTIES REQUIRED IN ORDER TO A WORTHY PREPARATION:

TOGETHER WITH

THE CASES OF CONSCIENCE OCCURRING IN THE DUTY OF HIM THAT MINISTERS, AND OF HIM THAT COMMUNICATES;

AS ALSO

DEVOTIONS FITTED TO EVERY PART OF THE MINISTRATION.

TO THE

MOST ILLUSTRIOUS PRINCESS,

HER ROYAL HIGHNESS,

MARY,

PRINCESS OF GREAT BRITAIN, DOWAGER OF ORANGE, &c.

MADAM,

ALTHOUGH none of the subjects of these nations can, in propriety of speaking, be a stranger to the royal family, from whom every single person receives the daily emanations of many blessings; — yet besides this, there is much in your Royal Highness, by which your princely person is related to all amongst us, that are or would be excellent. For where virtue is in her exaltation,—to that excellent person, all that are or would be thought virtuous, do address themselves either to be directed or encouraged, for example or for patronage, for the similitude of affection or likeness of design; and, therefore, Madam, although it is too great a confidence in me, something a stranger, to make this address to so high-born and great a princess; yet when I consider that you are the sister of my king,

and the servant of my God, I know there was nothing to be expected but serenity and sweetness, gentleness and goodness, royal favours and princely graces; and, therefore, in such fruitful showers, I have no cause to fear, that my fleece shall be dry, when all that is round about it, shall be made irriguous with your princely influence. I shall, therefore, humbly hope, that your Royal Highness will first give me pardon, and then accept this humble oblation from him who is equally your servant, for your great relations, and for your great excellencies: for I remember with what pleasure I have heard it told, that your Royal Highness's Court hath been, in all these late days of sorrow, a sanctuary to the afflicted, a chapel for the religious, a refectory to them that were in need, and the great defensative of all men, and all things, that are excellent; and therefore, it is but duty, that, by all the acknowledgments of religion, that honour should be paid to your Royal Highness, which so eminent virtues perpetually have deserved. But because you have long dwelt in the more secret recesses of religion, and that, for a long time, your devotion hath been eminent, your obedience to the strictest rules of religion hath been humble and diligent, even up to a great example, and that the service of God hath been your great care, and greatest employment;

your name hath been dear and highly honourable amongst the sons and daughters of the church of England; and we no more envy to Hungary the great name of St. Elizabeth, to Scotland the glorious memory of St. Margaret, to France the triumph of the piety of St. Genevieve, nor St. Katharine to Italy, since in your royal person we have so great an example of our own, one of the family of saints, a daughter to such a glorious saint and martyr, a sister to such a king, in the arms of whose justice and wisdom we lie down in safety, having now nothing to employ us, but in holiness and comfort to serve God, and, in peace and mutual charity, to enjoy the blessings of the government under so great, so good a king.

But, Royal Madam, I have yet some more personal ground for the confidence of this address; and because I have received the great honour of your reading and using divers of my books, I was readily invited to hope, that your Royal Highness would not reject it, if one of them desired, upon a special title, to kiss your princely hand, and to pay thanks for the gracious reception of others of the same cognation. The style of it is fit for closets, plain and useful; the matter is of the greatest concernment, a rule for the usage of the greatest solemnity of religion: for as the eucharist is, by the venerable

fathers of the church, called 'the queen of mysteries;' so the worthy communicating in this, is the most princely conjugation of graces in the whole rosary of Christian religion; and, therefore, the more proportioned and fitted for the handling of so princely a person, whom the beauty of the body, and the greatness of birth, and excellency of religion, do equally contend to represent excellent and illustrious in the eyes of all the world.

Madam, it is necessary that you be all that, to which these excellent graces and dispositions do design you: and to this glorious end, this manual may, if you please, add some moments; the effecting of which is all my design, except only that it is intended, and I humbly pray that it may be looked upon, as a testimony of that greatest honour, which is paid you by the hearts and voices of all the religious of this church; and particularly of,

MADAM,

Your Highness'

Most humble and most devoted Servant,

JEREMY DUNENSIS.

THE

INTRODUCTION.

WHEN St. Joseph and the Blessed Virgin-Mother had, for a time, lost their most holy Son, they sought him in the villages and the highways, in the retinues of their kindred, and the caravans of the Galilean pilgrims; but there they found him not. At last, almost despairing, faint and sick with travel and fear, with desires and tedious expectations, they came into the temple to pray to God for conduct and success; knowing and believing assuredly, that if they could find God, they should not long miss to find the holy Jesus; and their faith deceived them not: for they sought God; and found him, that was God and man, in the midst and circle of the doctors. But being surprised with trouble and wonder, they began a little to expostulate with the divine child, why he would be absent so long, and leave them (as it must needs be when he is absent from us) in sorrow and uncertain thoughts? This question brought forth an answer, which will be for ever useful to all, that shall inquire after this holy child: for as they complained of his absence, so he reproved their ignorance: "How is it that ye have so fondly looked for me, as if I were used to wander in unknown paths without skill, and without a guide? why did ye inquire after me in highways and village-fields? Ye never knew me wander, or lose my way, or abide but where I ought; why, therefore, did ye not come hither to look for me? Did ye not know that I ought to be in my Father's house[a]?" that is, there where God is worshipped, where he

[a] So the Syriac interpreter renders the Greek ἐν τοῖς τοῦ πατρός μου, 'in the places of my Father:' 'In iis quæ Patris mei sunt,'—so the Arabic version. 'In negotiis Patris mei,' 'in my Father's business,'—so Castalio, Piscator, and our English Bibles. But the second reddition is more agreeable with

loves to dwell, where he communicates his blessing and holy influences: there, and there only, we are sure to meet our dearest Lord.

For this reason, the place of our address to God and holy conversation with him, he is pleased to call 'his house,' that with confidence we may expect to meet him there, when we go to worship; and when the solemnities of religion were confined to the tabernacle, he therefore made it to be like a house of use and dwelling, that in that figure he might tell us where his delight and his abode would be; and, therefore, God furnished the tabernacle with the utensils of a prophet's room at least, a table and a candlestick; and the table must have dishes and spoons, bowls and covers, belonging to it; the candlesticks must have lamps, and the lamps must be continually burning. And besides this, the house of God must have in it a continual fire, the fire must not go out by night nor day; and to this the prophet alludes: "God hath his fire in Sion, and his hearth, or furnace, in Jerusalem:" and after all, there must be meat in his house too. And as this was done by the sacrifices of old, so, by the Lord's Supper, in the New Testament. So that now it is easy to understand the place and the reason of Christ's abode; even in his Father's house, there where his Father dwells; and loves to meet his servants; there we are sure to find the Lord. For as God descended and came into the tabernacle invested with a cloud, so Christ comes to meet us, clothed with a mystery: he hath a house below as well as above [b]; here is his dwelling, and here are his provisions; here is his fire, and here his meat; hither God sends his Son, and here his Son manifests himself; the church and the holy table of the Lord, the assemblies of saints, and the devotions of his people; the word and the sacrament, the oblation of bread

the words of the Greek, and the first is more consonant to the use of that phrase in the New Testament. So John, xix. 27. St. John received the mother of our Lord, εἰς τὰ Ἴδια, 'recepit eam in domum suam;' so Beza and our English translation: 'he took her to his own house.' And thus St. Chrysostom uses the same phrase, Serm. 52. in Genes. Ποῦ ἀπελαύνεις τὸν δίκαιον; οὐκ οἶσθα ὅτι ὅπου ἂν αὐτὸν ἐπιλάβῃ συμβαίνῃ, ἐν τοῖς τοῦ δεσπότου τοῦ ἑαυτοῦ αὐτὸν ἀνάγει; 'Whither do you drive the just man? Do you not know, that wherever he sets his foot, he is within his Father's house or territory?'

[b] O Tarpeie Pater, qui templa secundam Incolis à cœlo sedem.

and wine, and the offering of ourselves, the consecration and the communion, are the things of God, and of Jesus Christ; and he that is employed in these, is there where God loves to be, and where Christ is to be found; in the employments in which God delights, in the ministries of his own choice, in the work of the Gospel, and the methods of grace, in the economy of heaven, and the dispensations of eternal happiness.

And now, that we may know where to find him, we must be sure to look after him; he hath told us where he would be, behind what pillar, and under what cloud, and covered with what veil, and conveyed by what ministry, and present in what sacrament; and we must not look for him in the highways of ambition and pride, of wealth and sensual pleasures; these things are not found in the house of his Father, neither may they come near his dwelling. But if we seek for Christ, we shall find him in the methods of virtue, and the paths of God's commandments; in the houses of prayer, and the offices of religion; in the persons of the poor, and the retirements of an afflicted soul: we shall find him in holy reading and pious meditation, in our penitential sorrows, and in the time of trouble, in pulpits, and upon altars, in the word, and in the sacraments: if we come hither as we ought, we are sure to find our Beloved, him whom our soul longeth after.

Sure enough Christ is here; but he is not here in every manner, and, therefore, is not to be found by every inquirer, nor touched by every hand, nor received by all comers, nor entertained by every guest. He that means to take the air, must not use his fingers, but his mouth; and he that receives Christ, must have a proper, that is, a spiritual instrument, a purified heart, consecrated lips, and a hallowed mouth, a tongue that speaks no evil, and a hand that ministers to no injustice, and to no uncleanness: for a disproportionate instrument is an indecency, and makes the effect impossible both in nature and morality. Can a man bind a thought with chains, or carry imaginations in the palm of his hand? Can the beauty of the peacock's train, or the ostrich-plume, be delicious to the palate and the throat? Does the hand intermeddle with the joys of the heart? Or darkness that hides the naked, make him warm? Does the body live as

does the spirit? Or can the body of Christ be like to common food? Indeed the sun shines upon the good and bad; and the vines give wine to the drunkard as well as to the sober man: pirates have fair winds and a calm sea, at the same time when the just and peaceful merchantman hath them. But although the things of this world are common to good and bad, yet sacraments and spiritual joys, the food of the soul, and the blessing of Christ, are the peculiar right of saints; and the rites of our religion are to be handled by the measures of religion, and the things of God by the rules of the Spirit: and the sacraments are mysteries, and to be handled by mystic persons, and to be received by saints; and, therefore, whoever will partake of God's secrets, must first look into his own; he must pare off whatsoever is amiss, and not without holiness approach to the holiest of all holies, nor eat of this sacrifice with a defiled head, nor come to this feast without a nuptial garment, nor take this remedy without a just preparative. For though, in the first motions of our spiritual life, Christ comes alone and offers his grace, and enlivens us by his Spirit, and makes us begin to live, because he is good, not because we are,—yet this great mysterious feast, and magazine of grace and glorious mercies, is for those only that are worthy; for such only, who, by their co-operation with the grace of God, are fellow-workers with God in the laboratories of salvation. The wrestler that Clemens[c] of Alexandria tells us of, addressing himself to his contention, and espying the statue of Jupiter Pisæus, prayed aloud: "If all things, O Jupiter, are rightly prepared on my part, if I have done all that I could do,—then do me justice, and give me the victory." And this is a breviate of our case: "He that runneth in races," saith the apostle, "he that contends for mastery, is temperate in all things;" and this at least must he be, that comes to find Christ in these mysteries; he must be prepared by the rules and method of the sanctuary: there is very much to be done on his part; there is a heap of duties, there is a state of excellency, there are preparations solemn and less solemn, ordinary and extraordinary, which must be premised before we can receive

[c] Εἰ πάντα (εἶπεν) ὦ Ζεῦ, δίκαιος μοι πρὸς τὸν ἀγῶνα παρεσκεύασμαι, δικαίως φέρω δικαίως τὸν νίκην ἐμοί.

the mysterious blessings, which are here not only consigned, but collated and promoted, confirmed and perfected.

The holy communion, or supper of the Lord, is the most sacred, mysterious, and useful conjugation of secret and holy things and duties in the religion. It is not easy to be understood; it is not lightly to be received: it is not much opened in the writings of the New Testament, but still left in its mysterious nature: it is too much untwisted and nicely handled by the writings of the doctors, and by them made more mysterious: and like a doctrine of philosophy, made intricate by explications, and difficult by the aperture and dissolution of distinctions. So we sometimes espy a bright cloud formed into an irregular figure; when it is observed by unskilful and fantastic travellers, it looks like a centaur to some, and as a castle to others: some tell that they saw an army with banners, and it signifies war; but another, wiser than this fellow, says, it looks for all the world like a flock of sheep, and foretels plenty; and all the while it is nothing but a shining cloud, by its own mobility and the activity of a wind cast into a contingent and inartificial shape. So it is in this great mystery of our religion, in which some espy strange things which God intended not, and others see not what God hath plainly told: some call that part of it a mystery which is none: and others think all of it nothing but a mere ceremony and a sign: some say it signifies, and some say it effects: some say it is a sacrifice, and others call it a sacrament: some schools of learning make it the instrument of grace in the hand of God: others say that it is God himself in that instrument of grace: some call it venerable, and others say, as the vain men in the prophet, that "the table of the Lord is contemptible:" some come to it with their sins on their head, and others with their sins in their mouth: some come to be cured, some to be quickened: some to be nourished, and others to be made alive: some, out of fear and reverence, take it but seldom; others, out of devotion, take it frequently: some receive it as a means to procure great graces and blessings, others as an eucharist, and an office of thanksgiving for what they have received: some call it an act of obedience merely, others account it an excellent devotion, and the exercising of the virtue of religion: some take it to strengthen their faith, others to

beget it, and yet many affirm that it does neither, but supposes faith before-hand as a disposition; faith in all its degrees, according to the degree of grace whither the communicant is arrived: some affirm the elements are to be blessed by prayers of the bishop or other minister; others say, it is only by the mystical words, the words of institution: and when it is blessed, some believe it to be the natural body of Christ: others, to be nothing of that, but the blessings of Christ, his word and his Spirit, his passion in representment, and his grace in real exhibition: and all these men have something of reason for what they pretend; and yet the words of Scripture from whence they pretend, are not so many as are the several pretensions.

My purpose is not to dispute, but to persuade; not to confute any one, but to instruct those that need; not to make a noise, but to excite devotion; not to enter into curious, but material inquiries, and to gather together into a union all those several portions of truth, and differing apprehensions of mysteriousness, and various methods and rules of preparation, and seemingly opposed doctrines, by which even good men stand at distance, and are afraid of each other. For since all societies of Christians pretend to the greatest esteem of this, above all the rites or external parts and ministries of religion, it cannot be otherwise but that they will all speak honourable things of it, and suppose holy things to be in it, and great blessings, one way or other, to come by it; and it is contemptible only among the profane and the atheistical. All the innumerable differences which are in the discourses and consequent practices relating to it, proceed from some common truths, and universal notions, and mysterious or inexplicable words, and tend all to reverential thoughts, and pious treatment of these rites and holy offices; and, therefore, it will not be impossible to find honey or wholesome dews upon all this variety of plants; and the differing opinions, and several understandings of this mystery, which (it may be) no human understanding can comprehend, will serve to excellent purposes of the Spirit; if like men of differing interest, they can be reconciled in one communion, at least the ends and designs of them all can be conjoined in the design and ligatures of the same reverence, and piety, and devotion.

My purpose, therefore, is to discourse of the nature, excellencies, uses, and intention of the holy sacrament of the Lord's supper, the blessings and fruits of the sacrament, all the advantages of a worthy communion, the public and the private, the personal and the ecclesiastical, that we may understand what it is that we go about, and how it is to be treated. I shall account also concerning all the duties of preparation, ordinary and extraordinary, more and less solemn; of the rules and manners of deportment in the receiving; the gesture and the offering, the measures and instances of our duty, our comport and conversation in and after it; together with the cases of conscience that shall occur under these titles respectively, relating to the particular matters.

It matters not where we begin; for if I describe the excellencies of this sacrament, I find it engages us upon matters of duty, and inquiries practical: if I describe our duty, it plainly signifies the greatness and excellency of the mystery: the very notion is practical, and the practice is information; we cannot discourse of the secret, but by describing our duty; and we cannot draw all the lines of duty, but so much duty must needs open a cabinet of mysteries. If we understand what we are about, we cannot choose but be invested with fear and reverence; and if we look in with fear and reverence, it cannot be but we shall understand many secrets. But because the natural order of theology is by faith to build up good life, by a rectified understanding to regulate the will and the affections, I shall use no other method, but first discourse of the excellent mystery, and then of the duty of the communicant, direct and collateral.

THE

WORTHY COMMUNICANT,

&c. &c.

CHAPTER I.

OF THE NATURE, EXCELLENCIES, USES, AND INTENTION OF THE HOLY SACRAMENT OF THE LORD'S SUPPER.

SECTION I.

Of the several Apprehensions of Men concerning it.

When our blessed Lord was to nail the hand-writing of ordinances to his cross, he was pleased to retain two ceremonies, baptism and the holy supper; that Christians may first wash, and then eat; first be made clean, and then eat of the supper of the Lamb: and it cannot be imagined but that this so signal and peculiar retention of two ceremonies is of great purpose and remarkable virtues. The matter is evident in the instance of baptism: and as the mystery is of the foundation of religion, so the virtue of it is inserted into our creed, and we all "believe one baptism for the remission of our sins;" and yet the action is external, the very mystery is by a ceremony, the allusion is bodily, the element is water, the minister a sinful man, and the effect is produced out of the sacrament in many persons, and in many instances, as well as in it: and yet that it is effected also by it and with it, in the conjunction with due dispositions of him that is to be baptized, we are plainly taught by Christ's apostles [a], and the symbols of the church.

But concerning the other sacrament, there are more divisions and thoughts of heart. For it is never expressly

[a] Acts, ii. 38.

joined with a word of promise; and where mention is made of it in the Gospels, it is named only as a duty and a commandment, and not as a grace or treasure of holy blessings; we are bidden to do it, but promised nothing for a reward; it is commanded to us, but we are not invited to obedience by consideration of any consequent blessing; and when we do it, so many holy things are required of us, which as they are fit to be done, even when we do not receive the blessed sacrament,—so they effect salvation to us by virtue of their proper and proportioned promises in the virtue of Christ's death, however apprehended and understood.

Upon this account, some say, that we receive nothing in the blessed eucharist, but we commemorate many blessed things, which we have received; that it is affirmed in no Scripture, that in this mystery we are to call to mind the death of Christ; but because we have it already in our mind, we must also have it in our hearts, and publish it in our confessions and sacramental representment, and therefore it is not the memory, but the commemoration of Christ's death; that as the anniversary sacrifices in the law were "a commemoration of sins every year[b]," not a calling them to mind, but a confession of their guilt, and of our deserved punishment; so this sacrament is a representation of Christ's death by such symbolical actions as himself graciously hath appointed: but then, excepting that to do too is an act of obedience, it exercises no other virtue, it is an act of no other grace, it is the instrument of no other good; it is neither virtue nor gain, grace nor profit. And whereas it is said to confirm our faith, this also is said to be unreasonable; for this being our own work, cannot be the means of a divine grace; not naturally, because it is not of the same kind, and faith is no more the natural effect of this obedience, than chastity can be the product of Christian fortitude; not by divine appointment, because we find no such order, no promise, no intimation of any such event; and although the thing itself, indeed, shall have what reward God please to apportion to it as it is obedience, yet of itself it hath no other worthiness; it is not so much as an argument of persuasion; for the pouring forth of wine can no more prove

[b] Heb. x. 3. Ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν.

or make faith that Christ's blood was poured forth for us, than the drinking the wine can effect this persuasion in us, that we naturally, though under a veil, drink the natural blood of Christ; which the angels gathered as it run into golden phials, and Christ multiplied to a miracle, like the loaves and fishes in the Gospel. But because nothing that naturally remains the same in all things as it was before, can do any thing that it could not do before; the bread and wine, which have no natural change, can effect none: and therefore we are not to look for an egg, where there is nothing but order,—and a blessing where is nothing but an action,—and a real effect where there is nothing but an analogy, a sacrament, a mystical representment, and something fit to signify, and many things past, but nothing that is to come. This is the sense and discourse of some persons that call for an express word, or a manifest reason, to the contrary, or else resolve that their belief shall be as unactive as the Scriptures are silent in the effects of this mystery. Only these men will allow the sacraments to be "marks of Christianity; symbols of mutual charity; testimonies of a thankful mind to God; allegorical admonitions of Christian mortification, and spiritual alimony; symbols of grace conferred before the sacrament, and rites instituted to stir up faith by way of object and representation;" that is, occasionally and morally, but neither by any divine or physical, by natural or supernatural power, by the work done, or by the divine institution. This, indeed, is something, but very much too little.

But others go as far on the other hand, and affirm, that in the blessed sacrament we receive the body and blood of Christ; we chew his flesh, we drink his blood; "For his flesh is meat indeed, his blood is drink indeed;" and this is the manna which came down from heaven; our bodies are nourished, our souls united to Christ: and the sacrament is the infallible instrument of pardon to all persons, that do not maliciously hinder it: and it produces all its effects by virtue of the sacrament itself so appointed, and that the dispositions of the communicants are only for removing obstacles and impediments, but effect nothing; the sumption of the mysteries does all in a capable subject, as in infants who do nothing, in penitents who take away what can hinder: for it

is nothing but Christ himself; the body that died upon the cross, is broken in the hand of him that ministers, and by the teeth of him that communicates: and when God gives us his Son in this divine and glorious manner, with heaps of miracles to verify heaps of blessings, how shall not he with him give us all things else? They who teach this doctrine, call the holy sacrament, "The host; the unbloody sacrifice; the flesh of God; the body of Christ; God himself; the mass; the sacrament of the altar." I cannot say that this is too much, but that these things are not true; and although all that is here said, that is of any material benefit and real blessing, is true, yet the blessing is not so conferred, it is not so produced.

A third sort of Christians speak indefinitely and gloriously of this divine mystery; they speak enough, but they cannot tell what; they publish great and glorious effects, but such which they gather by similitude and analogy, such which they desire, but cannot prove; which indeed they feel, but know not whence they do derive them: they are blessings which come in company of the sacraments, but are not always to be imputed to them; they confound spiritual senses with mystical expressions, and expound mysteries to natural significations; that is, they mean well, but do not always understand that part of Christian philosophy, which explicates the secret nature of this divine sacrament. And the effect of it is this, that they sometimes put too great confidence in the mystery; and look for impresses which they find not; and are sometimes troubled that their experience does not answer to their sermons, and meet with scruples instead of comforts, and doubts instead of rest, and anxiety of mind in the place of a serene and peaceful conscience. But these men, both in their right and in their wrong, enumerate many glories of the holy sacrament, which they usually signify in these excellent appellatives, calling it[c], "The supper of the Lord; the bread of elect souls, and the wine of angels; the Lord's body; the new testament, and the chalice of benediction; spiritual food; the great supper;

[c] Λειτουργία, σύναξις, μυστήριον θεῖον, ἱερουργία, desiderata, θεῖα καὶ ζωήσιμος χάρις, δῶρον ἐξιτήριον, δῶρον ἐξίτηλον, ἐφόδιον, μύησις, δοχὴ, λατρεία, εὐλογία, εὐχαριστία, τελετὴ τελετῶν, hostia hostiarum, mysterium mysteriorum, μυσταγωγία, Dominicum.

the divinest and archisymbolical feast; the banquet of the church; the celestial dinner; the spiritual, the sacred, the mystical, the formidable, the rational table; the supersubstantial bread; the bread of God; the bread of life; the Lord's mystery; the great mystery of salvation; the Lord's sacrament; the sacrament of piety; the sign of unity; the contesseration of the Christian communion; the divine grace; the divine making grace; the holy thing; the desirable; the communication of good; the perfection and consummation of a Christian; the holy particles; the gracious symbols; the holy gifts; the sacrifice of commemoration; the intellectual and mystical good; the hereditary donative of the New Testament; the sacrament of the Lord's body; the sacrament of the chalice; the paschal oblation; the Christian passport; the mystery of perfection; the great oblation; the worship of God; the life of souls; the sacrament of our price and our redemption:" and some few others much to the same purposes: all which are of great and useful signification; and if the explications and consequent propositions were as justifiable, as the titles themselves are sober and useful, they would be apt only for edification, and to minister to the spirit of devotion. That, therefore, is to be the design of the present meditations, to represent the true, and proper, and mysterious nature of this divine nutriment of our souls; to account what are the blessings God reacheth forth to us in the mysteries, and what returns of duty he expects from all to whom he gives his most holy Son.

I shall only here add the names and appellatives which the Scripture gives to these mysteries, and place it as a part of the foundation of the following doctrines: it is, by the Spirit of God, called[d], "The bread that is broken; the cup of blessing; the breaking of bread; the body and blood of the Lord; the communication of his body; and the communication of his blood; the feast of charity or love; the Lord's table, and the supper of the Lord." Whatsoever is consequent to these titles we can safely own, and our faith may dwell securely,—and our devotion, like a pure flame, with these may feed, as with the spices and gums upon the altar of incense.

[d] Ἀγάπη, 2 Pet. ii. 13. 1 Cor. xi. 20, and 29. 1 Cor. x. 16. Jude, v. 12. Acts, vi. 2.

SECTION II.

What it is, which we receive in the Holy Sacrament.

It is strange, that Christians should pertinaciously insist upon carnal significations and natural effects in sacraments and mysteries, when our blessed Lord hath given us a sufficient light to conduct and secure us from such misapprehensions. "The flesh profiteth nothing: the words which I speak unto you, they are spirit, and they are life;" that is, the flesh is corruption, and its senses are ministers of death: and this one word alone was perpetually sufficient for Christ's disciples. For when, upon occasion of the gross understanding of their Master's words by the men of Capernaum, they had been once clearly taught, that the meaning of all these words was wholly spiritual; they rested there, and inquired no further: insomuch that when Christ, at the institution of the supper, affirmed of the bread and wine, 'That they were his body and his blood,' they were not at all offended, as being sufficiently before instructed in the nature of that mystery. And besides this, they saw enough to tell them, what they eat was not the natural body of their Lord: this was the body which himself did or might eat with his body: one body did eat, and the other was eaten; both of them were his body, but after a diverse manner. For the case is briefly this:

We have two lives [a], a natural and a spiritual; and both must have bread for their support and maintenance in proportion to their needs, and to their capacities: and as it would be an intolerable charity to give nothing but spiritual nutriment to a hungry body, and pour diagrams and wise propositions into an empty stomach; so it would be as useless and impertinent to feed the soul with wheat, or flesh, unless that were the conveyance of a spiritual delicacy.

[a] Duplex vita, duplicem poscit panem. *S. Aug.* Oportuit autem, non solum primitias nostræ naturæ in participationem venire melioris, sed omnes quotquot velint homines et secunda nativitate nasci, et nutriri cibo novo, et huic nativitati accommodato, atque ita prævenire mensuram perfectionis.—*Damasc. de Fide Orthod.* l. c. iv. 14.

Et quoniam spiritualis est Adam, oportuit nativitatem spiritualem esse, similiter et cibum.—*Id. ibid.*

In the holy sacrament of the eucharist, the body of Christ, according to the proper signification of a human body is not at all, but in a sense, differing from the proper and natural body; that is, in a sense more agreeing to sacraments; so St. Jerome expressly [b], "Of this sacrifice which is wonderfully done in the commemoration of Christ, we may eat; but of that sacrifice which Christ offered on the altar, the cross,—by itself, or in its own nature, no man may eat."—"For it is his flesh, which is under the form of bread,—and his blood, which is in the form and taste of wine: for the flesh is the sacrament of flesh, and blood is the sacrament of blood: for by flesh and blood that is invisible, spiritual, intelligible,—the visible and tangible body of our Lord Jesus Christ is consigned, full of the grace of all virtues, and of divine majesty;" so St. Austin [c]. "For, therefore, ye are not to eat that body which you see, nor to drink that blood which my crucifiers shall pour out: it is the same, and not the same; the same invisibly, but not the same visibly. For until the world be finished, the Lord is above, but the truth of the Lord is with us. The body in which he rose again, must be in one place, but the truth of it is every where diffused." For there is one truth of the body in the mystery, and another truth simply and without mystery. It is truly Christ's body both in the sacrament, and out of it; but in the sacrament it is not the natural truth, but the spiritual and the mystical [d].

"And therefore it was that our blessed Saviour, to them who apprehended him to promise his natural body and blood for our meat and drink, spake of his ascension into heaven, that we might learn to look from heaven to receive the food of our souls, heavenly and spiritual nourishment;" said St. Athanasius [e].—"For this is the letter, which, in the New Testament, kills him who understands not spiritually what is spoken to him, under the signification of meat and flesh, and blood and drink;" so Origen [f].—"For this bread does not go into the body, (for to how many might his body suffice

[b] In Levit. et habetur de consecrat. dist. 2. secundum se.
[c] Habet. de Consecrat. dist. 2. Epist. ad Iren.
[d] Vide eund. in Johan. tract. 50.
[e] In Tract. verb. Quicunque dixerit verbum in filium hominis.
[f] In Levit. c. x. hom. 7.

for meat?) but the bread of eternal life supports the substance of our spirit; and, therefore, it is not touched by the body, nor seen with the eyes, but by faith it is seen and touched;" so St. Ambrose[g]. — "And all this whole mystery hath in it neither carnal sense nor carnal consequence;" saith St. Chrysostom[h].— "But to believe in Christ is to eat the bread; and, therefore, why do you prepare your teeth and stomach? Believe him, and you have eaten him:" they are the words of St. Austin. For faith is that 'intellectual mouth,' as St. Basil[i] calls it, which is within the man, by which he takes in nourishment.

But what need we to draw this water from the lesser cisterns? We see this truth reflected from the spring itself, the fountains of our blessed Saviour: "I am the bread of life; he that cometh unto me shall not hunger, and he that believeth on me shall not thirst:" and again, "He that eats my flesh, hath life abiding in him, and I will raise him up at the last day[k]." The plain consequent of which words is this, That, therefore, this eating and drinking of Christ's flesh and blood, can only be done by the ministries of life and of the Spirit, which is opposed to nature, and flesh, and death. And when we consider, that he who is not a spiritual and a holy person, does not feed upon Christ, who brings life eternal to them that feed on him,—it is apparent that our manducation must be spiritual, and, therefore, so must the food; and, consequently, it cannot be natural flesh, however altered in circumstances and visibilities, and impossible or incredible changes. For it is not in this spiritual food, as it was in manna, of which our fathers did eat, and died; but whosoever eats this divine nutriment, shall never die[m]. The sacraments, indeed, and symbols, the exterior part and ministries, may be taken unto condemnation, but the food itself never. For an unworthy person cannot feed on this food, because here to eat Christ's flesh is to do our

[g] De Sacram. lib. v. c. 4. et in Luc. lib. v. c. 8.

[h] In Johan. vi. hom. 47. tract. 26. in Johan.

[i] Βῆμα νοητὸν ἐν τῷ ἀνθρώπῳ.

[k] John, vi. 35. v. 5. 4. 56.

[m] Res ipsa, cujus sacramentum est, omni homini ad vitam, nulli ad exitium, quicunque ejus particeps fuerit.— *S. Aug.* tract. 16 in Joh. de Resur. cas. c. 37.

duty, and to be established in our title to the possession of the eternal promises. For so "Christ disposed the way of salvation, not by flesh, but by the Spirit," saith Tertullian; that is, according to his own exposition, Christ is to be desired for life, and to be devoured by hearing, to be chewed by the understanding, and to be digested by faith; and all this is the method and economy of heaven, which whosoever uses and abides in it, hath life abiding in him. He that in this world does any other way look for Christ, shall never find him; and, therefore, "if men say, Lo, here is Christ, or lo, there he is in the desert, or he is *in tamiis*, in the cupboards [or pantries where bread or flesh is laid,] believe it not:" Christ's body is in heaven, and it is not upon earth: "The heavens must contain him till the time of restitution of all things;" and "so long as we are present in the body, we are absent from the Lord [a]."

In the mean time, we can taste and see that the Lord is gracious, that he is sweet: but Christ is so to be tasted as he is to be seen, and no otherwise; but here we walk by faith, and not by sight; and here also we live by faith, and not by mere or only bread, but from that word which proceedeth out from God; that as meat is to the body, so is Christ to the soul [b], the food of the soul, by which the souls of the just do live. He is the bread which came down from heaven; the bread which was born at Bethlehem; the house of bread was given to us to be the food of our souls for ever.

The meaning of which mysterious and sacramental expressions, when they are reduced to easy and intelligible significations, is plainly this: By Christ we live and move, and have our spiritual being in the life of grace, and in the hopes of glory. He took our life, that we might partake of his; he gave his life for us, that he might give life to us: he is the author and finisher of our faith, the beginning and perfection of our spiritual life. Every good thought we think, we have it from him; every good word we speak, we speak it by his Spirit; "for no man can say that 'Jesus is

[a] Annon ἀνθρωποφυΐαν. Hoc mysterium pronunciat [Nestorius] et irreligiose fidelium mentes in sensus adulterinos detrudit, ac humanis cogitationibus aggreditur, quæ solâ purâ et in exquisitâ fide accipiuntur.—*S. Cyril.* lib. ad Euophium Anathem. 11.

[b] Quod esca est carni, hoc animæ fides. S. Cypr. id. de cœna Dom.

the Lord,' but by the Holy Ghost:" and all our prayers are by the aids and communications of the Spirit of Christ, 'who helpeth our infirmities,' and 'by unutterable groans,' and inexpressible representment of most passionate desires, 'maketh intercession for us.' In fine, all the principles and parts, all the actions and progressions of our spiritual life, are derivations from the Son of God, by whom we are born and nourished up to life eternal.

2. Christ being the food of our souls, he is pleased to signify this food to us by such symbols and similitudes as his present state could furnish us withal[p]. He had nothing about him but flesh and blood, which are like to meat and drink; and, therefore, what he calls himself, saying, "I am the bread of life," he afterwards calls "his flesh and his blood," saying, "My flesh is meat indeed, and my blood is drink indeed;" that is, that you may perceive me to be indeed the food of your souls, see, here is meat and drink for you, my flesh and my blood; so to represent himself in a way that was nearest to our capacity, and in a more intelligible manner, not further from a mystery, but nearer to our manner of understanding; and yet so involved in figure[q], that it is never to be drawn nearer than a mystery, till it comes to experience, and spiritual relish and perception. But because we are not in darkness, but within the fringes and circles of a bright cloud, let us search as far into it, as we are guided by the light of God, and where we are forbidden by the thicker part of the cloud, step back and worship.

3. For we have yet one further degree of charity and manifestation of this mystery. The flesh of Christ is his word; the blood of Christ is his Spirit; and by believing in his word, and being assisted and conducted by his Spirit, we are nourished up to life; and so Christ is our food, so he becomes life unto our souls.

Thus St. Clemens of Alexandria and Tertullian affirm the church, in their days[r], to have understood this mystery,

[p] Ἄπαντα τρέφεται τοῖς αὐτοῖς ἐξ ὧν πάρεστιν.— *Arist.* בחם apud Arabes et Hebræos significat panem et corpus.

[q] Καθάπερ οἱ ζωγράφοι ἐν αὐτῷ πίναξι τὴν σκιὰν γράφουσιν καὶ τότε ἀλήθειαν τῶν χρωμάτων. *S. Chrysost.*

[r] Pedag. i. lib. de resur. car. αὐτὰ εἶναι τὰ ῥήματα καὶ τοὺς λόγους αὐτοῦ καὶ τὴν σάρκα, καὶ τὸ αἷμα.—*Euseb.* lib. iii. Eccles. Theol. M. 8. Pro. 9. 5.

saying, "The word of God is called flesh and blood:" for so the eternal wisdom of the Father calls "to every simple soul that wanteth understanding, Come, eat of the bread, and drink of the wine which I have mingled:" and that we may know what is this bread and wine, he adds, "forsake the foolish and live, and go in the way of understanding." Our life is wisdom; our food is understanding. The rabbins[s] have an observation, that whenever mention is made in the book of the Proverbs of eating and drinking, there is meant nothing but wisdom and the law; and when the doctors, using the words of Scripture, say, "Come and eat flesh, in which there is much fatness," they would be understood to say, "Come and hear wisdom, and learn the fear of God, in which there is great nourishment and advantage to our souls." Thus 'wisdom' is called 'water,' and 'understanding' 'bread,' by the Son of Sirach[t]; "With the bread of understanding shall she feed him, and give him the water of wisdom to drink." It is by the prophet Isaiah[u] called "water and wine;" and the desires of righteousness are called "hunger and thirst" by our blessed Saviour, in his sermon on the mount[x]. And in pursuance of this mysterious truth, we find that God[y], in his anger, threatens a "famine of hearing the words of the Lord:" when we want God's word, we die with hunger, we want that bread on which our souls do feed. It was an excellent commentary which the Jewish doctors make upon those words of the prophet[z], "With joy shall ye draw waters from the wells of salvation;" that is, from the choicest or wisest of the just men," saith Rabbi Jonathan[a]; from the chief ministers of religion, the heads of the people, and the rulers of the congregation; because they preach the word of God; they open the wells of salvation, from the fountains of our Saviour, giving drink and refreshment to all the people. Thus the prophet Jeremiah[b] expresses his spiritual joy, and the sense of this mystery: "Thy words were found and I did eat them, and thy word was unto me the joy and

[s] Moreh Nevoch. lib. i. c. 30.
[t] Eccius. xv. 3.
[u] Isaiah, lv. 1, 2.
[x] Matt. v. 6.
[y] Amos. viii. 11.
[z] Isaiah, xii. 3.
[a] A selectis justorum, a capitibus et primariis cœtus.
[b] Cap. xv. 16.

rejoicing of my heart; for I am called by thy name, O Lord God of hosts:" the same with that of our blessed Saviour, "My words are spirit, and they are life," they give life and comfort, they relish our souls, and feed them up to immortality.

As the body or flesh of Christ is his word, so the blood of Christ is his Spirit in real effect and signification. For as the body without blood is a dead and lifeless trunk, so is the word of God without the Spirit, a dead and ineffective letter: and this mystery we are taught in that incomparable epistle to the Hebrews[c]: for 'by the blood of Christ' we are sanctified; and yet that which sanctifies us is the Spirit of grace, and both these are one: for so saith the apostle; "the blood of Christ was offered up for us, for the purification of our consciences from dead works;" but this offering was made 'through the eternal Spirit;' and, therefore, he is equally guilty, and does the same impiety, he who does "despite to the Spirit of grace, and he who accounts the blood of the covenant an unholy thing[d];" for by this Spirit and by this blood we are sanctified; by 'this Spirit,' and by the 'blood of the everlasting covenant[e],' Jesus Christ does perfect him in every good work, so that these are the same ministry of salvation, and but one and the same economy of God. Thus St. Peter affirms, that by the 'precious blood of Christ,' we are redeemed from our vain conversation, and it is every where affirmed, that we are 'purified and cleansed by the blood of Christ,' and yet these are the express effects of his Spirit: for 'by the Spirit we mortify the deeds of the body,' and we 'are justified and sanctified in the name of our Lord Jesus by the Spirit of our God.' By which expressions we are taught to distinguish the natural blood of Christ from the spiritual; the blood that he gave for us, from the blood which he gives to us: that was indeed by the Spirit; but was not the same thing, but this is the Spirit of grace, and the Spirit of wisdom. And, therefore, 'as our fathers were made to drink in one spirit, when they drank of the water of the rock,' so we also partake of the Spirit when we drink of Christ's blood, which came from the spiritual rock when it was smitten: for thus according to the doctrine

[c] Heb. ix. 14. [d] x. 29. [e] xiii. 20.

of St. John, 'the water, and the blood, and the Spirit, are one' and the same glorious purposes.

As it was with our fathers in the beginning, so it is now with us, and so it ever shall be, world without end: for they fed upon Christ, that is, they believed in Christ, they expected his day, they lived upon his promises, they lived by faith in him: and the same meat and drink is set upon our tables: and more than all this, as Christ is the Lamb slain from the beginning of the world, so he shall be the food of our souls in heaven, where they "who are accounted worthy, shall sit down and be feasted in the eternal supper of the Lamb;" concerning which blessedness, our blessed Saviour saith[f], "Blessed is he that eateth bread in the kingdom of God:" for he hath appointed to his chosen ones, 'to eat and drink at his table in his kingdom:' plainly teaching us, that by eating and drinking Christ, is meant in this world to live the life of the Spirit, and in the other world it is to live the life of glory: here we feed upon duty, and there we feed upon reward: our wine is here mingled with water and with myrrh, there it is mere and unmixed: but still it is called meat and drink, and still is meant grace and glory, the fruits of the Spirit and the joy of the Spirit; that is, by Christ we here live a spiritual life, and hereafter shall live a life eternal[g].

Thus are sensible things the sacrament and representation of the spiritual and eternal[h], and spiritual things are the fulfillings of the sensible[i]. But the consequent of these things is this: that since Christ always was, is, and shall be, the food of the faithful, and is that bread which came down

[f] Luke, xiv. 15.

[g] Οἱ δὲ Θεὸν τιμῶντες ἀληθινὸν ἀέναόντε,
Ζωὴν κληρονομήσουσ' αἰῶνος χρόνον, αὐτοὶ
Οἰκοῦντες παράδεισον, ὁμῶς ἐριθηλέα κῆπον,
Δαινύμενοι γλύκυν ἄρτον ἀπ' οὐρανοῦ ἀστερόεντος.
Sibyl. Erythr. Orac.—Luk. xxii. 30.

[h] Eâ formâ quâ semper carnalia in figuram spiritualium antecedunt.—*Tertul. de Baptis.*

[i] Τὰ νοητὰ πληρώματα τῶν αἰσθητῶν· τὸ γὰρ φαγεῖν σύμβολόν ἐστι τροφῆς ψυχικῆς· τρέφεται γὰρ ἡ ψυχὴ ἀναλήψει τῶν καλῶν καὶ πράξει τῶν κατορθωμάτων.— *Phil. Al.*

In ratione sacrorum, par est animæ et corporis causa, nam plerumque, quæ non possunt circa animam fieri, fiunt circa corpus. Servius in illud Virgilii 'vittasque resolvit,' et lib. iv. 512. 'In sacris quæ exhiberi non poterant, simulabantur et erant pro veris.'

from heaven: since we eat him here and shall eat him there, our eating both here and there is spiritual: only the word of teaching shall be changed into the word of glorification, and our faith into charity, and, all the way, our souls live a new life by Christ, of which eating and drinking is the symbol and the sacrament. And this is not done to make this mystery obscure, but intelligible and easy. For so the pains of hell are expressed by fire, which to our flesh is most painful,—and the joys of God by that which brings us greatest pleasure, by meat and drink,—and the growth in grace, by the natural instruments of nutrition,—and the work of the soul, by the ministries of the body,—and the graces of God, by the blessings of nature: for these we know, and we know nothing else; and but by fantasms and ideas of what we see and feel, we understand nothing at all.

Now this is so far from being a diminution of the glorious mystery of our communion, that the changing all into spirituality is the greatest increase of blessing in the world: and when he gives us his body and his blood, he does not fill our stomachs with good things: for of whatsoever goes in thither, it is affirmed by the apostle, that "God will destroy both it and them," but our hearts are to be replenished, and by receiving his Spirit we receive the best thing that God gives: not his lifeless body, but his flesh with life in it; that is, his doctrine and his Spirit to imprint it, so to beget a living faith, and a lively hope, that we may live, and live for ever.

4. St. John[k], having thus explicated this mystery in general, of our eating the flesh, and drinking the blood of Christ, added nothing in particular concerning any sacraments, these being but particular instances of the general mystery and communion with Christ. But what is the advantage we receive by the sacraments, besides that which we get by the other and distinct ministries of faith, I thus account in general.

The word and the Spirit are the flesh and the blood of Christ, that is the ground of all. Now, because there are two great sermons of the Gospel, which are the sum total and abbreviature of the whole word of God, the great

[k] John, vi.

messages of the word incarnate, Christ was pleased to invest these two words with two sacraments, and assist those two sacraments, as he did the whole word of God, with the presence of his Spirit, that in them we might do more signally and solemnly what was in the ordinary ministrations done plainly and without extraordinary regards.

" Believe and repent," is the word in baptism, and there solemnly consigned: and here it is that by faith we feed on Christ: for faith as it is opposed to works, that is, the new covenant of faith as it is opposed to the old covenant of works, is the covenant of repentance: repentance is expressly included in the new covenant, but was not in the old: but by faith in Christ we are admitted to the pardon of our sins, if we repent and forsake them utterly. Now this is the word of faith; and this is that which is called the flesh or body of Christ, for this is that which the soul feeds on, this is that by which the just do live: and when, by the operation of the Holy Spirit, the waters are reformed to a divine nature or efficacy, the baptized are made clean, they are sanctified and presented pure and spotless unto God. This mystery[l] St. Austin rightly understood when he affirmed, that " we are made partakers of the body and blood of Christ, when we are in baptism incorporated into his body;" " we are baptized in the passion of our Lord;" so Tertullian[m], to the same sense with that of St. Paul, " we are buried with him by baptism into his death:" that is, by baptism are conveyed to us all the effects of Christ's death: the flesh and blood of Christ crucified are, in baptism, reached to us by the hand of God, by his Holy Spirit, and received by the hand of man, the ministry of a holy faith. So that it can, without difficulty, be understood that as in receiving the word, and the Spirit illuminating us in our first conversion, we do truly feed on the flesh, and drink the blood of Christ, who is the bread that came down from heaven; so we do it also, and do it much more in baptism, because in this, besides all that was before, there was superadded a rite of God's appointment. The difference is only this, that out of

[l] Ad infantes apud Bedam.

[m] Tingimur in passione Domini.—*Tertul. lib. de Bapt.* Ἀντίτυπα τῶν τοῦ Χριστοῦ παθημάτων, S. Cyril. vocat baptismum.—*Catech.* 11.

the sacrament, the Spirit operates with the word in the ministry of man; in baptism, the Spirit operates with the word in the ministry of God. For here God is the preacher, the sacrament is God's sign, and by it he ministers life to us by the flesh and blood of his Son, that is, by the death of Christ into which we are baptized.

And in the same divine method the word and the Spirit are ministered to us in the sacrament of the Lord's supper. For as in baptism, so here also there is a word proper to the ministry. "So often as ye eat this bread, and drink this cup, ye declare the Lord's death till he come." This, indeed, is a word of comfort. 'Christ died for our sins;' that is, our repentance which was consigned in baptism, shall be to purpose; we shall be washed white and clean in the blood of the sacrificed Lamb[n]. This is 'verbum visibile;' the same word read to the eye and to the ear. Here the word of God is made our food, in a manner so near to our understanding, that our tongues and palates feel the metaphor and the sacramental signification: here faith is in triumph and exaltation: but as in all the other ministries evangelical, we eat Christ by faith, here we have faith also by eating Christ: thus eating and drinking is faith, it is faith in mystery, and faith in ceremony: it is faith in act, and faith in habit: it is exercised, and it is advanced: and, therefore, it is certain that here we eat the flesh and drink the blood of Christ, with much eminency and advantage.

The sum is this. Christ's body, his flesh and his blood, are, therefore, called our meat and our drink, because by his incarnation and manifestation in the flesh he became life unto us: so that it is mysterious, indeed, in the expression, but very proper and intelligible in the event, to say that we eat his flesh and drink his blood, since by these it is that we have and preserve life. But because what Christ began in his incarnation, he finished in his body on the cross, and all the whole progression of mysteries in his body, was still an operatory of life and spiritual being to us,—the sacrament of the Lord's supper being a commemoration and exhibition of this death, which was the consummation of our redemption

[n] St. Aug. tom. vi. contra Faustum. lib. xix. c. 19. et tom. ix. in Evang. John. tract. 80.

by his body and blood, does contain in it a visible word, the word in symbol and visibility, and special manifestation. Consonant to which doctrine, the fathers, by an elegant expression, call the blessed sacrament, 'the extension of the incarnation.'

So that here are two things highly to be remarked.

1. That by whatsoever way Christ is taken out of the sacrament, by the same he is taken in the sacrament: and by some ways here, more than there.

2. That the eating and drinking the consecrated symbols is but the body and lesser part of the sacrament: the life and the spirit is believing greatly, and doing all the actions of that believing, direct and consequent. So that there are in this, two manducations, the sacramental, and the spiritual: that does but declare and exercise this; and of the sacramental manducation,—as it is alone, as it is a ceremony, as it does only consign or express the internal,—it is true to affirm, that it is only an act of obedience: but all the blessings and conjugations of joy, which come to a worthy communicant, proceed from that spiritual eating of Christ, which, as it is done out of the sacrament very well, so in it and with it, much better. For here being, as in baptism, a double significatory of the spirit, a word, and a sign of his own appointment, it is certain he will join in this ministration. Here we have bread and drink, flesh and blood, the word and the spirit, Christ in all his effects, and most gracious communications.

This is the general account of the nature and purpose of this great mystery. Christians are spiritual men, faith is their mouth, and wisdom is their food, and believing is manducation, and Christ is their life, and truth is the air they breathe, and their bread is the word of God, and God's Spirit is their drink, and righteousness is their robe, and God's laws are their light, and the apostles are their salt, and Christ is to them all in all, for we must put on Christ, and we must eat Christ, and we must drink Christ: we must have him within us, and we must be in him: he is our vine, and we are his branches: he is a door, and by him we must enter: he is our shepherd, and we his sheep: 'Deus meus et omnia:' 'he is our God, and he is all things to us:' that is, plainly, he is our Redeemer, and he is our Lord: he is our Saviour and our

teacher: by his word and by his Spirit he brings us to God, and to felicities eternal, and that is the sum of all. For greater things than these we can neither receive nor expect: but these things are not consequent to the reception of the natural body of Christ, which is now in heaven; but of his word and of his Spirit, which are, therefore, indeed his body and his blood, because by these we feed on him to life eternal. Now these are, indeed, conveyed to us by the several ministries of the Gospel, but especially in the sacraments, where the word is preached and consigned, and the Spirit is the teacher, and the feeder, and makes the table full, and the cup to overflow with blessing.

SECTION III.

That in the Sacrament of the Lord's Supper, there are represented and exhibited many great Blessings, upon the special account of that sacred Ministry, proved in general.

In explicating the nature of this divine mystery in general as I have manifested the nature and operations and the whole ministry to be spiritual, and that not the natural body and blood of Christ is received by the mouth, but the word and the Spirit of Christ, by faith and a spiritual hand,—and, upon this account, have discovered their mistake, who think the secret lies in the outside, and suppose we tear the natural flesh of Christ with our mouths:—so I have, by consequent, explicated the secret which others, indefinitely and by conjecture and zeal, do speak of, and know not what to say, but resolve to speak things great enough. It remains now that I consider for the satisfaction of those that speak things too contemptible of these holy mysteries; who say, 'it is nothing but a commemoration of Christ's death, an act of obedience, a ceremony of memorial, but of no spiritual effect, and of no proper advantage to the soul of the receiver.' Against this, besides the preceding discourse convincing their fancy of weakness and derogation, the consideration of the proper excellences of this mystery, in its own separate nature, will be very useful. For now we are to consider how his natural body enters into this economy and dispensation.

For the understanding of which we are to consider, that Christ, besides his spiritual body and blood, did also give us his natural, and we receive that by the means of this. For this he gave us but once, then, when upon the cross he was broken for our sins; this body could die but once, and it could be but at one place at once, and heaven was the place appointed for it, and at once all was sufficiently effected by it, which was designed in the counsel of God. For by the virtue of that death, Christ is become the author of life unto us and of salvation; he is our Lord and our lawgiver; by it he received all power in heaven and in earth, and by it he reconciled his Father to the world, and in virtue of that he intercedes for us in heaven, and sends his Spirit upon earth, and feeds our souls by his word; he instructs us to wisdom, and admits us to repentance, and gives us pardon, and, by means of his own appointment, nourishes us up by holiness to life eternal.

This body being carried from us into heaven, cannot be touched or tasted by us on earth; but yet Christ left to us symbols and sacraments of this natural body; not to be, or to convey that natural body to us, but to do more and better for us; to convey all the blessings and graces procured for us by the breaking of that body, and the effusion of that blood: which blessings, being spiritual, are, therefore, called his body spiritually, because procured by that body which died for us; and are, therefore, called our food, because by them we live a new life in the spirit, and Christ is our bread and our life[a], because by him, after this manner, we are nourished up to life eternal. That is, plainly thus,—therefore we eat Christ's spiritual body, because he hath given us his natural body to be broken, and his natural blood to be shed, for the remission of our sins, and for the obtaining the grace and acceptability of repentance. For by this gift and by this death he hath obtained this favour from God, that by faith in him and repentance from dead works, by repentance towards God, and faith in our Lord Jesus Christ, we may be saved.

To this sense of the mystery are those excellent words of

[a] John, vi. 51.

the apostle[b]: "He bare our sins upon his own body on the tree, that he might deliver us from the present evil world, and sanctify and purge us from all pollution of flesh and spirit; that he might destroy the works of the devil; that he might redeem us from all iniquity; that he might purchase to himself a peculiar people, zealous of good works; and that we, being dead unto sin, might live unto righteousness." "Totum Christiani nominis et pondus et fructus mors Christi[c]:" "All that we are, or do, or have, is produced and effected by the death of Christ."

Now, because our life depends upon this death, the ministry of this life must relate to the ministry of this death, and we have nothing to glory in but in the cross of Christ: the word preached is nothing but Jesus Christ crucified: and the sacraments are the most eminent way of declaring this word: for 'by baptism we are buried into his death,' and by the Lord's supper we are partakers of his death: we communicate with the Lord Jesus as he is crucified[d]; but now since all belong to this, that word and that mystery that is highest and nearest in this relation, is the principal and chief of all the rest; and that the sacrament of the Lord's supper is so, is evident beyond all necessity of inquiry, it being instituted in the vespers of the passion, it being the sacrament of the passion, a sensible representation of the breaking Christ's body, of the effusion of Christ's blood; it being by Christ himself intituled the passion, and the symbols invested with the names of his broken body, and his blood poured forth, and the whole ministry being a great declaration of this death of Christ, and commanded to be continued until his second coming. Certainly by all these it appears, that this sacrament is the great ministry of life and salvation: here is the publication of the great word of salvation, here is set forth most illustriously the body and blood of Christ, the food of our souls; much more clearly than in baptism, much more effectually than in simple enunciation, or preaching and declaration by words:—for this

[b] Rom. v. 10. Col. i. 21, 22. Tit. ii. 14. Heb. ii. 14. Heb. ix. 1 Pet. i. 18. 1 Pet. ii. 24.

[c] Tertul. lib. iii. c. 8. con. Marcion.

[d] Figura est ergo præcipiens, passione Domini esse communicandum, et suaviter atque utiliter recondendum in memoria, quòd pro nobis caro ejus crucifixa et vulnerata sit.—*S. Aug. de Doctr. Christ.* lib. iii.

preaching is, in infants and strangers to Christ, to produce faith; but this sacramental enunciation, is the declaration and confession of it by men in Christ; a glorying in it, giving praise for it, a declaring it to be done, and owned, and accepted, and prevailing.

The consequent of these things is this, that if any mystery, rite, or sacrament, be effective of any spiritual blessings, then this is much more*, as having the prerogative and illustrious principality above every thing else in its own kind, or of any other kind in exterior or interior religion. I name them both, because as in baptism the water alone does one thing, but the inward co-operation with the outward oblation does save us, yet to baptism the Scriptures attribute the effect,—so it is in the sacred solemnity: the external act is, indeed, nothing but obedience, and of itself only declares Christ's death in rite and ceremony; yet the worthy communicating of it does, indeed, make us feed upon Christ, and unites him to the soul, and makes us to become one spirit, according to the words of St. Ambrose[f]; "Ideo in similitudinem quidem accipis sacramentum, sed veræ naturæ gratiam virtutemque consequeris;" "Thou receivest the sacrament as the similitude of Christ's body, but thou shalt receive the grace and the virtue of the true nature."

I shall not enter into so useless a discourse, as to inquire whether the sacraments confer grace by their own excellency and power, with which they are endued from above,—because they who affirm they do, require so much duty on our parts, as they also do who attribute the effect to our moral disposition: but neither one nor the other say true: for neither the external act, nor the internal grace and morality, does effect our pardon and salvation; but the Spirit of God, who blesses the symbols, and assists the duty, makes them holy, and this

* Et tu qui accipis panem divinæ ejus substantiæ, in illo participas alimento.—*S. Ambros.* lib. lxvi. *de Sacr.* Hic umbra, hic imago, illic veritas; umbra in lege, imago in evangelio, veritas in cœlestibus.—*Idem de Offic.* lib. iv. c. 48. Si quis vero transire potuerit ab hâc umbrâ, veniat ad imaginem rerum, et videat adventum Christi in carne factum, videat eum pontificem, offerentem quidem et nunc patri hostias, et postmodum oblaturum, et intelligat hæc omnia imagines esse spiritualium rerum, et corporalibus officiis cœlestia designari.—*Orig. in Psal.* xxxviii. *Vide eund.* hom. 7. *in Levit. et Epiphanium in Anchorata.*

[f] De Sacram. lib. vi.

acceptable:—only they that attribute the efficacy to the ministration of the sacrament, choose to magnify the immediate work of man, rather than the immediate work of God, and prefer the external, at least in glorious appellations, before the internal; and they that deny efficacy to the external work, and wholly attribute the blessing and grace to the moral co-operation, make too open a way for despisers to neglect the divine institution, and to lay aside or lightly esteem the sacraments of the church. It is in the sacraments as it is in the word preached, in which not the sound, or the letters, or syllables, that is, not the material part, but the formal, the sense and signification, prepare the mind of the hearer to receive the impresses of the Holy Spirit of God, without which all preaching and all sacraments are ineffectual: so does the internal and formal part, the signification and sense of the sacrament, dispose the spirit of the receiver the rather to admit and entertain the grace of the Spirit of God there consigned, and there exhibited, and there collated. But neither the outward nor the inward part does effect it, neither the sacrament nor the moral disposition; only the Spirit operates by the sacrament, and the communicant receives it by his moral dispositions, by the hand of faith. And what have we to do to inquire into the philosophy of sacraments? these things do not work by the methods of nature: but here the effect is imputed to this cause, and yet can be produced without this cause, because this cause is but a sign in the hand of God, by which he tells the soul when he is willing to work.

Thus baptism was the instrument and sign in the hands of God to confer the Holy Spirit upon believers, but the Holy Ghost sometimes comes like lightning, and will not stay the period of usual expectation. For when Cornelius had heard St. Peter preach, he received the Holy Ghost; and as sometimes the Holy Ghost was given because they had been baptized, now he and his company were to be baptized, because they had received the Holy Ghost. And it is no good argument to say, the graces of God are given to believers out of the sacrament,—*ergo*, not by or in the sacrament; but rather thus,—if God's grace overflows sometimes, and goes without his own instruments, much more shall he give it in the use of them: if God gives pardon without the sacrament, then

rather also with the sacrament. For supposing the sacraments, in their design and institution, to be nothing but signs and ceremonies, yet they cannot hinder the work of God: and, therefore, holiness in the reception of them, will do more than holiness alone: for God does nothing in vain; the sacraments do something in the hand of God, at least, they are God's proper and accustomed time of grace; they are his seasons, and our opportunity; when the angel stirs the pool, when the Spirit moves upon the waters, then there is a ministry healing.

For consider we the nature of a sacrament in general, and then pass on to a particular enumeration of the most excellent blessings of this. When God appointed the bow[g] in the clouds to be a sacrament, and the memorial of a promise, he made it our comfort, but his own sign: "I will remember my covenant between me and the earth, and the waters shall be no more a flood to destroy all flesh." This is but a token of the covenant; and yet, at the appearing of it, God had thoughts of truth and mercy to mankind; "The bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between me and every creature[h]." Thus when Elisha[i] threw the wood into the waters of Jordan,—'sacramentum ligni,' 'the sacrament of the wood,' Tertullian[k] calls it,—that chip made the iron swim, not by any natural or infused power, but that was the sacrament or sign, at which the divine power then passed on to effect an emanation. When Elisha talked with the king of Israel about the war with Syria, he commanded him to smite upon the ground, and he smote thrice, and stayed. This was 'sacramentum victoriæ,' 'the sacrament of his future victory:' for the man of God was wroth with him, and said[l], "Thou shouldest have smitten five or six times; then thou hadst smitten Syria, until thou hadst consumed it; whereas now thou shalt smite Syria but thrice." In which it is remarkable, that though it was not that smiting that bent the Syrians, but the ground; yet God would effect the beating of the Syrians by the proportion of that sacramental smiting. The sacraments are God's signs, the opportunities

[g] Gen. ix. 15. [h] V. 16. [i] 2 Kings, vi. 6. [k] Advers. Judæos.
[l] 2 Kings, xiii. 18, 19.

of grace and action. "Be baptized, and wash away thy sins," said Ananias[m] to Saul: and, therefore, it is called "the laver of regeneration, and of the renewing of the Holy Ghost[n];" that is, in that sacrament, and at that corporal ablution, the work of the Spirit is done. For although it is not that washing of itself, yet God does so do it at that ablution,—which is but the similitude of Christ's death, that is, the sacrament and symbolical representation of it,—that to that very similitude a very glorious effect is imputed; "for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection[o]." For the mystery is this; by immersion in baptism, and emersion, we are configured to Christ's burial, and to his resurrection: that is the outward part; to which if we add the inward, which is there intended, and is expressed by the apostle[p] in the following words: "knowing that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin:" that is our spiritual death, which answers to our configuration with the death of Christ in baptism: "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life[q]:" there is the correspondent of our configuration to the resurrection of Christ: that is, if we do that duty of baptism, we shall receive that grace: God offers us the mercy at that time, when we promise the duty, and do our present portion. This St. Peter[r] calls 'the stipulation of a good conscience,' the postulate and bargain which man then makes with God, who promises us pardon and immortality, resurrection from the dead, and life eternal, if we repent toward God, and have faith in the Lord Jesus, and if we promise we have, and will so abide.

The same[s] is the case in the other most glorious sacrament: it is the same thing in nearer representation; only what is begun in baptism, proceeds on to perfection in the holy communion. Baptism is the antitype of the passion of Christ; and the Lord's supper σημαντικὸς τῶν παθημάτων, that also 'represents Christ's passion.' Baptism is the union of

[m] Acts, ix. 17. [n] Tit. iii. 5. [o] Rom. vi. 5.
[p] V. 6. [q] V. 4. [r] 1 Pet. iii. 16.
[s] Et institutio paria, et significatio similia, et finis facit æqualia.—*S. Aug.* apud Bedam in 1 Cor. x. So Cyril. Hieron. Catech. 2.

the members of Christ, and the admission of them under one head into one body, as the apostle[t] affirms, "we are all baptized into one body;" and so it is in the communion, "the bread which we break, it is the communion of the body of Christ, for we, being many, are one body and one bread[u];" in baptism we partake of the death of Christ: and in the Lord's supper, we do the same,—in that, as babes,—in this, as men in Christ; so that what effects are affirmed of one, the same are, in greater measure, true of the other; they are but several rounds of Jacob's ladder reaching up to heaven, upon which the angels ascend and descend, and the Lord sits upon the top.

And because the sacraments evangelical be of the like kind of mystery with the sacraments of old; from them we can understand, that even signs of secret graces do exhibit as well as signify. For, besides that there is a natural analogy between the ablution of the body and the purification of the soul, between eating the holy bread and drinking the sacred chalice, and a participation of the body and blood of Christ,—it is also in the method of the divine economy, to dispense the grace which himself signifies, in a ceremony of his own institution. Thus at the unction of kings, priests, and of prophets, the sacred power was bestowed; and "as a canon is invested in his dignity by the tradition of a book, and an abbot by his staff, a bishop by a ring (they are the words of St. Bernard[x]), so are divisions of graces imparted to the diverse sacraments." And, therefore, although it ought not to be denied, that when, in Scripture and the writings of the holy doctors of the church, the collation of grace is attributed to the sign, it is by a metonymy, and a sacramental manner of speaking, yet it is also a synecdoche of the part for the whole; because both the sacrament and the grace are joined in the lawful and holy use of them, by sacramental union, or rather by a confederation of the parts of the holy covenant. "Our hearts are purified by faith[y]," and so our consciences[z] are also made clean in the cistern of water. "By faith we are saved[a];" and yet "he hath saved us by the laver[b] of regeneration;" and they are both joined together by St. Paul[c],

[t] 1 Cor. xii. 13. [u] 1 Cor. x. 16, 17. [x] Serm. de cœna Domini.
[y] Acts, xv. 9. [z] Ephes. v. 26. [a] Rom. iii. 28. Luke, vii. 50.
[b] Tit. iii. 5. [c] Ephes. v. 26.

—"Christ gave himself for his church, that he might sanctify and cleanse it with the washing of water by the word,"[a] that is, plainly, by the sacrament; according to the famous commentary of St. Austin, "accedat verbum ad elementum et tum fit sacramentum," "when the word and the element are joined, then it is a perfect sacrament," and then it does effect all its purposes and intentions. Thus we find that the grace of God is given by the imposition[d] of hands: and yet as St. Austin[e] rightly affirms, "God alone can give his Holy Spirit, and the apostles[f] did not give the Holy Ghost to them upon whom they laid their hands, but prayed that God would give it, and he did so at the imposition of their hands." Thus God sanctified Aaron; and yet he said to Moses, 'Thou shalt sanctify Aaron,' that is, not that Moses did it instead of God, but Moses did it by his ministry, and by visible sacraments and rites of God's appointment. And though we "are born of an immortal seed, by the word of the living God[g]," yet St. Paul said to the Corinthians, "I have begotten you through the Gospel." And thus it is in the greatest as well as in the least,—he that drinks Christ's blood, and eats his body, 'hath life abiding in him:' it is true of the sacrament, and true of the spiritual manducation, and may be indifferently affirmed of either, when the other is not excluded; for as the sacrament operates only by virtue of the Spirit of God, so the Spirit ordinarily works by the instrumentality of the sacraments. And we may as well say, that faith is not by hearing, as that grace is not by the sacraments: for as, without the Spirit, the word is but a dead letter,—so, with the Spirit, the sacrament is the means of life and grace: and the meditation of St. Chrysostom[h] is very pious and reasonable, "if we were wholly incorporeal, God would have given us graces unclothed with signs and sacraments; but because our spirits are in earthen vessels, God conveys his graces to us by sensible ministrations." The word of God operates as secretly as the sacraments, and the sacraments as powerfully as the word; nay, the word is always joined in the worthy administration of the sacrament, which, therefore, operates both as word and sign by the

[a] 2 Tim. i. 6. [e] Lib. xv. de Trinit. c. 26. [f] Acts, viii. 18.
[g] St. Aug. lib. iii. in Levit. q. 84. [h] Homil. in Mat.

ear, and by the eyes, and by both in the hand of God,—and is the conduct of the Spirit,—all the effect that God intends, and that a faithful receiver can require and pray for.

For justification and sanctification are continued acts: they are like the issues of a fountain into its receptacles; God is always giving, and we are always receiving, and the signal effects of God's Holy Spirit sometimes give great indications, but most commonly come without observation; and, therefore, in these things we must not discourse as in the conduct of other causes and operations natural: for although, in natural effects, we can argue from the cause to the event, yet, in spiritual things, we are to reckon only from the sign to the event. And the signs of grace we are to place instead of natural causes, because a sacrament in the hand of God, is a proclamation of his graces; he then gives us notice, that the springs of heaven are opened; and then is the time to draw living waters from the fountains of salvation. When Jonathan shot his arrows beyond the boy, he then, by a sacrament, sent salvation unto David; he bade him be gone and fly from his father's wrath; and although Jonathan did do his business for him by a continual care and observation, yet that symbol brought it unto David;—for so we are conducted to the joys of God, by the methods and possibilities of men.

In conclusion, the sum is this; the sacraments and symbols, if they be considered in their own nature, are just such as they seem, water, and bread, and wine; they retain the names proper to their own natures: but because they are made to be signs of a secret mystery,—and water is the symbol of purification of the soul from sin,—and bread and wine, of Christ's body and blood,—therefore the symbols and sacraments receive the names of what themselves do sign: they[1] are the body and they are the blood of Christ: they are metonymically such. But because, yet further, they are instruments of grace in the hand of God, and by these his Holy Spirit changes our hearts, and translates us into a divine nature,—therefore the whole work is attributed to them by a synecdoche: that is, they do in their manner the

[1] St. Austin in Levit. q. 57. Solet autem res quæ significat, ejus rei nomine, quam significat, nuncupari. Theodoret, dial. i. c. 8. Τῷ μὲν σώματι τὸ τοῦ συμβόλου τίθησιν ὄνομα· τῷ δὲ συμβόλῳ, τὸ τοῦ σώματος.

work for which God ordained them, and they are placed there for our sakes, and speak God's language in our accent, and they appear in the outside: we receive the benefit of their ministry, and God receives the glory.

SECTION IV.

The Blessings and Graces of the Holy Sacrament enumerated and proved particularly.

In the reception of the blessed sacrament, there are many blessings, which proceed from our own actions,—the conjugations of moral duties, the offices of preparation and reception, the reverence and the devotion; of which I shall give an account in the following chapters: here I am to enumerate those graces, which are intended to descend upon us from the Spirit of God in the use of the sacrament itself precisely.

But, first; I consider, that it must be infinitely certain, that great spiritual blessings are consequent to the worthy receiving of this divine sacrament: because it is not at all received but by a spiritual hand: for it is either to be understood in a carnal sense that Christ's body is there eaten, or in a spiritual sense: if in a carnal, it profits nothing; if in a spiritual, he be eaten, let the meaning of that be considered, and it will convince us that innumerable blessings are in the very reception and communion. Now what the meaning of this spiritual eating is, I have already declared in this chapter, and shall yet more fully explicate in the sequel[a]. In the sacrament we do not receive Christ carnally; but we receive him spiritually: and that of itself is a conjugation of blessings and spiritual graces. The very understanding what we do, tells us also what we receive. But I descend to particulars.

1. And, first; I reckon that the sacrament is intended to increase our faith: for although it is with us in the holy sacrament, as it was with Abraham in the sacrament of circumcision:—he had the grace of faith before he was circumcised; and received the sacrament after he had the

[a] Chap. iii. sect. 5.

purpose and the grace; and we are to believe, before we receive these symbols of Christ's death;—yet as by loving we love more, and by the acts of patience we increase in the spirit of mortification,—so by believing we believe more: and by publication[b] of our confession we are made confident, and, by seeing the signs of what we believe, our very senses are incorporated into the article: 'and he that hath, shall have more.' And when we concorporate the sign with the signification, we conjoin the word and the spirit; and faith passes on from believing to an imaginary seeing, and from thence to a greater earneatness of believing, and we shall believe more abundantly: this increase of faith not being only a natural and proper production of the exercise of its own acts, but a blessing and an effect of the grace of God in that sacrament: it being certain, that the sacrament, being of divine institution, could not be to no purpose [for "in spiritualibus sacramentis ubi præcepit virtus, servit effectus[c]:" "where the commandment comes from him that hath all power, the action cannot be destitute of an excellent event"]: and, therefore, that the representing of the death of Christ,—being an act of faith, and commanded by God, must needs, in the hands of God, be more effectual than it is in its own nature: that faith shall then increase not only by the way of nature, but by God blessing his own instruments, can never be denied but by them, that neither have faith nor experience. For this is the proper sense and the very exaltation of faith: the Latin church, for a long time, into the very words of consecration of the chalice, hath put words relating to this purpose: "For this is the cup of my blood of the New and Eternal Testament, the mystery of faith, which for you, and for many, shall be shed for the remission of sins." And if by faith we eat the flesh of Christ, as it is confessed by all the schools of Christians,—then it is certain, that when so manifestly and solemnly, according to the divine appointment, we publish this great confession of the death

[b] Ante communicationem corporis Christi et sanguinis, juxta orientalium partium morem, unanimiter clara voce sacratissimum fidei recensent symbolum, ut primum populi quam credulitatem teneant, fateantur.—Concil. Tolet. ii. c. 2.—Et St. Ambros. Quibus (symbolis) vescentes, confessionem fidei suæ addebant: respondebant Amen.—Idem etiam sancitum in Concil. Agath.

[c] Euseb. Emis. habetur de consecrat. dist. 2.

of Christ, we do, in all senses of spiritual blessing, eat the flesh, and drink the blood of Christ. And let that be expounded how we list, we are not in this world capable of, and we do not need, a greater blessing; and God may say in the words of Isaac to his son Esau, "with corn and wine have I sustained thee; and what is there left, that I can do unto thee, my son?" To eat the flesh, and to drink the blood of Christ sacramentally, is an act of faith; and every act of faith, joined with the sacrament, does grow by the nature of grace, and the measures of a blessing; and, therefore, is eating of Christ spiritually; and this reflection of acts, like circles of a glorious and eternal fire, passes on in the univocal production of its own parts, till it pass from grace to glory.

2. Of the some consideration it is, that all the graces, which we do exercise by the nature of the sacrament requiring them, or by the necessity of the commandment of preparation,—do here receive increase upon the account of the same reason; but I instance only in that of charity, of which this is, signally and by an especial remark, the sacrament; and, therefore, these holy conventions are called by St. Jude[d], "feasts of charity," which were Christian festivals, in which also they had the sacrament adjoined. But whether that doth effect this persuasion or no, yet the thing itself is dogmatically affirmed in St. Paul's explication of that mystery[e], "we are one body, because we partake of one bread;" that is, plainly, Christ is our head, and we the members of his body, and are united in this mystical union by the holy saerament; not only because it symbolically does teach our duty, and promotes the grace of charity by a real signature, and a sensible sermon; nor yet only because it calls upon Christians by the public sermons of the Gospel, and the duties of preparation, and the usual expectations of conscience and religion; but even by the blessing of God, and the operation of the Holy Spirit in the sacrament, which

[d] Jud. 12.

[e] Ἐν δὲ μιᾶς ῥίζης ἄρτου κόρος ἔσσεται ἀνδρῶν.

[f] Corpus sumus de conscientiâ religionis, et disciplinæ unitate, et spei fœdere. Coimus ad Deum, et quasi manu facta, precationibus ambimus. Hæc vis Deo grata est.—*Tertul. apol.* cap. 39. Idem (advers. hæret., cap. 20) ait sacramentum esse contesserationem mutuæ dilectionis in membris ecclesiæ inter se.

(as appears plainly by the words of the apostle) is designed to this very end, to be a reconciler and an atonement in the hand of God; a band of charity, and the instrument of Christian communion; that we may be one body, because we partake of one bread; that is, we may be mystically united by the sacramental participation; and, therefore, it was not without mystery, that the congregation of all Christ's servants, his church, and this sacramental bread, are both, in Scripture, called by the same name. This bread is the body of Christ, and the church is Christ's body too; for, by the communion of this bread, all faithful people are confederated into one body, the body of our Lord. Now it is to be observed, that, although the expression is tropical[f] and figurative, that 'we are made one body,' because it is meant in a spiritual sense,—yet that spiritual sense means the most real event in the world: we are really joined to one common divine principle, Jesus Christ our Lord; and from him we do communicate in all the blessings of his grace, and the fruits of his passion; and we shall, if we abide in this union, be all one body of a spiritual church in heaven, there to reign with Christ for ever. Now, unless we think nothing good but what goes in at our eyes or mouth; if we think there is any thing good beyond what our senses perceive, we must conceive this to be a real and eminent benefit; and yet whatever it be, it is therefore effected upon us by this sacrament, 'because we eat of one bread.' The very repeating the words of St. Paul is a satisfaction in this inquiry; they are plain and easy; and whatever interpretation can be put upon them, it can only vary the manner of effecting the blessing, and the way of the sacramental efficacy; but it cannot evacuate the blessing, or confute the thing. Only it is to be observed in this, as in all other instances of the like nature, that the grace of God in the sacrament usually is a blessing upon our endeavours; for spiritual graces, and the blessings of sanctification, do not grow like grass, but like corn; not whether we do any husbandry or no, but if we cultivate the ground, then, by God's blessing, the fruits will spring and make the farmer rich; if we be disposed to receive the sacrament worthily, we shall receive this fruit

[f] Διὰ τὴν σύγκρασιν καὶ ἀναστοιχείωσιν.—*Isid. Pelusiot.*

also. Which fruit is thus expressed, saying, "This sacrament is therefore given unto us, that the body of the church of Christ in the earth may be joined, or united with our head which is in the heavens[s]."

3. The blessed sacrament is of great efficacy for the remission of sins; not that it hath any formal efficacy, or any inherent virtue to procure pardon, but that it is the ministry of the death of Christ, and the application of his blood, which blood was shed for the remission of sins, and is the great means of impetration, and, as the schools use to speak, is the meritorious cause of it. For there are but two ways of applying the death of Christ, an internal grace, and an external ministry. Faith is the inward applicatory; and if there be any outward at all, it must be the sacraments; and both of them are of remarkable virtue in this particular; for by baptism we are baptized into the death of Christ, and the Lord's Supper is an appointed enunciation and declaration of Christ's death, and it is a sacramental participation of it. Now to partake of it sacramentally, is by a sacrament to receive it; that is, so to apply it to us, as that can be applied; it brings it to our spirit; it propounds it to our faith; it represents it as the matter of eucharist; it gives it as meat and drink to our souls; and rejoices in it, in that very formality in which it does receive it, viz. as broken for, as shed for, the remission of our sins. Now, then, what can any man suppose a sacrament to be, and what can be meant by sacramental participation? for unless the sacraments do communicate what they relate to, they are no communion or communication at all. For it is true, that our mouth eats the material signs; but, at the same time, faith eats too, and therefore must eat; that is, must partake of the thing signified; faith is not maintained by ceremonies: the body receives the body of the mystery; we eat and drink the symbols with our mouths, but faith is not corporeal, but feeds upon the mystery itself; it entertains the grace, and

[s] Serm. 8. ad fratres in erem.—Hoc sacramentum ideo nobis datum est, ut corpus ecclesiæ Christi in terris cum capite, quod est in cœlis, coadunetur. Itaque, petendo panem nostrum quotidianum, perpetuitatem postulamus in Christo, et individuitatem à corpore ejus.—*Tertul. de Orat.* Et ideo panem nostrum, *i. e.* Christum, dari nobis quotidie petimus; et, qui in Christo manemus, à sanctificatione ejus et corpore non recedamus.—*St. Cyprian. de Orat. Domin.*

enters into that secret, which the Spirit of God conveys under that signature. Now, since the mystery is perfectly and openly expressed to be the remission of sins,—if the soul does the work of the soul, as the body the work of the body,—the soul receives remission of sins, as the body does the symbols of it and the sacrament.

3 (2). But we must be infinitely careful to remember, that even the death of Christ brings no pardon to the impenitent persevering sinner, but to him that repents truly: and so does the sacrament[b] of Christ's death; this can do no more than that: and, therefore, let no man come with his guilt about him, and in the heat, and in the affections of his sin, and hope to find his pardon by this ministry. He that thinks so, will but deceive, will but ruin himself. They are excellent, but very severe, words which God spake to the Jews, and which are a prophetical reproof of all unworthy communicants in these divine mysteries: "What hath my beloved to do in my house, seeing she hath wrought lewdness, with many? The holy flesh hath passed from thee, when thou dost evil;" that is, 'this holy sacrifice, the flesh and blood of thy Lord, shall slip from thee without doing thee any good, if thou hast not ceased from doing evil.' But the vulgar Latin reads these words much more emphatically to our purpose: "Shall the holy flesh take from thee thy wickedness, in which thou rejoicest?" Deceive not thyself, thou hast no part nor portion in this matter. For the holy sacrament operates indeed, and consigns our pardon, but not alone; but in conjunction with all that Christ requires as conditions of pardon. But when the conditions are present, the sacrament ministers pardon, as pardon is ministered in this world, that is, by parts, and in order to several purposes, and with power of revocation, by suspending the divine wrath, by procuring more graces, by obtaining time of repentance, and powers and possibilities of working out our salvation, and by setting forward the method and economy of our salvation. For, in the usual methods of God,

[b] Qui scelerate vivunt in ecclesiâ, et communicare non desinunt, putantes se tali communione mundari, discant nihil ad emundationem proficere, dicente propheta, 'quid est, quod dilectus meus facit in domo meâ scelera multa? numquid carnes sanctæ auferent à te malitias tuas?'—Jer. xi. 15. *Isidor. Hispal.* de summo bono, lib. i. cap. 24.

pardon of sins is proportionable to our repentance; which because it is all that state of piety we have in this whole life after our first sin,—pardon of sins is all that effect of grace, which is consequent to that repentance; and the worthy receiving of the holy communion is but one conjugation of holy actions and parts of repentance, but indeed it is the best and the noblest, and such in which man does but best co-operate towards pardon, and the grace of God does the most illustriously consign it. But of these particulars I shall give full account, when I shall discourse of the preparations of repentance.

4. It is the greatest solemnity of prayer, the most powerful liturgy and means of impetration, in this world. For when Christ[1] was consecrated on the cross, and became our High Priest, having reconciled us to God by the death of the cross, he became infinitely gracious in the eyes of God, and was admitted to the celestial and eternal priesthood in heaven; where, in the virtue of the cross, he intercedes for us, and represents an eternal sacrifice in the heavens on our behalf. That he is a priest in heaven, appears in the large discourses and direct affirmatives of St. Paul[k]. That there is no other sacrifice to be offered, but that on the cross, it is evident, because "he hath but once appeared in the end of the world to put away sin by the sacrifice of himself;" and, therefore, since it is necessary, that he hath something to offer so long as he is a priest, and there is no other sacrifice but that of himself offered upon the cross[l],—it follows, that Christ, in heaven, perpetually offers and represents that sacrifice to his heavenly Father, and, in virtue of that, obtains all good things for his church.

4 (2). Now what Christ does in heaven, he hath commanded us to do on earth; that is, to represent his death, to commemorate this sacrifice[m], by humble prayer, and thankful re-

[1] "Ὅπως ὁ Κύριος ὁ Θεὸς ἡμῶν ὁ προσδεξάμενος αὐτὸν εἰς τὸ ἅγιον, καὶ τὸ ὑπερουράνιον, νοερὸν, καὶ πνευματικὸν αὐτοῦ θυσιαστήριον εἰς ὀσμὴν εὐωδίας πνευματικὴν, &c.

[k] Heb. vii. 24. [l] Heb. viii. 3.

[m] Nonne semel immolatus est Christus in seipso? et tamen in sacramento, non solum per omnes paschæ solennitates, sed omni die, populis immolatur. Nec utique mentitur qui interrogatus, eum responderit 'immolari:' si enim sacramenta quandam similitudinem earum rerum, quarum sacramenta sunt, non haberent, omnino sacramenta non essent.—*St. Aug. Epist. ad Bonifac.* 23. Quia corpus assumptum ablaturus erat ab oculis, et filiaturus sideribus, necessarium erat, ut, die cœnæ, sacramentum nobis corporis et sanguinis

sond; and, by faithful manifestation and joyful eucharist, to lay it before the eyes of our heavenly Father, so ministering in his priesthood, and doing according to his commandment and his example; the church being the image of heaven; the priest, the minister of Christ; the holy table being a copy of the celestial altar; and the eternal sacrifice of the Lamb slain from the beginning of the world, being always the same; it bleeds no more after the finishing of it on the cross; but it is wonderfully represented in heaven, and graciously represented here; by Christ's action there, by his commandment here. And the event of it is plainly this,—that as Christ, in virtue of his sacrifice on the cross, intercedes for us with his Father,—so does the minister of Christ's priesthood here; that the virtue of the eternal sacrifice may be salutary and effectual to all the needs of the church, both for things temporal and eternal. And, therefore, it was not without great mystery and clear signification, that our blessed Lord was pleased to command the representation of his death and sacrifice on the cross should be made by breaking bread, and effusion of wine; to signify to us the nature and sacredness of the liturgy we are about, and that we minister in the priesthood of Christ, who is a priest for ever after the order of Melchisedec; that is, we are ministers in that unchangeable priesthood, imitating, in the external ministry, the prototype Melchisedec: of whom it was said, "He brought forth bread and wine, and was the priest of the most high God[a];" and, in the internal, imitating the antitype, or the

consecraretur, ut coleretur jugiter per mysterium, quod semel offerebatur in pretium; ut, quia quotidiana et indefessa currebat pro omnium salute redemptio, perpetua esset redemptionis oblatio, et perennis victima illa viveret in memoria, et semper præsens esset in gratia, vera, unica, et perfecta hostia, fide æstimanda, non specie, neque exteriori censenda visu, sed interiori affectu. Unde cœlestis confirmat autoritas, quia 'caro mea verè est cibus,' et 'sanguis meus verè est potus.' Recedat ergo omne infidelitatis ambiguum; quoniam, qui auctor est muneris, idem testis est veritatis.—*Eusch. Emiss.*

[a] Non sine mysterio, sine re, vel panis ad aram
Vel vinum fertur, cui superaddis aquam.
Utraque sub typico ritu, formaque futuri,
Melchisedec Domino sacrificasse ferunt.—*Hildebert. Cenoman.*
Melchisedec Domino panem vinumque litavit;
Christus idem faciens, pactum vetus evacuavit.—*Hugo Card.*
Rex ille Salem, qui, munere tali,
Mystica præmisit summi libamina Christi.
Claud. Marian. victor. lib. iii. *in Genes.*

substance, Christ himself; who offered up his body and blood for atonement for us,—and, by the sacraments of bread and wine, and the prayers of oblation and intercession, commands us to officiate in his priesthood, in the external ministering like Melchisedec, in the internal, after the manner of Christ himself.

4 (3). This is a great and a mysterious truth, which as it is plainly manifested in the Epistle to the Hebrews, so it is understood by the ancient and holy doctors of the church. So St. Ambrose: "Now Christ is offered, but he is offered as a man, as if he received his passion, but he offers himself as a priest, that he may pardon our sins; here, in image or representation,—there, in truth, as an advocate interceding with his Father for us."—So St. Chrysostom: "In Christ once the sacrifice was offered, which is powerful to our eternal salvation; but what then do we? do not we offer every day? what we daily offer is at the memorial of his death,—and the sacrifice is one, not many; because Christ was once offered, but this sacrifice is the example or representation of that."—And another[o]: "Christ is not impiously slain by us, but piously sacrificed; and by this means we 'declare the Lord's death till he come;' for here through him we humbly do in earth, which he, as a Son, who is heard according to his reverence, does powerfully for us in heaven: where, as an advocate, he intercedes with his Father, whose office or work it is; for us to exhibit and interpose his flesh which he took of us, and for us,—and, as it were, to press it upon his Father." To the same sense is the meditation of St. Austin[p]: "By this he is the priest and the oblation, the sacrament of which he would have the daily sacrifice of the church to be: which because it is the body of that head, she learns from him to offer herself to God by him, who offered himself to God for her." And, therefore, this whole office is called by St. Basil, εὐχὴ προσκομιδῆς, 'the prayer of oblation,' the great Christian sacrifice and oblation in which we present our prayers and the needs of ourselves and of our brethren unto God, in virtue of the great sacrifice, Christ upon the cross,—whose memorial we then celebrate in a divine manner, by divine appointment.

[o] In 10. ad Heb. habetur de consecr. dist. 2.

[p] De civit. Dei, lib. x. c. 20.

4 (4). The effect of this I represent in the words of Lyra[q]: "That which does purge and cleanse our sins, must be celestial and spiritual; and that which is such, hath a perpetual efficacy, and needs not to be done again: but that which is daily offered in the church, is a daily commemoration of that one sacrifice, which was offered on the cross, according to the command of Christ, "Do this in commemoration of me."

4 (5). Now this holy ministry and sacrament of this death, being according to Christ's commandment, and, in our manner, a representation of that eternal sacrifice,—an imitation of Christ's intercession in heaven in virtue of that sacrifice, must be after the pattern in the Mount; it must be as that is, 'purâ prece,' as Tertullian's phrase is, 'by pure prayer;' it is an intercession for the whole church, present and absent, in the virtue of that sacrifice. I need add no more, but leave it to the meditation, to the joy and admiration of all Christian people to think and to enumerate the blessings of this sacrament, which is so excellent a representation of Christ's death, by Christ's commandment; and so glorious an imitation of that intercession, which Christ makes in heaven for us all; it is all but the representation of his death, in the way of prayer and interpellation; Christ as head, and we as members; he as High Priest, and we as servants, his ministers. And, therefore, I shall stop here, and leave the rest for wonder and eucharist: we may pray here with all the solemnity and advantages imaginable; we may, with hope and comfort, use the words of David[r], "I will take the cup of salvation, and call upon the name of the Lord." We are here very likely to prevail for all blessings[s], for this is, by way of eminency, glory, and singularity, 'calix benedictionis,' 'the cup of blessing,' which we bless, and by which God will bless us; and for which he is to be blessed for evermore.

5. By the means of this sacrament our bodies are made capable of the resurrection to life and eternal glory. For

q. In Epist. 10. ad Hebr. r Psalm cxvi.

s Hinc ergo pensemus quale sit hoc sacramentum, quod pro absolutione nostrâ passionem unigeniti filii imitetur. Quis enim fidelium habere dubium posset, in ipsâ immolationis horâ ad sacerdotis vocem cœlos aperiri, in illo Jesu Christi mysterio angelorum choros adesse, — *S. Gregor. in homil. Paschali.*

when we are externally and symbolically in the sacrament, and by faith and the Spirit of God internally united to Christ, and made partakers of his body and blood, we are joined and made one with him, who did rise again; and when the head is risen, the members shall not see corruption for ever, but rise again after the pattern of our Lord. If, by the sacrament, we are really united and made one with Christ, then it shall be to us in our proportion, as it was to him: we shall rise again, and we shall enter into glory. But it is certain we are united to Christ by it; we eat his body and drink his blood sacramentally by our mouths, and, therefore, really and spiritually by our spirits and by spiritual actions co-operating. For what good will it do us to partake of his body, if we do not also partake of his spirit? but certain it is, if we do one, we do both[t]; "cum naturalis per sacramentum proprietas perfectæ sacramentum sit unitatis," as St. Hilary's expression is; "the natural propriety," viz. the outward elements, "by the sacrament," that is, by the institution and blessing of God, "becomes the sacrament of a perfect unity:" — which, beside all the premises, is distinctly affirmed in the words of the apostle; "we which are sanctified, and he which sanctifies, are all of one;" and again: "the bread which we break, is it not the communication of the body of Christ? and the cup which we drink, is it not the communication of the blood of Christ?" plainly saying, that, by this holy ministry, we are joined and partake of Christ's body and blood, and then we become spiritually one body, and, therefore, shall receive in our bodies all the effects of that spiritual union; the chief of which, in relation to our bodies, is resurrection from the grave. And this is expressly taught by the ancient church. So St. Irenæus[u] teaches us: "As

[t] Humana enim caro, quæ erat peccato mortua, carni mundæ unità, incorporata, unum cum illâ affecta, vivit de spiritu ejus, sicut unum corpus de suo spiritu. — *St. Aug. Epist. ad Iren.*

Condescendens Deus nostris fragilitatibus influit, oblatis vim vitæ convertens ea in veritatem propriæ carnis, ut corpus vitæ quasi quoddam semen vivificativum inveniatur in nobis. — *S. Cyril. ad Cœlesyrium.*

Christus suo corpore per communionem mysticam benedicens credentibus et secum et inter nos unum corpus efficit. — *St. Cyril. in Johan.* lib. xi. c. 26. *De Trinit.* lib. viii.

[u] Lib. iv. c. 34. S. Clem. Alex. lib. ii. pædag. c. 2. Bibere Jesu sanguinem est participem esse incorruptionis Domini. lib. v.

the bread which grows from the earth, receiving the calling of God, that is, blessed by prayer and the word of God, is not now common bread, but the eucharist, consisting of two things, an earthly, and a heavenly; so also our bodies receiving the eucharist, are not now corruptible, but have the hope of resurrection."—And again: "When the mingled chalice and the made bread receives the word of God, viz. is consecrated and blessed,—it is made the eucharist of the body and blood of Christ out of those things, by which our body is nourished, and our substance does consist: and how shall any one deny that the flesh is capable of the gift of God, which is eternal life, which is nourished by the body and blood of Christ?" And St. Ignatius[x] calls the blessed eucharist, ἀθανασίας φάρμακον, 'the medicine of immortality:' for the drink is his blood, who is ἀγάπη ἄφθαρτος καὶ αἰώνιος ζωὴ, "incorruptible love and eternal life;"—σύμβολα τῆς ἡμετέρας ἀναστάσεως, so the fathers of the Nicene council, "the symbols of our resurrection;"—"the meat nourishing to immortality and eternal life," so St. Cyril of Alexandria;—"for this is to drink the blood of Jesus, to be partakers of the Lord's incorruptibility," said St. Clement[y].—"For bread is food, and blood is life, but we drink the blood of Christ,—himself commanding us, that, together with him, we may, by him, be partakers of eternal life;" so St. Cyprian[z].

6. Because this is a ministry of grace by bodily ceremonies, and conveys spiritual blessings by temporal ministrations,—there is something also of temporal regard directly provided for our bodies by the holy sacrament. It sometimes is a means in the hand of God for the restoring and preserving respectively of our bodily health, and secular advantages. I will not insist upon that of St. Gorgonia, who, being oppressed with a violent headach, threw herself down before the holy table, where the sacrament was placed, and prayed with passion and pertinacy, till she obtained relief and ease in that very place: nor that of St. Ambrose[a], who, having trod upon a gentleman's foot afflicted with the

[x] Ἀντίδοτον τοῦ μὴ ἀποθανεῖν.

[y] Τοῦτ' ἔστι πιεῖν τὸ αἷμα τοῦ Ἰησοῦ, τῆς κυριακῆς μεταλαβεῖν ἀφθαρσίας.—*Epist. ad Ephes.*

[z] Aut quicunque sit auctor Sermon. de cœna Domini.

[a] Vide St. Ambros. in Orat. Funebri Satyri fratris, et St. Aug. lib. xxii. de Civitat. Dei, cap. 8.

gout, in the time of ministration, gave him the holy symbols, and told him it was good for his sickness also, and that he presently found his cure. I myself knew a person of great sanctity, who was afflicted to death's door with a vomiting, and preparing herself to death by her 'viaticum,' the holy sacrament, to which she always bore a great reverence; she was infinitely desirous, and yet equally fearful, to receive it, lest by her infirmity she should reject that, which, in her spirit, she passionately longed for: but her desire was the greater passion, and prevailed; she received it, and swallowed it; and, after great and earnest reluctancy, being forced to cast it up,—in zeal, and with a new passion, took it in again, and then retained it, and from that instant speedily recovered, against the hope of her physician, and the expectation of all her friends.—God does miracles every day; and he who, with spittle and clay, cured the blind man's eyes, may well be supposed to glorify himself by the extraordinary contingencies and sacramental contacts of his own body. But that which is most famous and remarked, is, that the Austrian family do attribute the rise of their house to the present grandeur, to William, earl of Hapsburgh, and do acknowledge it to be a reward of his piety in the venerable treatment and usage of these divine mysteries. It were easier to heap together many rare contingencies, and miraculous effects of the holy sacrament, than to find faith to believe them now-a-days; and, therefore, for this whole affair I rely upon the words of St. Paul[b], affirming that 'God sent sicknesses, and sundry kinds of death, to punish the Corinthian irreverent treatment of the blessed sacrament;' and, therefore, it is not to be deemed, but that life and health will be the consequent of our holy usages of it: for if by our fault it is a savour of death,—it is certain, by the blessing and intention of God, a savour of life. But of these things in particular we have no promise; and, therefore, such events as these cannot, upon this account of faith and certain expectations, be designed by us in our communions. If God please to send any of them, as sometimes he hath done, it is to promote his own glory, and our value of the blessed sacrament, the great ministry of salvation.

[b] 1 Cor. xi. 26.

7. The sum of all I represent in these few words of St. Hilary[c]. "These holy mysteries, being taken, cause that Christ shall be in us, and we in Christ." And if this be more than words, we need no further inquiry into the particulars of blessing consequent to a worthy communion; for "if God hath given his Son unto us, how shall not he, with him, give us all things else?" "Nay, all things that we need, are effected by this," said St. Clement of Alexandria, one of the most ancient fathers of the church of Christ: "Eucharistiæ qui per fidem sunt participes, sanctificantur et corpore et anima[d]:" "They, who by faith are partakers of the eucharist, are sanctified both in body and in soul."

Fonte renascentes, membris et sanguine Christi
Vescimur, atque ideo templum Deitatis habemur.—*Sedul.*

"How great, therefore, and how illustrious benefits" (it is the meditation of St. Eusebius Emissenus) "does the power of the divine blessing produce! you ought not to esteem it strange and impossible; for how earthly and mortal things are converted into the substance of Christ, ask thyself, who art regenerated in Christ.—Not long since, thou wast a stranger from life, a pilgrim and a wanderer from mercy, and, being inwardly dead, thou wert banished from the way of life. On a sudden, being initiated into the laws of Christ, and renewed by the ministries of salvation, thou didst pass suddenly into the body of the church, not by seeing, but by believing; and, from a son of perdition, thou hast obtained to be adopted a son of God, by a secret purity; remaining in a visible measure, thou art invisibly made greater than thyself, without any increase of quantity; thou art the same thou wert, and yet very much another person in the progression of faith; to the outward nothing is added, but the inward is wholly changed; and so a man is made the son of Christ, and Christ is formed in the mind of a man. As therefore suddenly, without any bodily perception, the former vileness being laid down, on the sudden thou hast put on a new dignity,—and this that God hath done, that he hath cured thy wounds, washed off thy stains, wiped

[c] Hæc, sumpta et hausta, faciunt ut nos in Christo et Christus in nobis sit. Lib. viii. de Trinit. habetur de consecrat. dist.

[d] Lib. ii. pæd. cap. 2.

away thy spots, is trusted to thy discerning, not thy eyes; so when thou ascendest the reverend altar to be satisfied with spiritual food,—by faith regard, honour, admire the holy body of God; touch it with thy mind; take it with the hand of thy heart, even with the draught of the whole inward man."

SECTION V.

Practical Conclusions from the preceding Discourses.

THE first I represent in the words of St. Austin[a], who reduces this whole doctrine to practice in these excellent words: "Let this whole affair thus far prevail with us, that we may eat the flesh, and drink the blood of Christ, not only in the sacrament, which many evil persons do,—but let us eat and drink unto the participation of the Spirit; that, as members, we may abide in the Lord's body; that we may be quickened by his Spirit; and let us not be scandalized, because many do temporally eat and drink with us, who yet, in the end, shall find eternal torments:" that is, let us remember, that the exterior ministry is the least part of it: and externally and alone it hath in it nothing excellent, as being destitute of the sanctity that God requires, and the grace that he does promise, and it is common to wicked men and good. But when the signs and the thing signified, when the prayers of the church and the Spirit of God, the word and the meaning, the sacrament and the grace, do concur; then it is πολλῆς γέμον δυνάμεως, "it is a venerable cup[b], and full of power," and more honourable than all our possessions; "it is a holy thing," saith Origen[c], "and appointed for our sanctification." For Christ in the sacrament is Christ under a veil: as without the hand of faith, we cannot take Christ, so we must be sure to look here with an eye of faith; and whatsoever glorious thing is said of the holy sacrament, it must be understood of the whole sacrament, body and spirit, that is, the sacramental and the spiritual communion.

[a] Tract. 17. in Johan. Contenti sint ad venerationem figuris defendentibus à vilitate secretum. Macrob. in Somn. Scip. lib. i. c. 2.

[b] Ποτήριον τὸ φρικτόν.—Chry. [c] Ἅγιόν τι καὶ ἁγιαζόν τοὺς χρωμένους...

2. Let no man be less confident in his holy faith and persuasion concerning the great blessings and glorious effects, which God designs to every faithful and obedient soul in the communication of these divine mysteries, by reason of any difference of judgment, which is in the several schools of Christians concerning the effects and consequent blessings of this sacrament. For all men speak honourable things of it, except wicked persons and the scorners of religion: and though of several persons, like the beholders of a dove walking in the sun, as they stand in several aspects and distances, some see red, and others purple, and yet some perceive nothing but green, but all allow and love the beauties: so do the several forms of Christians, according as they are instructed by their first teachers, or their own experience, conducted by their fancy and proper principles, look upon these glorious mysteries, some as virtually containing the reward of obedience, some as solemnities of thanksgiving and records of blessings, some as the objective increases of faith, others as the sacramental participations of Christ, others as the acts and instruments of natural union; yet all affirm some great things or other of it, and, by their differences, confess the immensity and the glory. For thus manna represented to every man the taste that himself did like; but it had in its own potentiality all those tastes and dispositions eminently; and altogether, those feasters could speak of great and many excellencies, and all confessed it to be enough, and to be the food of angels: so it is here, it is that to every man's faith, which his faith wisely apprehends; and though there are some who are of little faith, and such receive but a less proportion of nourishment, yet by the very use of this sacrament, the appetite will increase, and the apprehensions grow greater, and the faith will be more confident and instructed; and then we shall see more, and feel more. For this holy nutriment is not only food, but physic too; and although to him who believes great things of his physician and of his medicine, it is apt to do the more advantage; yet it will do its main work, even when we understand it not, and nothing can hinder it, but direct infidelity, or some of its foul and deformed ministers.

3. They who receive the blessed sacrament, must not suppose that the blessings of it are effected as health is by

physic, or warmth by the contact and neighbourhood of fire; but as music one way affects the soul, and witty discourses another, and joyful tidings a way differing from both the former,—so the operations of the sacrament are produced by an energy of a nature entirely differing from all things else. But however it is done, the thing that is done, is this; no grace is there improved, but what we bring along with us; no increases but what we exercise. We must bring faith along with us, and God will increase our faith; we must come with charity, and we shall go away with more; we must come with truly penitential hearts; and to him that hath, shall be given, and he shall have more abundantly: he shall be a better penitent, when he hath eaten the sacrifice that was slain for our sins,—and died in the body, that we might live in the spirit and die no more. For he is the bread from heaven; he is "the grain of wheat, which falling into the earth, unless it dies it remains alone,—but if it dies, it brings forth fruit, and brings it forth abundantly."

4. Although the words, the names, and sayings concerning the blessed sacrament, are mysterious and inexplicable, yet they do, nay, therefore we are sure, they signify, some great things; they are in the very expression beyond our understandings, and, therefore, much more are the things themselves too high for us: but, therefore, we are taught three things. 1. To walk humbly with our God; that is, in all intercourses with him to acknowledge the infinite distance between his immensity and our nothing, his wisdom and our ignorance, his secrets and our apprehensions; he does more for us than we can understand. It was an excellent saying of Aristotle, which Seneca[d] reports of him, "Nunquam nos verecundiores esse debere, quam quum de Diis agitur;" "we ought never to be more bashful and recollect, than when we are to speak any thing of God." "Timidè de potestate deorum, et pauca dicenda sunt," said Cicero[e]; "We must speak of his power and glory timorously and sparingly," 'with joyfulness and singleness,' or simplicity 'of heart:' so the first Christians ate their bread, their eucharist; so we understand the words of St. Luke.—2. To walk

[d] Nat. Q. lib. vii. c. 30. Ruhkopf. vol. v. pag. 414.
[e] De Nat. Deor.

charitably with our disagreeing brother, that this may be indeed a sacrament of charity, and not to wonder if he be mistaken in his discourses of that, which neither he nor you can understand. 3. Though it be hard to be understood, yet we must be careful, that with simplicity we admire the secret, and accept the mystery,—but at no hand, by pride or ignorance, by interest or vanity, to wrest this mystery to ignoble senses, or to evil events, or to dangerous propositions, or to our own damnation.

5. Whatever propositions any man shall entertain in his manner of discoursing of these mysteries, let him be sure to take into his notice and memory, those great appellatives, with which the purest ages of the church, the most ancient liturgies, and the most eminent saints of God, use to adorn and invest this great mysteriousness. In the Greek liturgy attributed to St. James, the sacramental symbols are called "sanctified, honourable, precious, celestial, unspeakable, incorruptible, glorious, fearful, formidable, divine[f]." In the use of which epithets, as we have the warranty and consent of all the Greek churches, since they ever had a liturgy,—so we are taught only to have reverend usages and religious apprehensions of the divine mysteries; but if, by any appellative, we can learn a duty, it is one of the best ways of entering into the secret. To which purpose the ages primitive and apostolical did use the word 'eucharist;' the name and the use we learn from Origen[g]; "the bread, which is called the eucharist, is the symbol of our thanksgiving towards God." But it is the great and most usual appellative for the holy supper; *ὁ ἄρτος εὐχαριστίας*, and *ἄρτον εὐχαριστηθέντα*, we find in Ignatius[h], St. Clemens, Justin Martyr, the Syrian paraphrast, Origen, and ever after amongst the Greeks, and afterwards amongst the Latins. By him we understand that then we receive great blessings, since the very mystery itself obliges us to great thankfulness. I have instanced in this, as an example to the use of the other

[f] Ὑπὲρ τῶν ἁγιασθέντων. τιμίων, ἐπουρανίων, ἀῤῥήτων, ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν, θείων, δώρων.

[g] Ἔστι δὲ καὶ σύμβολον ἡμῖν τῆς πρὸς τὸν θεὸν εὐχαριστίας· ἄρτος, εὐχαριστία καλούμενος.—Lib. viii. cont. Celsum.

[h] Epist. ad Smyrn. Sect. 1. of this chap.

epithets and appellatives, which from antiquity I have enumerated.

6. He that desires to enter furthest into the secrets of this mystery, and to understand more than others, can better learn by love than by inquiry[i]. "He that keepeth the law of the Lord, getteth the understanding thereof," saith the wise Bensirach[k]; if he will prepare himself diligently, and carefully observe the dispensations of the Spirit, and receive it humbly, and treat it with great reverence, and dwell in the communion of saints, and pass through the mystery with great devotion and purest simplicity, and converse with the purities of the sacrament frequently, and with holy intention, —this man shall understand more by his experience, than the greatest clerks can by all their subtilties, the commentaries of the doctors, and the glosses of inquisitive men; "Obey and ye shall understand," said the prophet: and our blessed Saviour assured us[l], "that if we continue in his word, then we shall know the truth; and if any man will do his will, he shall know of the doctrine whether it be of God or no."—"For we have not turned from our iniquities, that we might understand the truth," said Daniel:—"For the love of the Lord," saith the wise man[m], "passeth all things for illumination."

7. Let no man advance the preaching of the word of God, to the disparagement, or to occasion the neglect, of the sacraments. For though it be true, that 'faith comes by hearing,' yet it is not intended, that, by hearing alone, faith is engendered; for the faith of the apostles came by seeing[n]; and St. Paul's faith did not come by hearing, but by intuition and revelation; and 'hearing,' in those words of St. Paul, does not signify the manner of ministration, but the whole economy of the word of God, the whole office of preaching; which is done most usually to babes and strangers by sermon or homily, but more gloriously and illustriously to men by

[i] Nam animalis homo, hoc est, qui sequitur cogitationes humanas et animales sive naturales, non est capax eorum, quæ sunt supra naturam et spiritualium, atque ita et spiritualem eum carnis Dominicæ non intelligit; cujus qui non sunt participes, non erunt participes æternæ vitæ.—*Theophylact.* in cap. 6. Joh.

[k] Ecclus. xxi. 11.

[l] John, viii. 31, 32.

[m] Ecclus. xxv. 11.

[n] 1 John, i. 1.

sacraments. But however, be it so or otherwise, yet one ordinance ought not to exclude the other, much less to disparage the other, and least of all to undervalue that which is the most eminent: but rather let every Christian man and woman think, that if the word ministered by the Spirit is so mighty, it must be more, when the word and the Spirit join with the sacrament, which is their proper significatory. He that is zealous for the word of God, does well; but let him remember, that the word of God is a goodly ring, and leads us into the circles of a blessed eternity; but because the sacrament is not without the word, they are a jewel enchased in gold when they are together. The ministries of the Gospel are all of a piece; they, though in several manners, work the same salvation by the conduct of the same Spirit.

8. Let no man, in the reception of the sacrament, and in his expectation of blessings and events from it, limit his hopes and belief to any one particular; for that will occasion a littleness of faith, and may make it curious, scrupulous, and fantastical: — rather let us adore the secret of God, and with simple expectations receive it; disposing ourselves to all the effects that may come, rather with fear and indefinite apprehensions, than with dogmatical and confident limitations; for this may beget scruples and diminution of value; but that hinders nothing, but advances the reverential treatments and opinion.

9. He that guesses at the excellency and power of the sacrament, by the events that himself feels, must be sure to look for no other than what are eminently or virtually contained in it; that is, he must not expect that the sacrament will make him rich, or discover to him stolen goods, or cure the toothach, or countercharm witches, or appease a tempest, if it be thrown into the sea. These are such events that God hath not made the effects of religion, but are the hopes and expectations of vain and superstitious people. And I remember that pope Alexander III., in the council of Lateran*, wrote to the bishop of St. Agatha for advice how to treat a woman who took the holy sacrament into her mouth, and ran with it to kiss her husband, hoping, by that means, to procure her husband's more intense affection. But the

* Concil. Lat. part. 50. cap. 30.

story tells, that she was chastised by a miracle, and was not cured but by a long and severe repentance.

10. He that watches for the effects and blessings of the sacrament, must look for them in no other manner than what is agreeable to the usual dispensation. We must not look for them by measures of nature and usual expectation: not that as soon as we have received the symbols, we shall have our doubts answered; or be comforted in our spirit, as soon as we have given thanks for the holy blood; or be satisfied in the inquiries of faith, as soon as the prayers of consecration and the whole ministry is ended; or prevail in our most passionate desires, as soon as we rise from our knees; for we enter into the blessings of the sacrament by prayer, and the exercise of proper graces; both which, being spiritual instruments of virtues, work after the manner of spiritual things; that is, not by any measure we have, but as God pleases; only that in the last event of things, and when they are necessary, we shall find them there: God's time is best, but we must not judge his manner by our measures, nor measure eternity by time, or the issues of the Spirit by a measuring line. The effects of the sacrament are to be expected as the effect of prayers: not one prayer, or one solemn meeting, but persevering and passionate, fervent and lasting prayers; and continual desire, and a daily address, is the way of prevailing. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they shall be both alike good[p]."

11. He that looks for the effects and blessings told of to be appendant to the sacrament, must expect them upon no other terms, but such as are the conditions of a worthy communion. If thou dost find thy faith as dead after the reception as it was before,—it may be, it is because thy faith was not only little, but reprovable; or thou didst not pray vehemently, or thou art indisposed by some secret disadvantage, or thou hast not done thy duty; and he shall imprudently accuse that physic for useless and unfit, that is not suffered to work by the incapacity, the ill diet, the weak stomach, or some evil accident of the patient.

[p] Eccles. xi.

12. Let no man judge of himself, or of the blessings and efficacy of the sacrament itself, or of the prosperity and acceptation of his service in this ministry,—by any sensible relish, by the gust and deliciousness, which he sometimes perceives, and other times does not perceive. For these are fine accidents, and given to some persons often,—to others, very seldom,—to all, irregularly,—as God pleases; and sometimes are the effects of natural and accidental dispositions, and sometimes are illusions. But that no man may fall into inconvenience for want of them, we are to consider, that the want of them proceeds from divers causes. 1. It may be, the palate of the soul is indisposed by listlessness or sorrow, anxiety or weariness. 2. It may be, we are too much immerged in secular affairs and earthly affections. 3. Or we have been unthankful to God, when we have received some of these spiritual pleasures, and he, therefore, withdraws those pleasant entertainments. 4. Or, it may be, we are therefore without relish and gust, because the sacrament is too great for our weakness,—like the bright sun to a mortal eye, the object is too big for our perceptions, and our little faculties. 5. Sometimes God takes them away, lest we be lifted up and made vain. 6. Sometimes for the confirmation and exercise of our faith; that we may live by faith and not by sense. 7. Or, it may be, that by this dryness of spirit God intends to make us the more fervent and resigned in our direct and solemn devotions, by the perceiving of our wants and weakness, and in the infinite inability, and insufficiency of ourselves. 8. Or else it happens to us irremediably and inevitably, that we may perceive these accidents are not the fruits of our labour, but gifts of God, dispensed wholly by the measures of his own choice. 9. The want of just and severe dispositions to the holy sacrament may, possibly, occasion this uncomfortableness. 10. Or we do not relish the divine nutriment now, so as at other times, for want of spiritual mastication; that is, because we have not considered deeply, and meditated wisely and holily. 11. Or there is in us too much self-love, and delight in, and adherence to, the comforts we find in other objects. 12. Or we are careless of little sins, and give too much way to the daily incursions of the smaller irregularities of our lives. If, upon the occasion of the want of these sensible comforts and

delightful relishes, we examine the causes of the want, and suspect ourselves in these things, where our own faults may be the causes, and there make amends,—or if we submit ourselves in those particulars, where the causes may relate to God,—we shall do well, and receive profit. But unless our own sin be the cause of it, we are not to make any evil judgment of ourselves, by reason of any such defect; much less diminish our great value of the blessings consequent to a worthy communion.

13. But because the pardon of sins is intended to be the great effect of a worthy communion, and of this men are more solicitous, and for this they pray passionately, and labour earnestly, and almost all their lives, and, it may be, in the day of their death, have uncertain souls: and, therefore, of this, men are most desirous to be satisfied, if they apprehend themselves in danger; that is, if they be convinced of their sin, and be truly penitent, although this effect seems to be least discernible, and to be a secret reserved for the publication and trumpet of the archangel at the day of doom; yet in this we can best be satisfied. For because when our sins are unpardoned, we are under the wrath of God, to be expressed as he pleases, and in the method of eternal death;—now if God intends not to pardon us, he will not bless the means of pardon; if we shall not return to his final pardon, if we shall not pass through the intermedial, if he will never give us glory, he will never give us the increase of grace. If, therefore, we repent of our sins, and pray for pardon; if we confess them and forsake them; if we fear God and love him; if we find that our desires to please him do increase, that we are more watchful against sin, and hate it more; that we are thirsty after righteousness; if we find that we increase in duty;—then we may look upon the tradition of the holy sacramental symbols as a direct consignation of pardon. Not that it is then completed; for it is a work of time; it is as long in doing as repentance is in perfecting; it is the effect of that, depending on its cause in a perpetual operation, but it is then working; and if we go on in duty, God will proceed to finish methods of his grace, and snatch us from eternal death, which we have deserved, and bring us unto glory. And

this he is pleased by the sacrament, all the way, to consign: God speaks not more articulately in any voice from heaven, than in such real indications of his love and favour.

14. Lastly; Since the sacrament is the great solemnity of prayer, and imitation of Christ's intercession in heaven; let us here be both charitable and religious in our prayers; interceding for all states of men and women in the Christian church, and representing to God all the needs of ourselves and of our relatives. For then we pray with all the advantages of the Spirit, when we pray in the faith of Christ crucified, in the love of God and of our neighbour, in the advantages of solemn piety, in the communion of saints, in the imitation of Christ's intercession, and in the union with Christ himself, spiritual and sacramental; and to such prayers as these nothing can be added, but that which will certainly come,—that is, a blessed hearing, and a gracious answer.

SECTION VI.

DEVOTIONS PREPARATORY TO THIS MYSTERY.

Ejaculations.

I.

1. I WILL praise thee with my whole heart; before the angels will I sing praise unto thee.

2. I will worship towards thy holy temple, and praise thy name for thy loving-kindness, and for thy truth; for thou hast magnified, above all, thy name, the word of thy praise.

3. In the day when I call upon thee, thou shalt answer, and shalt multiply strength in my soul.

4. How precious are thy thoughts unto me, O God! how great is the sum of them! The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever.

5. I wait for the Lord: my soul doth wait, and in his word do I hope.

6. My soul doth wait for the Lord more than they that keep the morning-watches, that they may observe the time of offering the morning-sacrifices.

7. O let my soul hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption: he shall redeem his people from all iniquity.

II.

1. Our Lord is gentle and just: our God is merciful.

2. The Lord keepeth the simple: I was humbled, but the Lord looked after my redemption.

3. O my soul, return thou unto thy rest; because the Lord hath restored his good things unto thee.

4. He hath snatched my soul from death, mine eyes from tears, and my feet from falling: I will, therefore, walk before the Lord, in the land of the living.

5. I have believed; therefore will I speak: in the assemblies of just men, I will greatly praise the Lord.

6. What shall I return unto the Lord? all his retributions are repaid upon me.

7. I will bear the chalice of redemption in the kingdom of God: and in the name of the Lord I will call upon my God.

III.

1. I will pay my vows unto the Lord: I will then show forth his sacraments unto all the people.

2. Honourable before the Lord is the death of his holy one: and thereby thou hast broken all my chains.

3. I have sworn, and I will perform it; that I will keep thy righteous judgments.

4. I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude.

5. For he shall stand at the right hand of the poor: to save him from them that condemn his soul.

6. His work is honourable and glorious, and his righteousness remaineth for ever: he hath made his wonderful works to be remembered.

7. The Lord is gracious and full of compassion: he hath given meat unto them that fear him: he will be ever mindful of his covenant: he hath showed his people the power of his works: blessed be God.

Prayers to be used in any Day or Time of Preparation to the Holy Sacrament.

I.

O THOU Shepherd of Israel, thou that feedest us like sheep; thou makest us to lie down in pleasant pastures, and leadest us by the still waters running from the clefts of the rock, from the wounds of our Lord, from the fountains of salvation; thou preparest a table for us, and anointest our heads with the unction from above, and our cup runneth over: let the blood of thy wounds, and the water of thy side, wash me clean, that I may, with a pure clean soul, come to eat of the purest sacrifice, the Lamb slain from the beginning of the world.

II.

Thou givest thyself to be the food of our souls in the wonders of the sacrament, in the faith of thy word, in the blessings and graces of thy Spirit. Perform that in thy servant, which thou hast prepared and effected in thy Son; strengthen my infirmities; heal my sicknesses; give me strength to subdue my passions, to mortify my inordinations, to kill all my sins: increase thy graces in my soul; enkindle a bright devotion; extinguish all the fires of hell, my lust and my pride, my envy, and all my spiritual wickednesses; pardon all my sins; and fill me with thy Spirit, that by thy Spirit thou mayest dwell in me, and, by obedience and love, I may dwell in thee, and live in the life of grace, till it pass on to glory and immensity, by the power and the blessings, by the passion and intercession of the Word incarnate; whom I adore, and whom I love, and whom I will serve for ever and ever.

III.

O mysterious God, ineffable and glorious Majesty; what is this thou hast done to the sons of men? thou hast from thy bosom sent thy Son to take upon him our nature; in him thou hast opened the fountains of thy mercy, and hast invited all penitent sinners to come to be pardoned, all the oppressed to be eased, all the sorrowful to be comforted, all the sick to be cured, all the hungry to be filled; and the thirsty to be refreshed with the waters of life, and sustained with the wine of select souls. Admit me, O God, to this great effusion of

loving-kindness, that I may partake of the Lord Jesus, that by him I may be comforted in all my griefs, satisfied in all my doubts; healed of all the wounds of my soul, and the bruises of my spirit; and being filled with the bread of heaven, and armed with the strength of the Spirit, I may begin, continue, and finish, my journey through this valley of tears, unto my portion of thy heavenly kingdom, whither our Lord is gone before to prepare a place for every loving and obedient soul. Grant this, O eternal God, for his sake, who died for us, and intercedes for us, and gives himself daily to us, our blessed Lord and Saviour Jesus. Amen.

CHAPTER II.

OF OUR GENERAL PREPARATION TO THE WORTHY RECEPTION OF THE BLESSED SACRAMENT, AND THE PARTICIPATION OF THE MYSTERIES.

In all the Scriptures of the New Testament, there are no words of particular duty relating to the blessed sacrament, and expressing the manner of our address to the mysteries, but those few words of St. Paul[a], "Let a man examine himself; and so let him eat." The apostle expresses one duty, and intimates another. The duty of preparation is expressed; but because this is a relative duty, and is not for itself, but for something beyond,—he implies the other to be the great duty, to which this preparation does but minister. 1. A man must examine himself. 2. And a man must eat. A man must not eat of these mysteries, till he be examined; for that were dangerous, and may prove fatal: but when a man is examined, he must eat; for else that examination were to no purpose.

SECTION I.

Of Examination of ourselves in order to the Holy Communion.

There is no duty in Christianity, that is partly solemn and partly moral, that hath in it more solemnity and

[a] 1 Cor. xi. 28.

more morality than this one duty; and, in the greatest declension of religion, still men have fear, when they come to receive this holy sacrament. They that have no religion, will fear, when they come to die; and they who have but a little, will fear, when they come to communicate. But although men who believe this to be the greatest secret and sacredness of our religion, do more in their addresses to this than to any thing else,—yet many of them, that do come, consider that they are only commanded to examine themselves; and that, according to the ordinary methods, is easily done. It is nothing but asking ourselves a few questions: 'Do I believe? Do I repent? And am I in charity?' To these the answers are ready enough; 'I do believe that Christ gave his body and blood for me, as for all mankind; and that Christ is mystically present in the sacrament; I have been taught so all my life, and I have no reason to doubt it. 2. I do also repent according to the measures I am taught: I am sorry I have sinned, I wish I had not done it; and I promise to do so no more; and this I do constantly before every communion, and before the next comes, I have reason enough to renew my vows; I was never so good as my word yet, but now I will. 3. I am also in charity with all the world; and against this good time, I pray to God to forgive them; for I do.' This is the usual examination of consciences; to which we add a fasting day; and on that we say more prayers than usual, and read some good discourses of the sacrament; and then we are dressed like the friends of the bridegroom, and with confidence come to the marriage-supper of the Lamb. But this examination hath, itself, need to be examined. Noah laboured a hundred years together, in making the ark, that he and a few more might be saved; and can we think, in an hour, to prepare our souls for the entertainment of him, that made all the world? This will very hardly be done: for although our duty of preparation is contained in this one word of 'Try,' or 'Examine,' it being, after the manner of mysteries, mysteriously and secretly described,—yet there is great reason to believe, that there is in it very much duty; and, therefore, we search into the secret of the word, and to what purposes it is used in the New Testament.

1. It signifies to try and search, to enter into the depths

and secrets, the varieties, and separations, and divisibilities of things. The word is taken from the triers of gold[a], which is tried by the touchstone, and, in great cases, is tried by the fire. And, in this sense, St. Paul might relate to the present condition of the Christians, who were often under a fiery trial[b]. For the holy communion, being used by the primitive Christians according to its intention, was, indeed, a great consolation to the martyrs and confessors, as appears often in St. Cyprian[c]. And this blessing and design was mystically represented to the church in the circumstance of the institution, it being done immediately before the passion: they who were to pass through this fiery trial, ought to examine themselves against this solemnity, in order to that last trial, and see whether or no they were vessels of sanctification and honour; for none else were fit to communicate, but they also that were fit to die; Christ would give himself to none but to them who are ready to give themselves for him; according to that saying of Christ, "[d] If any man hear my voice and open the door, I will come in to him, and sup with him, and he with me. To him that overcometh, will I grant to sit with me," &c. That is, "those, who are tried by the experiments of great love, and a great patience, that out of love are willing to suffer, and with patience do suffer unto the end;—these are the guests at my heavenly table:" for labour and affrightment put a price[e] upon the martyr's crown, while his virtue grows in danger, and like the water-plants ever grow higher than the floods. Now the use that we can make

[a] Δοκιμαζέτω· καὶ τὸν χρυσὸν θαυμάζομεν καὶ δοκιμάζομεν, ἔτερα παραδειγματίστες.

[b] Non Israel edit sine amaris caulibus agnum;
Tolle tuam, Christi qui cupis esse, crucem;
Quos amat, ærumnis etenim Deus angit; at illis
Lætior exhausto palma labore venit.

[c] Nunc non infirmis, sed fortibus, pars necessaria est; nec morientibus, sed viventibus, communicatio à nobis dandi est; ut quos excitamus et hortamur ad prælium, non inermes et nudos relinquamus, sed protectione sanguinis et corporis Christi muniamus; et cum ad hoc fiat eucharistia, ut possit accipientibus esse tutela, quos tutos esse contra adversarium volumus, munimento Dominicæ saturitatis armemus.—*Lib. de Lapsis, et Epist.* 54.

[d] Rev. iii. 20, 21.

[e] —— sit laurea justis
Ex pretio quod terror agit; mansuraque virtus
Crescit in adversis, quæ, testibus usa periclis,
Ad meritum discrimen habet——

Arat. Diacon. lib. ii. in acta.

of this sense of the word, is, that we also are to examine what we are likely to be, or what we have been, in the day of persecution; how we have passed through the fire. Did we contract the smell of fire, or the pollution of smoke? Or are we improved by the purification of the discerning flames? Did we do our duties then, and then learn to do them better? Or did we then, only, like glass, bend in all the flexures and mobilities of the flame, and then mingle with the ashes, incorporating with the interests and foulest pollutions of the world? Or were we like gold, patient of the hammer, and approved by the stone of trial? Like gold in the fire, did we untwist ourselves from all complications and mixtures with impurer dross? Certain it is, that by persecution and by money[f], men are, in all capacities and relations, best examined how they are in their religion and their justice.

Sometimes God tries his friends as we try one another, by the infelicities of our lives[g]; when we are unhappy in our affliction, if we be not unhappy in our friend too, he is a right good one; and God will esteem of us so, if we can say with David, "Though thou hast smitten us into the place of dragons, yet have we not forgotten thee;" and "my soul is alway in my hand,"—that is, I am always in danger and trouble, and I bear death about me, "yet do I not forsake thy commandments."—This, indeed, is God's way of examination of us; but that is all one; for we must examine ourselves here in order to our duty and state of being, as God will examine us hereafter, in order to what we have been and done. And there is no greater testimony of our being fit to receive Christ, than when we are ready to die for him. But this is a final trial; we must have some steps of progression, before we come thus far.

2. There is a way something less than this. Lycurgus instituted among the Spartans, that the princes, the magistrates, the soldiers, and every citizen that was capable of dignity, should be tried[h]; they examined their lives whether they had lived according to the rate of their employment or pretension:—and those who were so examined, were called δοκιμασθέντες, 'tried and examined men;' and if they were

[f] Ecclus. xxxi. 9. [g] Δοκίμαζε τοὺς φίλους ἐκ τῆς περὶ τὸν βίον ἀτυχίας.

[h] Ἐνίοτε δὲ αὐτῶν καὶ ἐξετάζετο ὁ βίος· δοκιμασθέντες, ἀντὶ τοῦ εἰς ἄνδρας ἐγγραφόμενοι. Suidas. ἐπὶ τῶν πράξεων τῶν χρησίμων τοὺς εὖ φρονοῦντας δοκιμάζειν.

persons quitting themselves like men, they were ascribed in the number of the good citizens. That is our way to try whether we be instructed and rightly prepared to this good work, and that is, to be examined by a course and order of good works; that was the old and true way of examining.

For examination is but a relative duty, and nothing of itself; for no man is the better for being examined, if, being examined, there follows nothing after it. He that is examined, either must be approved; or else, in St. Paul's phrase, he is ἀδόκιμος, 'a reprobate.' And to what purpose is it, that every man should examine himself, but, in case that he find himself unfit, to abstain and forbear to come? For if he comes unworthy, he dies for it; and, therefore, to 'examine' must signify, 'let every man examine himself, so that he be approved:'—and so the word is used by St. Paul[1], happy is he that doth not condemn himself "in that which he approveth." The word signifies both to examine and to prove; that is indeed to examine as wise men should; δοκιμάσας ἀντὶ τοῦ κρίνας, saith Suidas; it is all one as to judge righteous judgment after due examination; and that is expressly added by the apostle, in the same chapter, after the precept of examination, "Judge yourselves, that ye be not judged of the Lord;" that is, 'your examination of yourselves will prevent the horrors of the eternal scrutiny; your condemnation of your sins will prevent God's condemnation of you for them; and then, when you examine so as to judge, and so condemn your sins that you approve yourselves to God and your own consciences,—then you have examined rightly.'

The sense then is this: let a man examine and prove himself, whether he be fit to come to the holy communion, and so let him eat; not so, if, upon examination, he be found unfit: but because it is intended he should come, and yet must not come without due and just preparations, let him who comes to the holy communion, be sure that he worthily prepare himself.

These then are the great inquiries: 1. How a man shall so examine himself, as to know whether he be fit or no. 2. What are those necessary dispositions, without which a man cannot be worthily prepared. The first will represent

[1] Rom. xiv. 22. ἐν ᾧ δοκιμάζει. Phil. i. 4, 10. Gal. vi. 4. Ephes. v. 10.

the general rules of preparation. The second inquiry will consider the more particular.

SECTION II.

Of the Examination of our Desires.

EVERY one that comes to the holy sacrament, must have earnest affections and desires towards God and religion, and particularly towards these divine mysteries; and, therefore, he must examine accordingly, whether or no he be willing and passionately desirous to do all his duty. His saying that he is so, I do not suppose to be a sufficient satisfaction to a serious inquiry, unless he really feels himself to be so. For we find that all men pretend that they have earnest desires to be saved; and very many, espying the beauties of wisdom, the brightness of chastity, the health of temperance, the peace of meek persons, and the reputation and joy of the charitable,—wish that they were such excellent persons. But they consider not, that it is the splendour, not the virtue; the reputation, not the usefulness; the reward, and not the duty,—that they are in love withal. Our desires of holiness are too often like our desires of being cut of the stone, or suffering caustics or cupping-glasses, an unwilling willingness, a hard and a fatal necessity, and, therefore, something of a consequent choice; since it can be no better, it must be no worse. But this can never make our duty pleasant; we can never be heartily reconciled for the things of God as long as we feel smart and pain in the ministries of religion: we suffer religion, and endure the laws of God; but we love them not. He that comes to God, whether he will or no, confesses the greatness of God and the demonstrations of religion, but sees no amability and comeliness in it; and shall find as little of the reward.

It is true that force and fear may bring us in to God; and "the fear of the Lord is the beginning of wisdom;" and Christ said, "Compel them to enter;" and our natural needs, or our superinduced calamities, may force us to run to God, and affright us into religion as into a sanctuary. But then if we enter at this door, we must examine whether we be

taken with the beauties of the interior house: does fear make us look, and does looking make us like? If holy desires and love be not in the beginning or the progression, we shall do the work of grace pitifully, and our preparations coldly, and our attentions distractedly, and receive the sacraments without effect.

Now concerning our desires, we shall best judge of them by the proper effects and significations of desire.

Signs and Indications of the Sincerity and Heartiness of our Desires.

Are his affections warm and earnest, inquisitive and longing, interested and concerned in the things of God? I do not say it is necessary that he find those passions and degrees of fierceness, which passionate persons find in sensual objects: but yet it is very fit that we inquire concerning those degrees and excesses of desire. Not that he is unfit, who finds them not; but that they who have them, can also receive comfort in their inquiry, and become examples to others, and invite them forwards by the argument of amability which they feel.

But our passions and desires are so to be inquired of, that we find no rest in our souls concerning this question, unless we do, indeed, set a high value upon these mysteries; and love to partake of them[a], and desire them reasonably, and, without very great cause, not to admit the opportunities which the church gives and requires us to use, and to exceed the lowest measure of the law; for he that only communicates when he is commanded, communicates in obedience, but not in love. For though obedience to God is love, yet our obedience to man is most commonly fear; at least we cannot so well be sure that we are passionate enough, and have love enough to these mysteries, when the law of men, that is, when something 'without,' is our measure. For ecclesiastical laws have necessity most commonly for their limit; and

[a] Ut perdunt propriam mortalia corpora vitam,
Si nequeunt escas sumere corporeas;
Sic animæ nisi deliciis rationis alantur,
Dum verbi æterni pane carent, pereunt.
Nam quid erit, quod dira procul fastidia pellat,
Cum se ipso refugit mens saturare Deo?

Prosper. Epigr.

that is the least of all holy measures, less than their determination we cannot go and be innocent. But if we will make judgment concerning our love and our desires, we must frequent these holy mysteries by the measures and suggestion of something that is within: if it be love, it will have no measures but itself; and nothing can give it limits but the circumstances of things themselves and the possibilities of our persons and affairs.

2. Besides this coming upon necessity, our desires are very much to be suspected, if compliance and custom or reputation be the ingredients, and prevail above any better motive that can be observed. As force makes hypocrites, so favour and secular advantages make flatterers in religion; and when a prince or ruler, a master of a family, or any one that hath power to oblige, is heartily religious, religion will quickly be in fashion. Those persons which come upon such inducements, are, by our blessed Saviour, signified by the parable of the corn, that fell by the highway; they presently receive it with joy; and it springs quickly if the sun shines: but when persecution comes, they hang the head, and slack their pace, and appear seldom, and show that they had no depth of root. These men serve God, when religion is rich and prosperous; they come to Christ for the loaves, but care but little for the mystery. As long as the religion stays at this port, it is good for nothing; and the very entry itself is suspicious. Fear is better than this; but if it pass on to create an effective and material love, it will be well at last.

3. They that are easily diverted from communicating, and apt to be excused from the solemnity,—these men have just cause to suspect their desires to be too cold to kindle the fires upon this altar, and to consume this sacrifice; they have not love, and come against their will. Some men are hindered by every thing; if a stranger come to the house,—if they be indisposed with a little headach,—if they have an affair of the world,—if a neighbour be angry with them,—if a merry meeting be appointed the day before;—this is a suspicious indifferency and lukewarmness. They that are not desirous to use all opportunities and to take all advantages, and long for all the benefits,—want very much of that 'hunger and thirst after the righteousness' of God, which is

fulfilled in those mysteries, and to which Christ hath promised such ample satisfaction. I do not say, that every man is bound to communicate every time that he can have it,—and that it is lukewarmness not to desire it so often as it is in our power;—but he that refuses it, when it is in his opportunity, when his circumstances are fitted, when, by the measures of piety and religion, it is decent and useful to him to do it (of which I shall afterwards give an account),—that man is guilty of a criminal indifference; and when he does come, may fear that he hath not spiritual hunger enough for so divine a banquet.

4. They that, in their preparation, take the least measures that are practised or allowed, and rest there and increase not,—have neither value for the sacrament, nor desires of the blessing, nor expectations of any fruit; and, therefore, cannot have this holy appetite in due proportion, because they see no sufficient moving cause, and they look for little, and find less, and, therefore, can never be true desirers.—For he that thinks there is no great matter in it, will have no great stomach for it; and he that will do no great matter for it, certainly expects no great excellency in it; and such are all they that take the least measures of preparation; who, therefore, shall find the least measures of blessing, and, in spiritual things, that which is called positively the least, is just none at all; he that 'shall be called least in the kingdom,' shall be quite shut out. This is an indifferency, both in the cause and in the effect: they feel no great blessings consequent to their reception; and, therefore, their affections are cold: and because they are so, they shall for ever be without the blessing.

5. They only can be confident, that their desires are right, who feel sharpnesses and zeal in their acts of love. For, in spiritual things, every abatement is by the mixture of the contrary, and, therefore, when things are indifferent, we cannot tell which shall be accepted or accounted of. And when there is as much evil as good, the evil is only abated, but the good destroyed, and is not accepted; and, therefore, till the victory be clear and evident, we cannot have much comfort; but the strong desire is only certain and comfortable to the spirit. Great desires are a great pain: and the spouse, in the Canticles, complains that she is 'sick of love,'

and then calls upon Christ to 'comfort her with flagons' of wine. Less desires than the greatest, if they be real and effective of the work, are fit for such persons as are not the greatest in religion. But in all spiritual progressions we are sure that our desires shall never cease growing, till they be full of God, and are swelled up to immensity; and till they come to some greatness, that they are like hunger and thirst, or like the breasts of a fruitful nurse, full and in pain till they be eased, we cannot be so confident that things are well with us in this particular. Are we in trouble, till we converse with our Lord in all the ways of spiritual intercourse? Do we rejoice, when a communion-day comes? And is our joy fixed upon consideration of that holy necessity of doing good works at that time especially, and receiving the aids of grace, and the helps of the sacrament liberally. When it is thus, it is well; that we can be sure of: all measures of desire which are so little, that we can compare them to no natural similitude of earnestness and appetite, we can only say that they are yet very uncomfortable; and if we come often and pray that we may have lively relish and appetite to the mysteries, it may be well in time; but as yet we cannot be sure that it is so.

There is only in this case one help to our examination and our confidence: — he that comes because God commands him, in a direct and certain obedience to the words of Christ, or in a deep sorrow for his sins, coming either in hopes of remedy, or in a great apprehension of his infirmity, addressing himself either for support and strength; this man, although he feels no sensual punctures and natural sharpnesses of desire, yet he comes well, and upon a right principle. For St. Austin, reckoning what predisposition is necessary by way of preparation to the holy sacrament, reckons "hunger and the sense of our sins and our infirmities;" but if he wants the pleasure of these passionate indications, he must be careful that he be sure in the intellectual and religious choice; for that is the thing which is intended to be signified by all the exterior passions. But when he hath no sign, he must be the more careful he have the thing signified, and then all is right again.

But happy is that soul, which comes to these springs of salvation, as 'the hart to the water-brooks, panting and

thirsty, longing and passionate, weary of sin, and hating vanity, and reaching out the heart and hands to Christ. And this we are taught by the same mystery represented under other sacraments; the waters of the spiritual rock of which our fathers drank in the wilderness; the rock was Christ, and those waters were his blood in the sacrament: and with the same appetite they drank those sacramental waters withal, we are to receive these divine mysteries evangelical.

Now let us, by the aids of memory and fancy, consider the children of Israel in the wilderness, in a barren and dry land where no water was, marching in dust and fire, not wet with the dew of heaven, wholly without moisture, save only what dropped from their own brows: the air was fire, and the vermin was fire: the flying serpents were of the same cognation with the firmament,—their sting was a flame, their venom was a fever, and the fever a calenture: and their whole state of abode and travel was a little image of the day of judgment, when the elements shall melt with fervent heat. These men, like salamanders walking in fire, dry with heat, and scorched with thirst, and made yet more thirsty by calling upon God for water; suppose, I say, these thirsty souls hearing Moses to promise that he will smite the rock, and that a river should break forth from thence, observe how presently they ran to the foot of the springing stone, thrusting forth their heads and tongues to meet the water, impatient of delay, crying out that 'the water did not move like light, all at once:'—and then suppose the pleasure of their drink, the unsatiableness of their desire, the immensity of their appetite; they took in as much as they could, and they desired much more. This was their sacrament of the same mystery, and this was their manner of receiving it; and this teaches us to come to the same Christ with the same desires. For if that water was a type of our sacrament, or a sacrament of the same secret blessing, then that thirst is a signification of our duty, that we come to receive Christ in all the ways of reception with longing appetites, preferring him before all the interests of the world; as birds do corn above jewels,—or hungry men, meat before long orations.

For it is worth observing, that, there being in the Old Testament thirteen types and umbrages of this holy sacrament, eleven of them are of meat and drink: such are, 1. The

tree of life in the midst of Paradise; 2. The bread and wine of Melchisedec; 3. The fine meal that Sarah kneaded for the angels' entertainment; 4. The manna; 5. The roasted paschal lamb[b]; 6. The springing rock; 7. The bread of proposition to be eaten by the priests; 8. The barley-cake in the host of Midian; 9. Samson's father's oblation upon the rock; 10. The honey-comb that opened the eyes of Jonathan; 11. And the bread which the angel brought to Elijah, in the strength of which he was to live forty days. All this is to show, that the sacrament is the life of the spiritual man, and the food of his soul, the light of his eyes, and the strength of his heart; and not only all this, and very much more of this nature, but to represent our duty also, and the great principle of preparation: meat is the object, and hunger is the address. The wine is the wine of angels; but if you desire it not, what should you do with it? for the wine that is not to satisfy your need, can do nothing but first minister to vanity, and then to vice; first to wantonness, and then to drunkenness.

St. Austin, expressing the affections of his mother Monicha, to the blessed sacrament, says, "That her soul was, by the ligatures of faith, united so firmly to the sacrifice, which is dispensed in the Lord's Supper, that a lion or a dragon could not drag her away from thence;" and it was said of St. Catharine, "That she went to the sacraments as a sucking infant to his mother's breasts;" and this similitude St. Chrysostom * expresses elegantly; "See you not with what pretty earnestness and alacrity infants snatch their nurse's breast? How they thrust their lips into the flesh, like the sting of a bee. Let us approach to this table with no less desire, and, with no less, suck the nipple of the holy chalice; yet with greater desire let us suck the grace of the Holy Spirit." And it is reported that our blessed Lord taught St. Mechtildis, "When you are to receive the holy communion, desire and wish to the praise of my name to have all desire and all love, that ever was kindled in any heart

[b] Sint desiderii post escas pocula magni;
Præsertim, quia carnes assas sumpsimus agni.
Assa caro nobis facit ora magis sitibunda
Quam teneræ carnes, quas mollis decoquit unda. — *Petrus Blesens.*

* Homil. 83. in 26. Matth.

towards me, and so come to me; for so will I inflame, and so will I accept thy love, not as it is, but as thou desirest it should be in thee[c]."

"Come unto me, all ye that are weary and heavy laden," saith Christ; that is, they that groan under the burden of their sins, and feel the load of their infirmities, and desire pardon and remedy; they that love the instruments of graces as they are channels of salvation; they that come to the sacrament out of earnest desires to receive the blessings of Christ's death, and of his intercession;—these are the welcome guests; for so saith God, "Open thy mouth wide, and I will fill it:" for "he hath filled the hungry with good things," said the holy virgin mother; for Christ is food and refreshment to none else: for 'the full he hath sent empty away.'

If, therefore, you understand your danger, and deeply resent the evil of your infirmities and sinful state; if you confess yourselves miserable, and have all corresponding apprehensions; if you long for remedy, and would have it upon any terms; if you be hungry at your very heart, and would fain have food and physic, health and spiritual advantages; if you understand what you need, and desire what you understand; if these desires be as great as they are reasonable, and as lasting as they are great; if they be as inquisitive as they are lasting, and as operative as they are inquisitive; that is, if they be just and reasonable pursuances of the means of grace; if they carry you by fresh and active appetites to the communion, and, that this may be to purpose, if they fix you upon such methods as will make the communion effect that, which God designed, and which we need,—then we shall perceive the blessings and fruits of our holy desires; according to those words of David (as it is rendered in the vulgar Latin), "The Lord hath heard the desire of the poor; and his ear hath hearkened to the preparation of their heart." An earnest desire is a good preparation, and God will attend unto it. Concerning this, therefore, we are first to examine ourselves. Upon the

[c] In actis Lovaniensibus dicitur de B. Ida, ex ore et naribus fluere sanguinem solere, qui non sistebatur, donec ad sacram mensam se sisteret ad sedandum vehemens ejus communicandi cum eo, quem ardenter amaverat, desiderium. c. 9.

Προσέλωμεν τοίνυν μετὰ διαθέσεως αὐτῷ καὶ πεπυρωμένης ἀγάπης, μὴ ὑποφαίνωμεν τιμωρίαν. — *S. Chrys.* hom. 24. in 1 ad *Corinth.*

account of our earnest desires, it is seasonable to inquire whether to communicate frequently, be an instance of that holy desire, which we ought to have to these sacred mysteries? and whether all men be bound to communicate frequently, and what measure is the safest and best in this inquiry? But because the answer to this depends upon some other propositions of differing matter, I reserve it to its proper place[d], where it will be a consequent of those propositions.

SECTION III.

Of our Examination concerning Remanent Affections to Sin.

He that desires to communicate worthily, must examine himself, whether there be not in him any affection to sin remaining.—This examination is not any part of repentance, but a trial of it; for of preparatory repentance, I shall give larger accounts in its own place; but now we are to try whether that duty be done, that, if it be, we may come; if not, we may be remanded, and go away till we have performed it; for he that comes, must have repented first: but now he is to be examined whether he have or no done that work so materially, that it is also prosperously, that is, whether he have done it, not only solemnly and ritually, but effectively, whether he have so washed, that he is indeed clean from any foul and polluting principle.

When the heathens offered a sacrifice to their false gods, they would make a severe search to see if there were any crookedness or spot, any uncleanness or deformity, in their sacrifice. The priest was wont to handle the liver, and search the throbbing[a] heart; he inquires if the blood springs right, and if the lungs be sound; he thrusts his hand into the region of the lower belly, and looks if there be an ulcer, or a scirrhus, a stone, or a bed of gravel. Now the observation which Tertullian[b] makes upon these sacrificial rites, is

[d] Chap. 5. sect. 4.

[a] Et fibras pecudum — et spirantia consulit exta.—*Virg.*

[b] Miror, cum hostiæ probantur penes vos à vitiosissimis sacerdotibus, cur præcognita potius victimarum, quam ipsorum sacrificantium, examinentur?—*Apolog.* c. 30.

pertinent to this rule: "When your impure priests look after a pure sacrifice, why do they not rather inquire into their own heart, than into the lamb's appurtenance? Why do they not ask after the lust of the sacrificers, more than the little spot upon the bull's liver?"—The rites of sacrifices were but the monitions[c] of duty; and the priest's inquiry into the purity of the beast was but a precept represented in ceremony and hieroglyphic, commanding us to take care that the man be not less pure and perfect than the beast. For if an unclean man brings a clean sacrifice, the sacrifice shall not cleanse the man, but the man will pollute the sacrifice; let them bring to God a soul pure[d] and spotless, lest God espying a soul humbly lying before the altar, and finding it to be polluted with a remaining filthiness, or the reproaches of a sin, he turns away his head and hates the sacrifice. And God,—who taught the sons of Israel in figures and shadows, and required of the Levitical priests to come to God clean and whole, straight, and with perfect bodies,—meant to tell us, that this bodily precept, in a carnal law, does, in a spiritual religion, signify a spiritual purity. For God is never called the lover of bodies, but the great lover of souls; and he that comes to redeem our souls from sin and death, from shame and reproach, would have our souls brought to him as he loves them: an unclean soul is a deformity in the eyes of God; it is indeed spiritually discerned, but God hath no other eyes but what are spirits and flames of fire.

Here, therefore, it concerns us to examine ourselves strictly and severely, always remembering, that to examine ourselves (as is here intended) is not a duty completed by examining; for this carries us on to the sacrament, or returns us to the mortifications of repentance[e].

[c] Submoventur in his symbolis, ut, quoties accedunt ad altaria, vel nuncupaturi vota vel reddituri, nullum vitium, nullumque morbum afferant in animâ.—*Philo.*

[d] Conentur omnino nitidam et immaculatam animam in conspectum Dei producere, ne visam aversetur.—*Philo.* Si mortale corpus, multo magis immortalem animam.—*Idem.*

[e] Salvatorem nostrum, fratres charissimi, susceperi, totis viribus debemus nos cum ipsius adjutorio præparare, et ompes latebras animæ nostræ diligenter aspicere, ne fortè sit in nobis aliquod peccatum absconditum, quod et conscientiam nostram confundat et mordeat, et oculos divinæ majestatis offendat.—*S. Ambros. de Sacram.*

But sometimes our sins are so notorious, that they go before unto judgment and condemnation, and they need no examining; and whatsoever is not done against our wills, cannot be besides our knowledge, and so cannot need examination, but remembering only. And, therefore, I do not call upon the drunkard to examine himself concerning temperance, or the wanton concerning his uncleanness, or the oppressor concerning his cruel covetousness, or the customary swearer concerning his profaneness. No man needs much inquiry to know whether a man be alive or dead, when he hath lost a vital part.

But this caution is given to the returning sinner, to the repenting man, to him that weeps for his sins, and leaves what was the shame of his face, and the reproach of his heart. For we are quickly apt to think we are washed enough: and having remembered our shameful falls, we groan in method, and weep at certain times; we bid ourselves be sorrowful, and tune our heart-strings to the accent and key of the present solemnity; and as sorrow enters in a dress and imagery when we bid her, so she goes away when the scene is done. Here, here it is that we are to examine whether shows do make a real change; whether shadows can be substances, and whether to begin a good work splendidly can effect all the purposes of its designation. Have you wept for your sin, so that you were indeed sorrowful and afflicted in your spirit? Are you so sorrowful, that you hate it? Do you so hate it, that you have left it? And have you so left it, that you have left it all, and will you do so for ever? These are particulars worth the inquiring after. How then shall we know?

Signs by which we may examine and tell, whether our Affections to Sin remain.

1. Because, in examining ourselves concerning this, we can never be sure but by the event of things; and the heart being 'deceitful above all things,' we secretly love what we profess to hate, we deny our lovers, and desire they should still press us; we command away the sin from our presence, for which we die if it stays away. Therefore, while we are in this preparatory duty of examination, the best sign whereby we can reasonably suppose all affection to sin be

gone away, is, if we really believe that we shall never any more commit that sin, to which we are most tempted, and most inclined, and by which we most frequently fall. Here is a copious matter for examination.

2. When thou dost examine thyself, thou canst not but remember how often thou hast sinned by wantonness, perhaps, or by intemperance; but now thou sayest thou wilt do so no more. If thou hadst never said so, and failed, it might have been likely enough; but the sun does not rise and set so often, as thou hast sinned and broken all thy holy vows; and thy resolution to put away thy sin is but like Amnon thrusting out his sister, after he had enjoyed her and was weary: sin looks ugly, after it hath been handled; and having lost thy innocence and thy peace for nothing but the exchange of shame and indignation, thou art vexed, peevish, and unsatisfied, and then thou resolvest thou wilt sin no more. But thou wilt find this to be no great matter, but a great deception; for thou only desirest it not, because for the present the appetite is gone; thou hast no fondness for it, because the pleasure is gone; and like him who having scratched the skin till the blood comes, to satisfy a disease of pleasure and uncleanness, — feeling the smart, thou resolvest to scratch no more.

3. But consider, I pray, and examine better; is the disease cured, because the skin is broken? will the appetite return no more? and canst not thou again be tempted? is it not likely that the sin will look prettily, and talk flattering words, and entice thee with softnesses and easy fallacies? and wilt not thou then lay thy foolish head upon the lap of the Philistine damsel, and sleep till thy locks be cut, and all thy strength is gone? wilt not thou forget thy shame and thy repentance, thy sick stomach, and thy aching head, thy troubled conscience, and thy holy vows, when thy friend calls thee to go and sin with him, to walk aside with him in the regions of foolish mirth, and an unperceived death? Place thyself, by consideration and imaginative representment, in the circumstances of thy former temptation; and consider when thou canst be made to desire, and art invited to desire, and naturally dost desire, can thy resolution hold out against such a battery?

4. In order to this, examine whether there be in thee any

good principle stronger than all the arguments and flatteries of thy sin: but above all things, examine whether there be not in thee this principle, that if thou dost sin again in great temptation, thou wilt and mayest repent again: take heed of that, for it is certain, no man lives in the regions of temptation, to whom sin can seem pleasant, but he will fall when the temptation comes strongly,—if he have this principle within him, that though he do commit that sin, he may and will repent. For then sin hath got a paranymph and a solicitor, a warrant and an advocate: if you think that you can so order it, that you shall be as sure of heaven, though you do this sin as though you do it not, you can have no security: your resolutions are but glass; they may look like diamonds to an undiscerning eye; but they will last no longer than till the next rude temptation falls upon them.

5. Examine yet further: is your case so, that you have no reserves of cases, in which your sin shall prevail? you resolve to leave the partner of your follies, and you go from her lest you be tempted:—it is well, it is very well: but is not your heart false as water? and, if you should see her again, do not you perceive, that your resolution hath brought you to a little shame, because it will upbraid thy falsehood and inconstancy? You resolve against all intemperate anger, and you deny the importunity of many trifling occurrences: but consider, if you be provoked, and if you be despised, can your flesh and blood endure it then? It may be, Calphurnius and Tucca shall not persuade thee to go to the baths of Lucrinus; but if Mecænas calls thee, or the consul desires thy company, thou canst resist no longer. Thou didst play the fool with poor Calenia, and thou art troubled at thy folly, and art ashamed when thou dost remember how often thou wentest into the Summœnium, and peeped into the titles of those unhappy women, whose bodies were the price of a Roman penny;—but art thou so severe and chaste, that thou wilt die rather than serve the imperious lust of Julia? or wilt thou never be scorched with the flames of Corinna's beauty? It is nothing to despise a cheap sin and a common temptation; but art thou strong enough to overcome the strongest argument that thy sin hath? Examine thyself here wisely and severely. It is not thy part, saying, 'I will sin no more.' He that hath new dined, can easily resolve to fast

at night; but when thou art hungry and invited, and there is rare meat on the table, and thy company stays for thee, and importunes thee, canst thou then go on with thy fasting day? if thou canst, it is as it should be; but let not thy resolution be judged by short sayings, but first by great considerations, and then by proportionable events. If neither the biggest temptation, nor thy trifling hopes, nor thy foolish principles, nor weak propositions, can betray thee, then thou mayest with reason say, that you have no affection so strong as the love of God, no passion so great as thy repentance, no pleasure equal to that of a holy conscience; and then thou mayest reasonably believe that there is in thee no affection to sin remaining. But something more is to be added.

6. In the examination of this particular, take no accounts of yourself by the present circumstances, and by your thoughts and resolutions in the days of religion and solemnity; but examine how it is with you in the days of ordinary conversation, and in the circumstances of secular employments. For it is with us in our preparations to the holy communion, as it is with women that sit to have their pictures drawn, they make themselves brave and adorned, and put on circumstances of beauty to represent themselves to their friends and to their posterity with all the advantages of art and dressing. But he that loves his friend's picture, because it is like her, and desires to see in image what he had in daily conversation,—would willingly see her in picture as he sees her every day; and that is most like her, not which resembles her in extraordinary, and by the sophistry of dressing, but as she looked when she went about in the government of her family: so must we look upon ourselves in the dresses of every day in the week, and not take accounts of ourselves as we trick up our souls against a communion-day. For he that puts on fine clothes for one day or two, must not suppose himself to be that prince, which he only personates. We dress ourselves upon a day of religion, and then we cannot endure to think on sin; and if we do, we sigh; and when we sigh, we pray, and suppose that if we might die upon that day, it would be a good day's work, for we could not die in a better time. But let us not deceive ourselves. That is our picture that is like us every

day in the week: and if you are as just in your buying and selling as you are, when you are saying your prayers; if you are as chaste in your conversation as you are in your religious retirement; if your temperance be the same every day, as it is in your thoughts, upon a fasting-day; if you wear the same habits of virtue every day in the week, as you put on upon a communion-day, you have more reason to think yourselves prepared, than by all the extempore piety and solemn religion, that rises at the sound of a bell, and keeps her time by the calendar of the church, more than by the laws of God.

This is not so to be understood, as if it were not fit, that, against a solemn time, and against a communion day, our souls should be more adorned, and our lamps better dressed, and our lights snuffed, and our religion more active, and the habits of grace should exercise more acts;—but this is meant only, that though the acts of virtue are not so frequent on ordinary days, yet there must be no act of vice upon them at all, and the habits of grace must be the same, and the inclinations regular, and the disposition ready, and the desires prest; and you shall better know the estate of your soul, by examining how you converse with your merchant, than by considering how cautiously you converse with your priest. He that talks to a prince, will talk as wisely as he can; but if you will know what the man is, inquire after him in his house, and how he is with all his relations. For no man stands upon his guard always, as he does sometimes. If, therefore, upon examining, you would understand what you are, examine yourself, not by your clothes, but by your body,—not by the extraordinaries of a solemn religion, but by the ordinaries of a daily conversation.

These are the best Signs I can tell of; but they are to be made use of with the following Cautions.

1. Although, in trying whether your resolutions are likely to hold, and your affections to sin are gone, you must not rely upon words, but place yourself in the scene and circumstances of your temptation, and try whether you be likely to hold out, when sin comes with all the offers of advantage,—yet be careful that this examination of your own

strength against temptation, become not a temptation to you, and this is especially to be attended to in the matter of lust and fear.

For the very imaginations of a lustful object are of themselves a direct temptation; and he that dresses his fancy with remembrances of this vanity, opens a door to let the sin in. Murenia's little boy, being afraid of the wolf at the door, opened the door to see if he were gone, and let the beast in; and since the fancy is the proper scene of lust, he that brings the temptation there, brings it where it can best prevail. Therefore, in our examination concerning this evil, and whether we be likely to stand in this war, we are to examine ourselves only, whether we are perfectly resolved to fly and not to fight: that is, whether we will secure ourselves by the proper arts of the spirit of prudence; for if any thing can make us come near this devil, we are lost without remedy.

The temptations in the matter of fear are something like it; if you will examine whether you love God so well that you would die for him, inquire as well and wisely as you can, but be not too particular. Satisfy yourself with a general answer, and rest in this, if you find that the apprehension of death is not so great as the apprehension of sin; if you pray against fear, and heap up arguments to confirm your courage and your hope; if you find that you despise those instances of persecution that you meet with;—for the rest, believe in God, who, it may be, will not give strengths before you need them: and, therefore, be satisfied with thus much, that your present strength is sufficient for any present trial; and when a greater comes, God hath promised to give you more strength, when you shall have need of more. But examine yourself by what is likely to fall upon you actually. It may be, you have cause to fear that you shall be made poor for a good conscience, or imprisoned for your duty, or banished for religion; consider if you love God so well that you are likely to suffer that, which is likely to happen to you, but do not dress your examination with rare contingencies and unlikely accidents, and impossible cases. Do not ask yourself whether you would endure the rack for God, or the application of burning basins to the eyes, or the torment of a slow fire, or whether you had rather go to hell than commit a sin; this is too fantastic a trial; and when God, it may be, knowing

your weakness, will never put you to it really, do you not tempt yourself by fancy, and an afflictive representment.

Domitian was a cruel man, false and bloody; and to be near him was a perpetual danger, enough to try the constancy of the bravest Roman. But once, that he might be wanton in his cruelty, he invited the chiefest of the Patricii to supper: who, coming in obedience and fear enough, entered into a court all hanged with blacks, and from thence were conducted into dining rooms by the pollinctores, who used to dress the bodies unto funerals: the lights of heaven (we may suppose) were quite shut out by the approaching night and arts of obscurity; when they were in those charnel houses (for so they seemed), every one was placed in order, a black pillar or coffin set by him, and in it a dim taper besmeared with brimstone, that it might burn faint, and blue, and solemn: where when they had stood awhile, like designed sacrifices, or as if the prince were sending them on solemn embassy to his brother, the prince of darkness,—on a sudden entered so many naked blackamoors, or children besmeared with the horrid juice of the sepia, who, having danced a little in fantastic and devils' postures, retired awhile, and then returned serving up a banquet as at solemn funerals, and wine brought to them in urns instead of goblets; with deepest silence, now and then interrupted with fearful groans and shriekings. Here the senators, who possibly could have struggled with the abstracted thoughts of death, seeing it dressed in all the fearful imagery and ceremonies of the grave, —had no powers of philosophy or Roman courage; but falling into a lipothymy, or deep swooning, made up this pageantry of death, with a representing of it unto the life. This scene of sorrows was overacted; and it was a witty cruelty to kill a wise man, by making him too imaginative and fantastical. It is not good to break a staff by too much trying the strength of it, or to undo a man's soul by a useless and so fantastic a temptation. For he that tries himself further than he hath need of, is like Palæmon's shepherd, who, fearing the foot-bridge was not strong enough,—to try it, loaded it so long, till, by his unequal trial, he broke that, which would have borne a bigger burden than he had to carry over it. Some things will better suffer a long usage, than an unequal trial.

2. When any man hath, by the former measures, examined himself, how his affections do stand to sin and folly, —by whatsoever signs he is usually made confident, let him be sure to make abatements of his confidence, if he have found that he hath failed already in despite of all his arts, and all his purposes. If we have often fallen back from our resolutions, there is then no sign left for us, but the thing signified; nothing can tell us how our affections are, but by observing what they do. For he that hath broken his word with me, when it was in his power to keep it, hath destroyed my confidence in him; but if he hath deceived me twice or thrice in the same thing, for shame' and prudence' sake I will venture no more, if I can be disobliged. If we therefore have failed of our promises to God for many times, that we can speak nothing reasonably of our proceedings, nor imagine what thoughts God hath concerning us, but the hardest and the worst;—though we have great reason to rejoice in God's long-suffering and infinite patience, yet, by any signs which can be given, we have no reason to trust ourselves.

For if we shall now examine, we can tell no more than we could do before; we were always deceived in our conjectures and pretences; and it is more likely now, because sin hath so long prevailed; and, by our frequent relapses, we must at least learn this truth,—that our hearts are false, and our promises are not to be trusted. In this case, no testimony is credible but an eye-witness. Therefore, let us leave all artificial examinations, and betake ourselves to the solid and material practices of a religious life. We must do something really, before we can, by inquiring, tell how it is with us. When we have resolved, and, in some measure, performed our resolution; when we have stood the shock of a temptation, and found our heart firm as in a day of religion; when we perceive sin to be weaker, and the kingdom of grace to grow in power; when we feel that all our holy vows are more than words, and that we are not the same easy fools, always giving God good words, but never performing them; but that now we have set foot upon the enemy, and are not infallibly carried away, when our temptation comes,—then we may inquire further, and look after the former signs and indications of spiritual life, and the just measures of

preparation. Till then let us not trouble ourselves with the particulars of spiritual arts, and the artificial methods of religion; for things are not so well with us as we suppose.

SECTION IV.

Of Examination of ourselves in the Matter of our Prayers, in Order to a holy Communion.

THE holy sacrament is, in its nature and design, a solemn prayer, and the imitation of the intercession, which our glorious High Priest continually makes for us in heaven; and as it is our ministry, and contains our duty, it is nothing else but the solemnity and great economy of prayer, for the whole, and for every member, and for all and every particular necessity of the church; and all the whole conjugation of offices and union of hearts, and conjunction of ministers, is nothing but the advantages, and solemnity, and sanctification of prayer; and, therefore, in order to do this work in solemnity as we ought, it were very fit that we examine ourselves, how we do it in ordinary and daily offices.

For since there are so many excellent promises made to prayer, and that nothing more disposes us to receive the grace of the sacraments, and the blessings of communion, than holy prayer; since prayer can obtain every thing, it can open the windows of heaven, and shut the gates of hell, —it can put a holy constraint upon God, and detain an angel till he leave a blessing—it can open the treasures of rain, and soften the iron ribs of rocks, till they melt into tears and a flowing river;—prayer can unclasp the girdles of the north, saying to a mountain of ice, 'Be thou removed hence, and cast into the bottom of the sea;'—it can arrest the sun in the midst of his course, and send the swift-winged winds upon our errand; and all those strange things, and secret decrees, and unrevealed transactions, which are above the clouds, and far beyond the regions of the stars, shall combine in ministry and advantages for the praying man;—it cannot be but we should feel less evil, and much more good than we do, if our prayers were right. But the state of

things is thus: it is an easy duty, and there are many promises, and we do it often, and yet we prevail but little. Is it not a strange thing that our friends die round about us, and, in every family, some great evil often happens, and a church shall suffer persecution for many years together without remedy, and a poor man groans under his oppressor, who is still prosperous, and we cannot rescue the life of a servant from his fatal grave;—and still we pray, and do not change the course of providence in a single instance many times, whether the instance be of little or great concernment:—What is the matter? we patiently suffer our prayers to be rejected, and comfort ourselves by saying, that, 'it may be, the thing is not fit for us, it is against the decree of God, or against our good, or to be denied is better; and there is a secret order of things and events, to which a denial does better minister than a concession.' This is very true, but not always when we are denied; for it is not always in mercy, but in anger very often, we are denied, because our duty is ill performed. For if our prayers were right, the providence of God would often find out ways to reconcile his great ends with our great desires; and we might be saved hereafter, and yet delivered here besides; and sometimes we should have heaven and prosperity too, and the cross should be sweetened, and the days of affliction should, for our sakes, be shortened, and death would not come so hastily: and yet we should be preserved innocent in the midst of an evil generation, though it waited for the periods and usual determinations of nature: let us rectify our prayers, and try what the event will be; it is worth so much at least; but however, as to the present case, if we perform this duty pitifully and culpably, it is not to be expected we should communicate holily. The gradation and correspondencies of this holy ministry will demonstrate this truth.

For what Christ did once upon the cross, in real sacrifice, that he always does, in heaven, by perpetual representment and intercession; what Christ does by his supreme priesthood, that the church doth by her ministerial; what he does in heaven, we do upon earth; what is performed at the right hand of God, is also represented, and, in one manner, exhibited upon the holy table of the Lord: and what is done

on altars upon solemn days, is done in our closets in our daily offices; that is, God is invocated, and God is appeased, and God is reconciled, and God gives us blessings and the fruits of Christ's passion in the virtue of the sacrificed Lamb; that is, we, believing and praying, are blessed, and sanctified, and saved, through Jesus Christ. So that as we pray, so we communicate; if we pray well, we may communicate well, else at no hand. Now in this, besides that we are to take account of our prayers, by all those measures of the Spirit, which we have learned in the holy Scriptures, there are two great lines of duty, by which we can well examine ourselves in this particular.

1. That our prayers must be the work of our hearts, not of our lips; that is, that we heartily desire what we so carefully pray for: and God knows this is not very ordinary. For besides that we are not in love with the things of God, and have no worthy value for religion, there are many things in our prayer which we ask for, and do not know what to do with, if we had them; and we do not feel any want of them, and we care not whether we have them or no. We ask for the Spirit of God, for wisdom, and for a right judgment in all things; and yet there are not many in our Christian assemblies, who use to trouble themselves at all with judging concerning the mysteries of godliness. Men pray for humility, and yet at the same time think, that all that which is indeed humility, is a pitiful poorness of spirit, pusillanimity, and want of good breeding. We pray for a contrition and a broken heart; and yet, if we chance to be melancholy, we long to be comforted, and think that the lectures of the cross bring death, and, therefore, are not the way of eternal life. We pray sometimes, that God may be first and last in all our thoughts; and yet we conceive it no great matter whether he be or no; but we are sure that he is not, but the things of the world do take up the place of God, and yet we hope to be saved for all that, and, consequently, are very indifferent concerning the return of that prayer. We frequently call upon God for his grace, that we may never fall into sin; now in this, besides that we have no hopes to be heard, and think it impossible to arrive to a state of life, in which we shall not commit sins, yet if we do sin, we know

there is a remedy so ready, that we believe, we are not much the worse if we do. Here are prayers enough: but where are the desires all this while? We pray against covetousness, and pride, and gluttony; but nothing that we do but is either covetousness or pride; so that our prayers are terminated upon a word, not upon a thing. We do covetous actions, and speak proud words, and have high thoughts, and do not passionately desire to have affections contrary to them, but only to such notions of the sin as we have entertained, which are such as will do no real prejudice or mortification to the sin: and whatever our prayers are, yet it is certain our desires are so little, and so content with any thing of this nature, that, for very many spiritual petitions, we are indifferent whether they be granted or not.

But if we are poor or persecuted, if we be in fear or danger, if we be heart-sick or afflicted with an uncertain soul, then we are true desirers of relief and mercy; we long for health, and desire earnestly to be safe; our hearts are pinched with the desire, and the sharpness of the appetite is a pain; then we pray, and mind what we do. He that is in fear of death, does not, when he prays for life, think upon his money and his sheep; the entering of a fair woman into the room does not bend his neck, and make him look off from the prince's face, of whom he sues for pardon. And if we had desires as strong as our needs, and apprehensions answerable to our duty, it were not possible that a man should say his prayers and never think of what he speaks: but as our attention is, so is our desire, trifling and impertinent; it is frighted away like a bird, which fears as much when you come to give it meat, as if you came with a design of death.

When, therefore, you are to give sentence concerning your prayers, your prayer-book is the least thing that is to be examined,—your desires are the principal, for they are fountains both of action and passion. Desire what you pray for, for certain it is, you will pray passionately if you desire fervently. Prayers are but the body of the bird; desires are its angel's wings.

2. If you will know how it is with you in the matter of your prayers, examine whether or no the form of your prayer be the rule of your life. Every petition to God is a precept

to man; and when in your litanies you pray to be delivered from malice and hypocrisy, from pride and envy, from fornication and every deadly sin; all that is but a line of duty, and tells us that we must never consent to an act of pride, or a thought of envy, to a temptation of uncleanness, or the besmearings and evil paintings of hypocrisy. But we, when we pray against a sin, think we have done enough, and if we ask for a grace, suppose there is no more required. Now prayer is an instrument of help, a procuring auxiliaries of God, that we may do our duty; and why should we ask for help, if we be not ourselves bound to do the thing? Look not, therefore, upon your prayers as a short method of ease and salvation, but as a perpetual monition of duty; and by what we require of God, we see what he requires of us; and if you want a system or collective body of holy precepts, you need no more but your prayer-book; and if you look upon them first as duties, then as prayers, that is, things fit to be desired, and fit to be laboured for, your prayers will be much more useful; not so often vain, not so [illegible] to illusion, not so destitute of effect, or so failing of the promises. The prayers of a Christian must be like the devotions of the husbandman, 'God speed the plough;'—that is, labour and prayer together; a prayer to bless our labour. Thus, then, we must examine:

Is desire the measure of our prayer? and is labour the fruit of our desire? if so, then what we ask, we shall receive as the gift of God, and the reward of our labour; but unless this be the state of our prayer, we shall find that the receiving of the sacrament will be as ineffective, because it will be as imperfect as our prayer. For prayer and communion differ but as great and little in the same kind of duty. Communion is but a great, public, and solemn address and prayer to God, through Jesus Christ: and if we be not faithful in a little, we shall not be intrusted in a greater; he that does not pray holily and prosperously, can never communicate acceptably. This, therefore, must be severely and prudently examined.

But let us remember this, that there is nothing fit to be presented to God, but what is great and excellent; for nothing comes from him, but what is great and best, and nothing should be returned to him that is little and con-

temptible in its kind. It is a mysterious elegancy that is in the Hebrew of the Old Testament[a],—when the Spirit of God would call any thing very great, or very excellent, he calls it "of the Lord:" so 'the affrightment of the Lord;' that is, a great affrightment fell upon them. And the fearful fire that fell upon the shepherds and sheep of Job[b], is called the "fire of God;" and when David took the spear and water-pot from the head of Saul, while he and his guards were sleeping, it is said, that "the sleep of the Lord," that is, a very great sleep, was fallen upon them. Thus we read of the "flames[c] of God," and "a land of darkness of God[d]," that is, vehement flames, and a land of exceeding darkness:—and the reason is, because when God strikes, he strikes vehemently; so that 'it is a fearful thing to fall into the hands of the living God.'—And on the other side, when he blesses, he blesses excellently; and, therefore, when Naomi blessed Boaz, she said, "Let him be blessed of the Lord," that is, according to the Hebrew manner of speaking, "Let him be exceedingly blessed." In proportion to all this, whatsoever is offered to God, should be of the best; it should be a devout prayer, a fervent, humble, passionate supplication. He that prays otherwise, must expect the curses and contempt of lukewarmness, and will be infinitely unworthy to come to the holy communion, whither they that come, intend to present their prayers to God in the union of Christ's intercession, which is then solemnly imitated and represented. An indevout prayer can never be joined with Christ's prayers. Fire will easily combine with fire, and flame marries flame; but a cold devotion and the fire of this altar can never be friendly and unite in one pyramid, to ascend together to the regions of God and the element of love. If it be a prayer of God, that is, fit to be intitled, fit to be presented unto him, it must be most vehement and holy. "The effectual fervent prayer of a righteous man" only can be confident to prevail; nothing else can ever be sanctified by a conjunction with this sacrifice of prayer, which must be consumed by a heavenly fire. There is not, indeed, any greater indication of our worthiness or unworthiness to receive the holy communion, than to examine and understand the state of our daily prayer.

[a] Gen. xxxv. 15. [b] Job, i. 16. [c] Cant. viii. 6. [d] Jerem.

SECTION V.

Of preparatory Examination of ourselves in some other Instances.

He that comes to the holy communion, must examine himself concerning his passions; whether that which usually transports him to indecency and shame, to sin and folly, be brought under the dominion of grace, under the command of reason, under the empire of the Spirit. For the passions of the soul are the violences and storms of reason; neither reason nor grace can be heard to speak when they are loud; and in vain it is that you tell a passionate person of the interests of wisdom and religion. We see it in fools, who have no allay of reason; their anger is rage, their jealousy is madness, their desires are ravenous, their loves are troublesome and unseasonable, their hopes are groundless but ever confident, their fears are by chance but always without measure: and a fool, when his belly is full, may as soon be persuaded into temperate discourses, as he that is passionate, to be obedient to God and to the rules of his own felicity.

A great fear and a constant virtue are seldom found in one man; and a coward is virtuous by chance, and so long as he is let alone; but unless the fear of God be greater than the fear of man, it is in the power of his enemy, whether that man shall be happy or wise. And so it is in a great or easy anger; every man and every thing can put a peevish person out of his religion. It cannot in these and all the like cases be well, unless by examining we find that our spirit is more meek, our passion easier overcome, and the paroxysms or fits return less frequently, and the symptoms be less malignant. In this instance we must be quick and severe; and begin betimes to take a course with these vermin and vipers of the soul. Suetonius[a] tells, that when the witty flatterers of Cæsar had observed, that no frogs did breed in his grandfather's villa, which was in the suburbs of Rome, they set themselves to invent a reason which should flatter the prince, and boldly told abroad, that when young Octavius was a

[a] Quum primum fari cœpisset, in avito suburbano obstrepentes forte ranas silere jussit: atque ex eo negantur ibi ranæ coaxare.— *Octav.* 94. *B. Crus.* vol. i. p. 360. (J. R. P.)

child, he once in sport forbade them to make a noise, and for ever after they were silent and left their pools; ever since Octavius began to speak, they left off to make their noises and their dwellings there. If we suppress our passions that make inarticulate noises in the soul, if betimes and in their infancy we make them silent, we shall find peace in all our days. But an old passion, an inveterate peevishness, an habitual impotency of lust and vile desires, are like an old lion; he will by no means be made tame, and taught to eat the meat of peace and gentleness.

If thy passion be lasting and violent, thou art in a state of evil: if it be sudden and frequent, transient and volatile, thou wilt often fall into sin; and though every passion be not a sin, yet every excess of passion is a diminution of reason and religion; and when the acts are so frequent that none can number them, what effects they leave behind, and how much they disorder the state of grace, none can tell. Either, therefore, suffer no passion to transport and govern you, or no examination can signify any thing. For no man can say, that a very passionate man is a very good man; or how much he is beloved of God, who plays the fool so frequently; nor how long God will love him, who is at the mercy of his imperious passion, which gives him laws, and can every day change his state from good to bad. It was well said of one, 'If you give the reins to grief, every thing that crosses thee, can produce the biggest grief[b];' and the causes of passions, are as they are made within. He that checks at every word, and is jealous of every look, and disturbed at every accident, and takes all things by the wrong handle, and reflects upon all disturbances, switches and spurs his passion, and strives to overtake sin, and to be tied unto infelicity; but nothing can secure our religion, but binding our passions in chains, and doubling our guards upon them, lest like mad folks they break their locks and bolts, and do all the mischief, of which they can have instruments and opportunity.

Concerning some sort of passionate persons, it may be truly said, that they are very unfit to communicate;—but that they are fit, it can be confidently said of none.

[b] Dolori si frœna remiseris, nulla materia non est maxima.

Here, therefore, let us thus examine ourselves.

Are your desires unreasonable, passionate, impotent, and transporting? If God refuses to give you what you desire, can you lay your head softly down upon the lap of providence, and rest content without it? Do you thankfully receive what he gives,—and, when he gives you not what you covet, can you still confess his goodness, and glorify his will and wisdom, without any amazement, dissatisfaction, or secret murmurs? Can you be at peace within, when your purposes are defeated; and at peace abroad with him that stands in the way between you and your desires? And how is it with you in your anger? Does it last so long, or return so frequently as before? Have you the same malice, or have you the same peevishness? For one long anger, and twenty short ones, have no very great difference[c], save only, that in short and sudden angers we are surprised, and not so in the other: but it is an intolerable thing always to be surprised, and a thousand times to say, 'I was not aware,' or 'I was mistaken.' But let us without excuses examine ourselves in this matter, for this is the great magazine of virtue or vice; here dwells obedience or licentiousness, a close knot, or an open liberty, little pleasures and great disturbances, loss of time, and breach of vows[d]. But if, that we may come to Christ, we have stopped so many avenues of sin, and fountains of temptation, it may be very well; but, without it, it can never.

2. He that comes to the holy communion, must examine himself whether his lusts be mortified, or whether they be only changed. For, many times, we have seeming peace, when our open enemies are changed into false friends: and we think ourselves holy persons, because we are quit of carnal crimes, and yet, in exchange for them, we are dying with spiritual. It is an easy thing to reprove a murderer, and to chide a foolish drunkard, to make a liar blush, and a

[c] Hæc brevis est, illa perennis, aqua.

[d] Hic habitat nullo constricta Licentia nodo,
Et flecti faciles Iræ, vinoque madentes
Excubiæ ——
Jucundique Metus, et non secura Voluptas,
Et lasciva volant levibus Perjuria pennis.
Claud. de nuptiis Honorii. 78. *Genev.* vol. i. p. 138.

thief to run away. But you may be secretly proud, when no man shall dare tell you so; and have a secret envy, and yet keep company with the best and most religious persons. A little examination will serve your turn to know, whether you have committed adultery, or be a swearer; but to know whether your intentions be holy, whether you love the praise of men more than the praise of God, whether religious or secular interest be the dearer, whether there be any hypocrisy or secret malice in your heart,—hath something of more secret consideration. Do not you, sometimes, secretly rejoice in the diminution or disparagement of your brother? Do not you tell his sad and shameful story with some pleasure? Are you not quick in telling it, and willing enough it should be believed? Would you not fain have him less than yourself; not so eminent, not so well esteemed; —and, therefore, do not you love to tell a true story of him, that is not so very much for his commendation?

These things must be examined, not that it can be thought that a man must be without fault when he comes, but that he must cherish none,—he must leave none unexamined, he must discover as much as he can, and crucify all that he can discover. He that hath mortified his carnal appetite, and is proud of his conquest; or prays often, and reproaches him that does not; and gives alms, and secretly undervalues him that cannot; or is of a right opinion, but curses him that is of the wrong; or leaves his ambitious pursuits and vain-glorious purposes, but sits at home and is idle;—is like a man who stands by a fire in a wide and a cold room; he scorches on one side, and freezes on the other; whereas the habits of virtue are like a great mantle, and the man is warm and well all over. But it is an ill cure for the ague to fall into a fever, or to be eased of sore eyes by a diversion of the rheum upon the lungs. And that soul that turns her back upon one sin, and her face to another, is, it may be, weary of the instance, but not of the iniquity; and, rolling upon an uneasy bed of thorns, chooses only to be tormented in another part: but finding the same sense there, because the part is informed by the same spirit, and no difference between the thorn in the side, and the thorn in the hand, perceives herself miserable and encircled with calamity. But when from carnal crimes, which bring shame

a man falls into spiritual crimes, which most men let alone; from those sins which every thing can reprove, to a secret venom and an undiscerned ulcer; a man may come to the communion, and the holy man that ministers, cannot reject him;—but he causes no joy before the angels; and because he does not examine wisely and judge severely, he is discerned by God, and shall be judged, when to be 'judged,' means all one with 'being condemned.'

3. When we examine ourselves in order to receiving of the blessed sacrament, we must be careful, that we do not limit our examination; and confine it to the time since our last receiving. For some persons who think themselves spiritual, usually examine how they have comported themselves since the last communion only, and accordingly make judgment upon themselves. And these men possibly may do well enough, if they be of the number of them, of whom our blessed Saviour affirms, that 'they need no repentance,' that is, no change of life, no inquiry but into the measures of progression: but there are but few who live at that rate; and they that do, it may be, have not that confidence. But to them, and all men else, it were safe advice,—that the inquiry how they have lived since the last communion, should be but one part of their examination.

1. Because they who so limit their inquiries, must needs suppose, that till then all was well, and that then they communicated worthily; and consequently, that all the whole work and economy of salvation was then performed; every one of which supposals hath an uncertain truth, but a very certain danger.

2. They who so limit their examination, suppose, that, at every communion, they begin the world anew; whereas our future life is to be a progression upon the old stock, and judgment is to be made of this that comes after, by that which went before; and, therefore, these limited examinations must needs be of less use and purpose. True it is, that, at every communion, we are to begin a new life; and so we ought every day: that is, we ought to be as zealous, and as penitent, as resolute and affectionate, as if we never had begun before:—we ought so to suspect the imperfection of what is past, that we are to look upon ourselves but as new beginners; that, by apprehending the same necessity,

we may have the same passion, the same fervour and holy fires. But, in this matter of examining, we must consider how much hath been pardoned, that we may examine how thankful we have been, and what returns we have made: we must observe all our usual failings, that we may now set our guards accordingly: we must remember in what weak part we are smitten, that we may still pray against it; and we must renew our sad remembrances, that we may continue our sad repentances; and we must look upon our whole life, that we may be truly humbled. He that only examines, how it is with him since the last communion, will think too well of himself, if he spies his bills of accusation to be small; but every man will find cause enough to hide his face in the dust, and to come with fear and trembling, when he views the sum total of his life, which certainly will appear to be full of shame and of dishonour.

3. We are not to limit our examination to the interval since the last communion, because much of our present duty is relative to the first parts of our life. For all the former vows of obedience, though we have broken them a thousand times, yet have still an obliging power; and there are many contingencies of our life which require peculiar usages and treatments of ourselves, and there are many follies which we leave by degrees, and many obligations which are of continual duty. And it may be that our passion did once carry us to so extreme, so intolerable a violence,—perhaps twenty years ago,—that we are still to keep our fears and tremblings about us, lest the same principle produce the same evil event. When Horatius Cocles[a] had won that glorious victory over the three Sabine brothers, and, entering gloriously into Rome, he espied his sister wetting his laurel with her unseasonable tears, for the death of one of them whom she loved with the honour of a wife, and the passion of a lover: and being mad with rage and pride, because her sorrow allayed his joys and glory, he killed her with that sword, by which her servant died. Sometimes passion makes a prodigious excursion, and passes on to the greatest violence, and the most prodigious follies: and though it be usually so restrained by reason and religion, that such transvolutions are not frequent,—yet one

[a] Liv. lib. i. cap. 26.

such act is an eternal testimony how weak we are, and how mischievous a passion can be. It is a miracle of Providence that, in the midst of all the rudenesses and accidents of the world, a man preserves his eyes, which every thing can extinguish and put out: and it is no less a miracle of grace, that, in the midst of so many dishonourable loves, there are no more horrid tragedies: and so many brutish angers do not produce more cruel sudden murders; and that so much envy does not oftener break out into open hostilities. It is indeed a mighty grace, that pares the nails of these wild beasts, and makes them more innocent in their effects, than they are in their nature: but still the principle remains; there is in us the same evil nature, and the same unruly passion: and, therefore, as there ought to be continual guards upon them, so there must be continual inquiries made concerning them; and every thing is to be examined, lest all be lost upon a sudden.

4. We must not limit our examination to the interval to the last communion, because our first repentances must still proceed, and must never be at an end. For no man was so pardoned at the last communion, but that he is still obliged to beg pardon for those sins, he then repented of. He must always repent, and always pray, and never be at peace with the first sins of his youth; and the sorrows of the first day must be the duty of every day; and that examination must come into this account; and when we inquire after our own state, we must not view the little finger, but the whole man. For, in all the forest, the ape is the handsomest beast, so long as he shows nothing but his hand; but when the inquiring and envious beasts looked round about them, they quickly espied a foul deformity.

There are, in the state of a man's soul, some good proportions, and some well days, and some fortunate periods; but he that is contented with beholding them alone, cares more to please himself than to please God, and thinks him to be happy whom man, not whom God, approves. By this way twenty deceptions and impostures may abuse a man. See, therefore, what you are from head to foot, from the beginning to the end, from the first entry to your last progression: and although it be not necessary that we always actually consider all; yet it will be necessary that we always truly

know it all, that our relative duties, and our imperfect actions, and our collateral obligations, and the direct measures of the increase of grace, may be justly discerned and understood.

4. He that examines himself and would make right judgment of his state and of his duty, must not do it by single actions, but by states of life and habits of religion. If we can say truly that neither prosperity nor adversity, neither cross nor crown, employment nor retirement, public offices nor household cares, do disorder us in our duty to God and our relations, that is, if we safely and wisely passed through, or converse in, any one of these states of life,—it is very likely that things are well with us. But the consideration of single actions will do but little. Some acts of charity and many prayers, and the doing one noble action, or being once or twice very bountiful, or the struggling with one danger, and the speaking for God in one contestation; these are excellent things, and good significations of life, but not always of health and strength, not of a state of grace. Now because, in the holy communion, we are growing up to the measures of the fulness of Christ, we can no otherwise be fitted to it, but by the progressions and increase of a man, that is, by habits of grace and states and permanencies of religion; and therefore our examinations must be accordingly.

SECTION VI.

Devotions to be used upon the Days of our Examination, relative to that Duty.

The Hymn.

THE Lord is in his holy temple; the Lord's throne is in heaven: his eyes behold, his eye-lids try, the children of men.

The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth.

For the righteous Lord loveth righteousness; his countenance doth behold the upright.

The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed, that my mouth shall not transgress.

Hold up my goings in thy paths: that my footsteps slide not.

As for God, his way is perfect: the word of the Lord is tried; he is a buckler to all those that trust in him.

For who is God save the Lord? and who is our rock save our God?

Judge me, O Lord; for I have walked in mine integrity: but I trust in the Lord; therefore I shall not slide.

Examine me, O Lord, and prove me; try my reins and my heart: for thy loving-kindness is before mine eyes, and I will walk in thy truth.

I will not sit with vain persons: neither will I go in with dissemblers.

I hate the congregation of evil doers: and I will not sit with the wicked.

I will wash my hands in innocency: so will I compass thine altar, O Lord,

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

But, as for me, I will walk in my integrity: redeem me and be merciful to me.

So shall my foot stand in an even place: and, in the congregation, will I bless the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

THE PRAYERS.

O ETERNAL and most glorious God, who sittest in heaven, ruling over all things from the beginning; thou dwellest on high, and yet humblest thyself to behold the things that are in heaven and earth. Thou hast searched me, O Lord, and known me; thou understandest my thoughts afar off, and art acquainted with all my ways; for there is not a word in my tongue, but thou, O Lord, knowest it altogether. Be pleased to impart unto thy servant a ray of thy heavenly light, a beam of the sun of righteousness; open mine eyes that I may see the wondrous things of thy law, that I may walk in them all my days. Set all my sins before my face,

that I may speedily, and earnestly, and perfectly, repent and forsake them all. Give me a sight of my infirmities, that I may watch against them; discover to me all my evil and weak principles, that I may reform them. And whatsoever is wanting in me towards the understanding of any thing, whereby I may please thee and perfect my duty,—I beg of thee to reveal that also unto me; that my duty may not be undiscerned, and my faith may not be reproved, and my affections may not be perverse, and hardened in their foolish pursuance, and a secret sin may not lie undiscovered and corrupting my soul.

II.

Give me an ingenious and a severe spirit, that whatever judgment of charity I make concerning others, I may give a right judgment concerning my own state and actions, condemning the criminal, censuring the suspicious, suspecting what seems allowable, and watchful even over the best; that I may, in the spirit of repentance and mortification, correct all my irregularities, and reform my errors, and improve the good things which thou hast given me; that endeavouring to approve my actions to my conscience, and my conscience to thy law, I may not be a reprobate, but approved by thee in the great day of examination of all the world, and be reckoned amongst thy elect, the secret ones; through Jesus Christ our Lord. Amen.

A short Form of Humiliation, after our Examination.

I.

Thy judgments, O Lord God, are declared in thunder, and with fear and with dread; thou shakest all my bones, and my soul trembles when I consider that great day, in which thou shalt judge all the world; and that infinite justice, which will not spare the mighty for his greatness, nor the poor for his poverty; and thy unlimited power, which can mightily destroy all them, that will not have thee to reign over them.

II.

O most dreadful Judge, I stand in amazement, when I consider, that the heavens are not pure in thine eyes; and if thou foundest perverseness in thy angels, and didst not spare

them, what shall become of me? The stars fell from heaven; and what can I presume, who am but dust and ashes? They whose life hath seemed holy, are fallen into an evil portion; and, after they have eaten the bread of angels, they have been delighted with carob-nuts, with husks and draff of swine.

III.

There is no holiness, O God, if thou withdrawest thy hand; no wisdom profits, if thy government does cease. No courage can abide, no chastity can remain pure; no watchfulness keep us safe, unless thou dost continue to strengthen us, to purify us, to make us stand. When thou leavest us, we drown and perish; when thy grace and mercy visits us, we are lifted up and stand upright. We are unstable, and unsecure, unless we be confirmed by thee: but we seek to thee for thy help; and yet depart from the ways of thy commandments.

IV.

O how meanly and contemptibly do I deserve to be thought of! how little and inconsiderable is the good which I do! and how vast, how innumerable, how intolerable, are the evils which I have done! I submit, O God, I submit to the abysses of thy righteous and unsearchable judgment; for I have been searching for a little, some little, good in me; but I find nothing. Much indeed of good I have received; but I have abused it: thou hast given me thy grace; but I have turned it into wantonness: thou hast enabled me to serve thee; but I have served myself; but never but when I was thy enemy: so that, 'in me,' that is, in my flesh, 'dwelleth no good thing.'

V.

I am a deep abyss, O God, of folly and calamity; I have been searching my heart, and can find no good thing; I have been searching, and I cannot find out all the evil. Thou didst create in me a hope of glory, but I have lost my confidence: and men have sometimes spoken good things of me, but I know not where they are: and who shall raise me up, when I fall down before thy face in thy eternal judgment?

VI.

I will no more desire, I will no more suffer, I will no more

seek, I will no more be moved by, the praises of men; for behold, they speak, but they know nothing: thou art silent, but thou knowest all things, and I increase the number of my sins. What shall I do, O thou preserver of men! I will lay my face in the dust, and confess myself to be nothing.

VII.

Pity my shame, O God; bind up my wounds; lift me up from the dust; raise me up from this nothing; and make me something; what thou wilt, what thou wilt delight in. Take away the partition wall, the hindrance, the sin that so easily besets me; and bring me unto Jesus, to my sweetest Saviour Jesus; unite me unto him; and then, although in myself I am nothing, yet in him I shall be what I ought to be, and what thou canst not choose but love. Amen, Amen.

A Prayer for holy and fervent Desires of Religion, and particularly of the blessed Sacrament.

O MOST blessed, most glorious Lord and Saviour Jesus; thou that waterest the furrows of the earth, and refreshest her weariness, and makest it very plenteous, behold, O God, my desert and unfruitful soul; I have already a parched ground, give me a land of rivers of waters; my soul is dry, but not thirsty; it hath no water, nor it desires none; I have been like a dead man to all the desires of heaven. I am earnest and concerned in the things of the world; but very indifferent, or rather not well enduring the severities and excellencies of religion. I have not been greedy of thy word, or longed for thy sacraments. The worst of thy followers came running after thee for loaves, though they cared not for the miracle; but thou offerest me loaves and miracles together, and I have cared for neither. Thou offerest me thyself, and all thy infinite sweetnesses; I have needed even the compulsion of laws to drive me to thee; and then indeed I lost the sweetness of thy presence, and reaped no fruit. These things, O God, are not well; they are infinitely amiss. But thou that providest meat, thou also givest appetite; for the desire and the meat, the necessity and the relief, are all from thee.

II.

Be pleased, therefore, O my dearest Lord, to create in thy servant a great hunger and thirst after the things of thy kingdom and the righteousness of it, all thy holy graces, and all the holy ministries of grace; that I may long for the bread of heaven, thirst after the fountain of salvation, and, as the hart panteth after the brooks of water, so my soul may desire thee, O Lord. O kindle such a holy flame in my soul, that it may consume all that is before me; that it may be meat and drink to me to do thy will.

III.

Grant, O blessed Jesus, that I may omit no opportunity of serving thee, of conversing with thee, of receiving thee; let me not rest in the least and lowest measures of necessity, but pass on to the excellencies of love, and the transportations of an excellent religion, that there may remain in me no appetite for any thing but what thou lovest; that I may have no satisfaction but in a holy conscience, no pleasure but in religion, no joy but in God; and, with sincerity and zeal, heartiness and ingenuity, I may follow after righteousness, and the things that belong unto my peace, until I shall arrive in the land of eternal peace and praises, where thou livest and reignest for ever, world without end. Amen.

CHAPTER III.

OF FAITH, AS IT IS A NECESSARY DISPOSITION TO THE BLESSED SACRAMENT.

EXAMINATION of ourselves is an inquiry, whether we have those dispositions, which are necessary to a worthy communion. Our next inquiry is after the dispositions themselves, what they ought to be, and what they ought to effect; that we may really be that, which we desire to be found, when we are examined. I have yet only described the ways of examining; now I am to set down those things, whereby we can be approved, and, without which, we can never approach to these divine mysteries with worthiness, or depart with joy. These are three; 1. Faith, 2. Charity, 3. Repentance.

SECTION I.

Of Catechumens, or unbaptized Persons.

THE blessed sacrament, before him that hath no faith, is like messes of meat set upon the graves of the dead[a]; they smell not that nidour, which quickens the hungry belly; they feel not the warmth, and taste not the juice; for these are provided for them that are alive, and the dead have no portion in them. This is the first great line of introduction, and necessary to be examined: we have the rule from the apostle[b]; "Examine yourselves, whether ye be in the faith; prove your ownselves. Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates?" As if he had said, 'Ye are reprobates; and Jesus Christ shall never dwell in you, except by faith; without this, you can never receive him; and, therefore, examine strictly yourselves concerning your faith.'

But the necessity of this preparation by faith hath a double sense, and a proportionable necessity. 1. It means, that no unbaptized person can come to the holy communion. 2. It means that those that are baptized, have an actual and an operative faith, properly relative to these divine mysteries, and really effective of all the works of faith. Of this we have the most ancient and indubitable records of the primitive church: for in the apology, which Justin Martyr[c] made for the Christians, he gives this account of the manner of dispensing the holy eucharist: "it is lawful for none to participate of this eucharistical bread and wine, but to him who believes those things to be true which are taught by us, and to him that is washed in the laver of regeneration, which is to the remission of sins, and who lives as Christ hath com-

[a] Te sine dulce nihil, Domine,
Nec juvat ore quid appetere,
Pocula ni prius atque cibos,
Christe, tuus favor imbuerit,
Omnes sanctificante fide.
Prudentius, hymno 3. ante cibum.

[b] 2 Cor. xiii. 5.

[c] Οὐδεὶ δούλῳ μετασχεῖν ἔξόν ἐστι ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ δεδιδαγμένα ὑφ' ἡμῶν, καὶ λουσαμένῳ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρὸν, καὶ οὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκεν.

manded."—"Shut the profane and the unhallowed people out of doors," so Orpheus[d] sang. None comes to this holy feast but they whose sins are cleansed in baptism, who are sanctified in those holy waters of regeneration, who have obedient souls, ears attentive to the sermons of the Gospel, and hearts open to the words of Christ. These are they who see by a brighter light, and walk in the warmth of a more refreshing sun; they live in a better air, and are irradiated with a purer beam, the glories of the Sun of Righteousness; and they only are to eat the precious food of the sacrificed Lamb: for, by baptism, we are admitted to the spiritual life; and, by the holy communion, we nourish and preserve it.

But although baptism be always necessary, yet alone it is not a sufficient qualification to the holy communion, but there must be an actual faith also in every communicant. Neither faith alone, nor baptism alone, can suffice; but it must be the actual faith of baptized persons, which disposes us to this sacred feast; for the church gives the communion neither to catechumens, nor to infants, nor to madmen, nor to natural fools.

Catechumens not admitted to the Holy Communion.

Of this, besides the testimony of Justin Martyr, St. Cyril of Alexandria gives this full account: "We refuse to give the sacraments to catechumens, although they already know the truth, and, with a loud voice, confess the faith of Christ; because they are not yet enriched with the Holy Ghost, who dwells in them, who are consummated and perfected by baptism. But when they have been baptized, because it is believed, that the Holy Ghost does dwell within them, they are not prohibited from the contact and communion of the body of Christ. And, therefore, to them, who come to the mystical benediction, the ministers of the mystery cry with a loud voice, 'Sancta sanctis,' 'Let holy things be given to sanctified persons,' signifying, that the contact and sanctification of Christ's body does agree with them only, who, in

[d] θύρας δ' ἐπίθεσθε βέβηλοι.

[e] —— purior illum
Solis fervor alit, ventosaque pabula libat.
Idyl. 1. *Claud. Gesner*, vol. II. p. 635.

their spirits, are sanctified by the Holy Ghost." And this was the certain and perpetual doctrine and custom of the church; insomuch, that, in the primitive churches, they would not suffer unbaptized persons so much as to see the consecration of the holy mysteries, as is to be seen in many ecclesiastical records[f]. The reason of this is nothing, but the nature and analogy of the thing itself. For we first come to Christ by faith, and we first come to Christ by baptism; they are the two doors of the tabernacle, which our Lord hath pitched, and not man. By faith we desire to go in; and by baptism we are admitted. Faith knocks at the door; and baptism sets it open: but until we are in the house, we cannot be entertained at the master's table: they that are in the highways and hedges, must be called in, and come in at the doors, and they shall be feasted. The one is the moral entrance, and the other is the ritual. Faith is the door of the soul, and baptism is the door of the man. Faith is the spiritual address to God, and baptism is the sacramental. Baptism is, like the pool of Siloam, appointed for healing; it is salutary and medicinal: but the Spirit of God is that great angel, that descends thither, and makes them virtual; and faith is the hand, that puts us in. So that faith alone does not do it; and, therefore, as the unbaptized must not communicate, so neither will baptism alone admit us; and, therefore, infants and innocents are yet uncapable. But that is the next inquiry.

SECTION II.

Of communicating Infants.

Question. Whether infants are to be admitted to the holy communion?

WHETHER the holy communion may be given to infants, hath been a great question in the church of God; which, in

[f] Dionys. Eccles. hierarch. Microlog. observ. Eccles. c. 51. in biblioth. Patr. Cabas. exposit. liturg. c. 15, 16. Germanus Patr. Const. in Rerum Eccles. Theoria. Durandus ration. Divin. offic. l. 4. & l. 6. Albertus Magnus de officio Missæ, tract. 3. c. 23. Alcuinus de Divin. offic. Aquinas Summ. 3. q. 80, art. 4.

this instance, hath not been, as in others, divided by parties and single persons, but by whole ages; for from some of the earliest ages of the church, down to the time of Charles the Great, that is, for above six hundred years, the church of God did give the holy communion to newly baptized infants. St. Cyprian[a] recounts a miracle of an infant, into whose mouth, when the parents had ignorantly and carelessly left the babe, the Gentile priests had forced some of their idol sacrifice: but when the minister of the church came to pour into the mouth the chalice of our Lord, it resisted, and, being overpowered, grew sick, and fell into convulsions. By which narrative the practice of the church of that age, is sufficiently declared. Of the matter of fact there is no question: but they went further.

The primitive church did believe it necessary to the salvation of infants. St. Austin believed that this doctrine and practice descended from the apostles; that without both the sacraments no person could come to life, or partake of the kingdom of heaven: which when he had endeavoured to prove largely, he infers this conclusion: "It is in vain to promise salvation and life eternal to little children, unless they be baptized, and receive the body and blood of Christ; since the necessity of them both is attested by so many, so great, and so divine testimonies[b]." And that this practice continued to the time of Charlemagne, appears by a constitution in his capitular, saying, "That the priest should always have the eucharist ready; that, when any one is sick, or when a child is weak, he may presently give him the communion, lest he die without it." And Alcuinus recites a canon, expressly charging, that "as soon as ever the infants are baptized, they should receive the holy communion before they

[a] Lib. de lapsis.

[b] Si ergo, ut tot et tanta Divina testimonia concinunt, nec salus nec vita æterna baptismo et corpore et sanguine Domini cuiquam expectanda sunt, frustra sine his promittitur parvulis. Lib. i. de peccat. merit. et remiss. c. 20. & c. 24. Vide eundem de verbis Apostoli, ad Bonif. Epist. 23. ad Vitalem Epist. 106. cont. duas epistol. Pelagian. lib. i. c. 22. & lib. iv. c. 4. lib. contra Julian. c. 2. & S. Cyprian. lib. iii. Test. ad Quirin. c. 25. Autor Hypognost. in operibus S. August. Idem ait expresse S. Paulinus Epist. Nolanus epist. 12. ad Severum. S. Cyril. Hieros. Catech. 3. c. 1. Idem dixit P. Innocentius. Capit. Caroli Mag. lib. 1. c. 161. Alcuin. lib. de divinis offic. Idem videre est in Ordine Romano, quem edidit Michael Hittorpius.

suck, or receive any other nourishment." The same also is used by the Greeks, by the Ethiopians, by the Bohemians and Moravians: and it is confessed by Maldonate[c], that the opinion of St. Austin and Innocentius, that the eucharist is necessary even to infants, prevailed in the church for six hundred years together.

But since the time of Charles the Great, that is, for above eight hundred years, this practice hath been omitted[d] in the western churches generally; and in the council of Trent it was condemned as unfit, and all men commanded to believe, that though the ancient churches did do it upon some probable reasons, yet they did not believe it necessary. Concerning which, I shall not interrupt the usefulness which I intend in this discourse, by confuting the canon; though it be intolerable to command men to believe in a matter of fact contrary to their evidence[e], and to say that the fathers did not believe it to be necessary, when they say it is, and used it accordingly: yet because it relates to the use of this divine sacrament, I shall give this short account of it.

The church of Rome, and some few others, are the only refusers and condemners of this ancient and catholic practice; but, upon their grounds, they cannot reasonably deny it. 1. Because infants are, by them, affirmed to be capable of the grace and benefits of the eucharists; for to them who put no bar (as infants put none), the sacraments, by their inherent virtue, confer grace; and, therefore, particularly, it is affirmed, [f] that if infants did now receive the eucharist, they should also receive grace with it: and, therefore, it is not unreasonable to give it to them, who, therefore, are capable of it, because it will do them benefit; and it is, consequently, upon these grounds, uncharitable to deny it:—for,

2. They allow the ground, upon the supposition of which the fathers did most reasonably proceed; and they only deny

[c] Maldonatus in Johan. 6. Num. 116.

[d] Vide Hierem. Petr. C. P. doctor. exhor. ad Germanos. Alvarez in itin. Æthiop. Joachimum Vadianum in notat. lib. i. fol. 14. de Sacram. Eucharistiæ. Concil. Trid. Sess. 21. Can. 4.

[e] Μόνου γὰρ αὐτοῦ καὶ θεὸς στερίσεται·
'Αγένητα ποιεῖν ὅσ' ἂν ᾖ πεπραγμένα.
Agatho apud Aristot. ethic. vi. c. iii.—*Wilkinson*, p. 234.

[f] Franc. à Victor. de Euchar. n. 75.

the conclusion. For, by the words of Christ[g], it is absolutely necessary "to eat his flesh and drink his blood:" and if those words be understood of sacramental manducation (in which interpretation both the ancients and the church of Rome do consent), then it is absolutely necessary to communicate. For although there are other ways of 'eating his flesh, and drinking of his blood,' besides the sacramental manducation, yet Christ, in this place, meant no other; and if of this he spake when he said, 'Without doing this, we have no life in us,'—then it will not be sufficient to baptize them, though, in baptism, they should receive the same grace, as in the eucharist: because, abstracting from the benefit and grace of it, it is made necessary by the commandment,—and, by the will of God, it is become a means indispensably necessary to salvation. It is necessary by a necessity of the means, and a necessity of precept. True it is, that, in each of the sacraments, there is a proportion of the same effect, as I have already discoursed[h]; yet this cannot lessen the necessity, that is upon them both; for so Pharaoh's dream was doubled, not to signify divers events, but a double certainty. And, therefore, although children, even in baptism, are partakers of the death of Christ, and are incorporated into, and made partakers, of his body,—yet because Christ hath made one as necessary as the other, and both for several proportions of the same reason,—the church of Rome must either quit the principle, or retain the consequent; for they have digged a ditch on both sides, and, on either hand, they are fallen into inconvenience. But it will be more material to consider the question, as it is in itself, and without relation to any schools of learning.—Therefore,

3. It is certain that, in Scripture, there is nothing, which directly forbids the giving the holy communion to infants. For though we are commanded to examine, and so to eat,—yet this precept is not of itself necessary, but by reason of an introduced cause; just as they are commanded to believe and repent, who are to be baptized,—that is, persons that need it, and that can do it, they must: and infants, without examination, can as well receive the effect of the eucharist, as, without repentance, they can have the effect of baptism.

[g] John, vi. 53. John, iii. 5. [h] Ch. i. sect. 5.

For if they be communicated, they and the whole assembly do 'declare the Lord's death;' for that is done by virtue of the whole solemnity, and it is done by the conjunct devotion of the whole community: it is done by the prayers and offices of the priest, and it is done by the action of every one that communicates: it is done in baptism, and yet they are baptized, who cannot, with their voices, publish the confession. Infants, indeed, cannot 'discern' the Lord's body; so neither can they discern truth from falsehood; an article of faith from an heretical doctrine: and yet to discern the one, is as much required, as to discern the other; but, in both, the case is equal; for they must discern when they can confound, or dishonour; but till they can do evil, they cannot be tied to do good. And it were hard to suppose the whole church of God, in her best and earliest times, to have continued, for above six hundred years, in a practical error; it will not well become our modesty to judge them without further inquiry, and greater evidence.

4. But as there is no prohibition of it, so no command for it. For as for the words of our blessed Lord recited by St. John[1], upon which the holy fathers did principally rely; they were spoken before the institution of both the sacraments, and indifferently relate to either; that is, indeed, to them both, as they are the ministries of faith; but to neither in themselves directly, or in any other proportion, or for any other cause. For faith is the principal that is there intended; for the whole analogy of the discourse, drawn forth of its clouds and allegory, infers only the necessity of being Christ's disciples,—of living the life of grace,—of feeding in our hearts on Christ,—of living in him, and by him, and for him, and to him; which is the work of faith, and believing in Christ, as faith signifies the being of Christ's disciple[k].

5. The thing itself, then, being left in the midst, and undetermined, it is in the power of the church to give it, or to deny it. For, in all things where Christ hath made no law, the church hath liberty to do that, which is most for the glory of God, and the edification of all Christian people. And, therefore, although the primitive church did confirm newly baptized persons, and communicate them; yet as with

[1] John, vi. 53. [k] See c. 1. sect. 2 & 3.

with great reason she did change the time of confirmation from their first baptism, till they could give an account of their faith,—so with equal authority, when she hath an equal reason, she may change and limit the time of ministering the communion. The church is tied to nothing, but to the laws of the sacrament, and the laws of reason, and the laws of charity: but that either of them is reasonable enough, may appear in the following considerations.

For the primitive church had all this to justify their practice: that the sacraments of the Gospel are the great channels of the grace of God: that this grace always descends upon them that do not hinder it, and, therefore, certainly to infants; and some do expressly affirm it, and none can with certainty deny, but that infants, if they did receive the communion, should also, in so doing, receive the fruits of it: that to baptism there are many acts of predisposition required, as well as to the communion; and yet the church, who very well understands the obligation of these precepts, supposes no children to be obliged to those predispositions to either sacrament, but fits every commandment to a capable subject: that there is something done on God's part, and something on ours; that what belongs to us, obliges us then, when we can hear and understand, but not before; but that what is on God's part, is always ready to them that can receive it:—that infants, although they cannot alone come to Christ, yet the church, their mother, can bring them in her arms:—that they who are capable of the grace of the sacrament, may also receive the sign; and, therefore, the same grace, being conveyed to them in one sacrament, may also be imparted to them in the other:—that as they can be born again, without their own consent, so they can be fed by the hands of others; and what begins without their own actual choice, may be renewed without their own actual desire;—and that, therefore, it might be feared, lest, if upon the pretence of figurative speeches, allegories, and allusions, and the injunction of certain dispositions, the holy communion be denied them, a gap be opened upon equal pretences to deny them baptism:—that since the Jewish infants being circumcised is used as an argument that they might be baptized, their eating of the paschal lamb may also be a competent warrant to eat of that sacrament, in which also, as in the

other, the sacrificed Lamb is represented as offered and slain for them. Now, the church having such fair probabilities and prudential motives, and no prohibition, if she shall use her power to the purposes of kindnesses and charity,—she is not easily to be reproved, lest without necessity we condemn all the primitive catholic church, and all the modern churches of the east and south to this day: especially since, without all dispositions, infants are baptized, there is less reason why they may not be communicated, having already received some real dispositions towards this, even all the grace of the sacrament of baptism, which is certainly something towards the other. And after all, the refusing to communicate infants entered into the church, upon an unwarrantable ground. For though it was confessed that the communion would do them benefit, yet it was denied to them, then when the doctrine of transubstantiation entered[1], upon pretence lest by puking up the holy symbols, the sacrament should be dishonoured; which indeed, though that doctrine were true, were infinitely unreasonable; as supposing that Christ, who suffered his body to be broken upon the cross, that he might convey grace to them and us, would refuse to expose the symbols to the accidents of a child's stomach, and rather deny them that grace, than endure that sight, who yet does daily suffer mice and mouldiness to do worse unto it.

But on the other side, they that, without interest and partiality, deny to communicate infants, can consider, that infants, being in baptism admitted to the promises of the Gospel, and their portion in the kingdom of Christ, can have upon them no necessity to be communicated. For by their first sacrament they are drawn from their mere natural state, and lifted up to the adoption of sons; and by the second sacrament alone they can go no further:—that although the first grace which is given in baptism, be given them as their first being, yet the second graces are given to us upon other accounts, even for well using the first free grace:—that in baptism there were promises made, which are to be personally accepted and verified, before any new grace can be sacramentally imparted:—that it was necessity which gave them baptism before their reason, and that

[1] Victoria. Relict. de Eucharist. ubi supra.

necessity being served, there can be no profit in proceeding upon the same method, without the same reason: — that baptism is the sacrament of the new-born, the beginning, the gate of the church, the entry of the kingdom, the birth of a Christian; but the holy eucharist is the sacrament of them that grow in grace, of them that are perfect in Christ Jesus: — and lastly, to him that lists to be contentious, we are to say, as St. Paul did, "We have no such custom, nor the churches of God."

Now, these probabilities on both sides may, both of them, be heard, and both of them prevail in the sense of the former determination: for, by the first, it may appear, that to communicate infants is lawful; but the second proves, that it is not necessary; for having in baptism received sufficient title to the kingdom of heaven, they, who before the use of reason cannot sin, and cannot fall from the grace they have received, cannot be obliged to the use of that sacrament, which is for their reparation and security; and therefore, in this case, the present practice of the church is to be our rule and measure of peace, and determination of the article.

SECTION III.

Whether Innocents, Fools, and Madmen, may be admitted to the Holy Communion?

To this I answer, that if fools can desire it, and can be kept innocent, the church did never deny it to them; but unless they be capable of love and obedience in some degree, they must in no case be admitted. A vicious fool is intolerable; and he that knows nothing of it, nor can be taught any thing, must be permitted to the mercies of God, and the prayers of the church; but he that is not capable of laws, can be no part of a society, and, therefore, hath nothing to do with communion. If he can but learn so much that it is good for his soul; if he can desire to go to God, and if he can, in any degree, believe in Christ, he will be judged according to what he hath, and not according to what he hath not: but if he cannot discern between good and evil, but indifferently likes and does one and the other, though mercy

is to be hoped for him in the last account, yet because he does that which is materially evil, and cannot discern what is spiritually good, he must not be admitted so much as to the symbols of the divine mysteries.

But concerning madmen the case is otherwise; and, therefore, I am to answer with a distinction. If, from a state of sin and debauchery, they entered into their madness, their case is sad, and infinitely to be deplored; but their debt-books are sealed up; — they are like dead men; until they be restored to reason, they cannot be restored to grace, and, therefore, not admitted to the sacrament. But if they were men of a good life, they may, in their intervals, that is, when they can desire it, and when they will not use the sacrament irreverently, be communicated. For the seed of God abides within them, and no accident of nature can destroy the work of God and the impresses of the Spirit; nothing but their own wills can do that.

For, in these cases, it is a good rule, and of great use in the practice of the sacrament: 'Whoever can communicate spiritually, may be admitted to communicate sacramentally;' — that is, they who are in a state of grace, and can desire it, must not be rejected: and, therefore, good men falling into this calamity, — when they have any ease from their sadness, and that they can return to words of order, and composed thoughts, though but for awhile, though but in order to that ministry, — are not to be rejected.

But, on the other side, whoever can hinder the effect of the sacrament, they are not to be admitted to it, unless they do not only not hinder it, but actually dispose themselves to it. For if they can do evil, they can and ought to do good; and, therefore, vicious madmen having been, and still remaining, in a state of evil, cannot be admitted till they do good; and, therefore, never, while their madness remains. The godly man that is so afflicted, may; but yet not till the fire that was hidden, makes some actual and bright emissions.

But then, lastly; For others who are of a probable life, concerning whom no man can tell whether they be in the state of grace or no; because no man can tell whether he that comes with that sadness, be capable or no, no man can tell, whether he does well or ill: and, therefore, he must

determine himself by accidents, and circumstances, and prudential considerations, having one eye upon the designs and compliances of charity, and the other upon the reverence of the sacrament. And the case is in all things alike with dying persons, past the use of speech and reason.

SECTION IV.

Of actual Faith, as it is a necessary Disposition to the Sacrament.

Besides the faith that is previous to baptism, or is wrapped up in the offices of that sacrament, the church of God admitted only such persons to the sacrament, whom she called 'fideles,' or 'faithful,' by a propriety or singularity and eminency of appellation. They accounted it not enough barely to believe, or to be professors; for the penitents, and the lapsed, and the catechumens, were so: but they meant such persons, whose faith was operative, and alive, and justifying; such men whose faith had overcome the world, and overcome their lusts, and conquered their spiritual enemy; such, who by faith, were real servants of Christ, disciples of his doctrine, subjects of his kingdom, and obedient to his institution. Such a faith as this, is, indeed, necessary to every worthy communicant; because, without such a faith, a Christian is no more but a name; but the man is dead; and dead men eat not. Of this, therefore, we are to take strict and severe accounts; which we shall best do by the following measures.

1. Every true Christian believer must consent to the articles of his belief, by an assent firmer than can be naturally produced from the ordinary arguments of his persuasion. Men believe the resurrection; but it is because they are taught it in their childhood, and they inquire no further in their age: their parents and their priests, the laws of the church and the religion of the country, make up the demonstration; but because their faith is no stronger than to be the daughter of such arguments, we find they commonly live at such a rate, as if they did neither believe, nor care whether it were so or no. The confidence of the article makes them not to leave off violently to pursue the interests

of this world, and to love and labour for the other. Before this faith can enable them to resist a temptation, they must derive their assent from principles of another nature; and, therefore, because few men can dispute it with arguments invincible and demonstrative, and such as are naturally apt to produce the more perfect assent, it is necessary that these men, of all other, should believe, because it is said to come from God,—and rely upon it, because it brings to God,—trust it, because it is good,—acknowledge it certain, because it is excellent; that there may be an act of the will in it, as well as of the understanding, and as much love in it as discourse.

For he that only consents to an article because it is evident, is, indeed, convinced,—but hath no excellency in his faith, but what is natural,—nothing that is gracious and moral: true Christian faith must have in it something of obscurity, something that must be made up by duty and by obedience; but it is nothing but this, we must trust the evidence of God in the obscurity of the thing. God's testimony must be clear to him, and the thing, in all other senses, not clear; and then to trust the article, because God hath said it, it must have in it an excellency which God loves, and that he will reward. In order to this, it is highly considerable, that the greatest argument to prove our religion is the goodness and the holiness of it; it is that which makes peace and friendships, content and comfort; which unites all relations, and endears the relatives; it relieves the needy, and defends the widow; it ends strife, and makes love endless. All other arguments can be opposed and tempted by wit and malice; but against the goodness of the religion no man can speak: by which it appears, that the greatest argument is that which moves love, intending, by love, to convince the understanding.

But then for others who can inquire better:—their inquiries also must be modest and humble, according to the nature of the things, and to the designs of God. They must not disbelieve an article in Christianity, which is not proved like a conclusion in geometry; they must not be witty to object, and curious to inquire beyond their limit. For some are so ingeniously miserable, that they will never believe a proposition in divinity, if any thing can be said against it:

they will be credulous enough in all the affairs of their life, but impenetrable by a sermon of the Gospel: they will believe the word of a man, and the promise of their neighbour; but a promise of Scripture signifies nothing, unless it can be proved like a proposition in the metaphysics. If Sempronius tells them a story, it is sufficient if he be a just man, and the narrative be probable: but though religion be taught by many excellent men, who gave their lives for a testimony; this shall not pass for truth, till there is no objection left to stand against it. The reason of these things is plain: they do not love the thing; their interest is against it: they have no joy in religion: they are not willing and desirous that the things shall appear true. When love is the principle, the thing is easy to the understanding; the objections are nothing, the arguments are good, and the preachers are in the right. Faith assents to the revelations of the Gospel, not only because they are well proved, but because they are excellent things; not only because my reason is convinced, but my reason yields upon the fairer terms, because my affections are gained. For if faith were an assent to an article but just so far as it is demonstrated, then faith were no virtue, and infidelity were no sin: because in this there is no choice, and no refusal. But where that which is probable, is also naturally indemonstrable, and yet the conclusion is that in which we must rejoice, and that for which we must earnestly contend, and that in the belief of which we serve God, and that for which we must be ready to die:—it is certain, that the understanding observing the credibility, and the will being pleased with the excellency, they produce a zeal of belief, because they together make up the demonstration. For a reason can be opposed by a reason, and an argument by an argument: but if I love my religion, nothing can take me from it, unless it can pretend to be more useful and more amiable, more perfective and more excellent, than heaven and immortality, and a kingdom and a crown of peace, and all the things, and all the glories of the eternal God.

2. That faith which disposes to the holy communion, must have in it a fulness of confidence and relying upon God, a trusting in, and a real expectation of, the event of all the promises of the Gospel. God hath promised sufficient

for the things of this life to them, that serve him. They who have great revenues and full bags, can easily trust this promise: but if thou hast neither money nor friends, if the labour of thy hands, and the success of thy labour fails thee, how is it then? Can you then rely upon the promise? What means your melancholy and your fear, your frequent sighs, and your calling yourself miserable and undone? Can God only help with means? or cannot he also make the means, or help without them? or see them when you see them not? or is it that you fear whether he will or no? He that hath promised,—if he be just, is always willing, whether he be able or no; and, therefore, if you do not doubt of his power, why should you at all doubt of his willingness? For, if he were not able, he were not almighty: if he were not willing to perform his promise, then he were not just; and he that suspects that, hath neither faith nor love for God: of all things in the world, faith never distrusts the good-will of God, in which he most glories to communicate himself to mankind. If yet your fear objects and says, that 'all is well on God's part; but you have provoked him by your sins, and have lost all title to the promise:' I can say nothing against that,—but that you must speedily repent and amend your fault; and then all will be quickly well on your part also; and your faith will have no objection, and your fears will have no excuse. When the glutton Apicius had spent a vast revenue in his prodigious feastings, he killed himself for fear of starving: but if Cæsar had promised to give him all Sicily, or the revenues of Egypt, the beast would have lived and eaten. But the promises of God give to many of us no security, not so much as the promise of our rich friend, who yet may be disabled, or may break his word or die. But let us try again.

God hath promised, that "all things should work together for good to them that fear him." Do we believe, that our present affliction will do so? Will the loss of our goods, the diminution of our revenue, the amission of our honour, the death of our eldest son, the unkindness of a husband, the frown of our prince, the defeating of our secular hopes, the unprosperous event of our employment? Do we find, that our faith is right enough really to be satisfied in these things so much as to be pleased with God's order and method

of doing good to us by these unpleasant instruments? Can we rejoice under the mercy by joys of believing at the same time, when we groan under the affliction by the passion of sense? Do we observe the design of cure, when we feel the pain and the smart? Are we patient under the evil, being supported by expectation of the good which is promised to follow[a]? This is the proper work of faith, and its best indication.

Plutarch tells, that when the *cowards of Lacedemon*[b] depicted upon their shields the most terrible beasts they could imagine, their design was to affright their enemies that they might not come to a close fight; they would fain have made their enemies afraid, because themselves were so: which when Lacon espied, he painted upon a great shield, nothing but a little fly for his device; and to them who said he did it that he might not be noted in the battle, he answered, 'yea, but I mean to come so near the enemy, that he shall see the little fly.'—This is our case: our afflictions seem to us like gorgons' heads, lions and tigers, things terrible in picture, but intolerable in their fury; but if we come near and consider them in all the circumstances, they are nothing but a fly upon a shield, they cannot hurt us; and they ought not to affright us, if we remember that they are conducted by God, that they are the effect of his care, and the impress of his love, that they are the method and order of a blessing, that they are sanctified and eased by a promise; and that a present ease, it may be, would prove a future infelicity. If our faith did rely upon the promise, all this were nothing; but our want of faith does cause all the excess of trouble[c]. For the question is not whether or no we be afflicted, whether we be sick, or crossed in our designs, or deprived of our children, this we feel and mourn for;—but the question is, whether all this may not, or be not intended to, bring good to us? Not whether God smiles or no, but to what purpose

[a] Si qua latent, meliora puta.—*Ov. M.* i. 502.

[b] *The cowards of Lacedemon*] Plutarch does *not* mention these *cowards*: he merely states, that a Lacedemonian (*Lacon*) painted a fly upon his shield. —Λάκων ἐπὶ τῆς ἀσπίδος μυῖαν ἔχων ἐπίσημον, καὶ ταύτην οὐ μείζω τῆς ἀληθινῆς, ὡς καταγελῶντές τινες ἔλεγον ὑπὲρ τοῦ λανθάνειν τοῦτο πεποιήκει, Ἵνα μὲν οὖν (εἶπε) φανερὰς ᾖ· οὕτω γὰρ τοῖς πολεμίοις πλησίον προσέρχομαι ὥστε τὸ ἐπίσημον ἡλίκον ἐστὶν ὑπ' αὐτῶν ὁρᾶσθαι.—*Lacon. Apoph. Xyland.* t. ii. pag. 234. D. (J. R. P.)

[c] Pœnam, Phaeton, pro munere poscis.

he smiles? not whether this be not evil, but whether this evil will not bring good to us? If we do believe, why are we without comfort and without patience? If we do not believe it, where is our faith?

And why do any of us come to the holy communion, if we do not believe it will be for our good? but if we do think it will, why do we not think so of our cross? for the promise is that every thing shall. Cannot the rod of God do good as well as the bread of God? and is not he as good in his discipline as in his provision? is not he the same in his school as at his table? is not his physic as wholesome as his food? It is not reason, but plainly our want of faith, that makes us think otherwise. Faith is the great magazine of all the graces, and all the comforts of a Christian: and, therefore, the devil endeavours to corrupt the truth of it, by intermingling errors, the sincerity of it by hypocrisy, the ingenuity of it by interest, the comforts of it by doubting, the confidence of it by objections and secular experiences, and present considerations; by adherence to human confidences, and little sanctuaries, and the pleasures of the world, and the fallibilities of men. When Xerxes had a great army to conduct, and great successes to desire, and various contingencies to expect,—he left off to sacrifice to his country gods, forsook Jupiter and the sun: and, in Lydia, espying a goodly platan-tree, tall, and straight, and spread, he encamped all his army in the fields about it, hung up bracelets and coronets upon the branches, and, with costly offerings, *made his petitions*[d] to the beauteous tree: and when he marched away, he left a guard upon his god, lest any thing should do injury to the plant, of which he begged to be defended from all injury. By such follies as these does the devil endeavour to deflower our holy faith and confidences in God; we trust in man, who cannot trust himself; we rely upon riches, that rely upon nothing; for they have no stabiliment, and they have no foundation, but are like atoms in the air; the things themselves can bear no weight, and the foundation cannot bear them. In our afflictions, we look for comfort from wine

[d] Herodotus does not say, that Xerxes *made* any *petitions* to the plane tree.—ὦγε (ὁ Ξέρξης) πλατάνιστον, τὴν, κάλλεος εἵνεκα, δωρησάμενος κόσμῳ χρυσίῳ, καὶ μετέπειτα ἀνθρώπῳ ἀθανάτῳ ἀνδρὶ ἐπιτρίψας, &c. — *Polym.* c. 31. *Schweigh.* vol. iii. pag. 191. (J. R. P.)

or company, from a friend that talks well, or from any thing that brings us present ease, but, in the mean time, we look not into the promises of God, which are the storehouses of comfort: and, like the dogs at Hippocrene, we lick the water-drops that fall upon the ground, and take no notice of the fountain and the full vessels. These things are so necessary to be considered, in order to our preparation to the communion, as they are necessary to be reduced to practice, in order to a Christian conversation. For the holy communion is the summary and compendium of the religion and duty of a whole life; and as faith cannot be holy, material, and acceptable, without it contain in it a real trust in the promises of God,—so neither can it be a sufficient disposition to the receiving the divine mysteries, unless upon this ground, it be holy, acceptable, and material.

3. That faith which is a worthy preparatory to the holy communion, must be the actual principle and effective of a good life; a faith in the threatenings and in the commandments of God. Who can pretend to be a Christian, and yet not believe those words of St. Paul[e]? "Follow after peace, with all men, and holiness;—without which, no man shall see God." And yet if we do believe it, what do we think will become of us, who neither 'follow peace nor holiness,' but follow our anger, and pursue our lust? If we do believe this, we had need look about us, and live at another rate than men commonly do. But we still remain peevish and angry, malicious, and implacable, apt to quarrel, and hard to be reconciled, lovers of money and lovers of pleasures, but careless of holiness and religion; as if they were things fit only to be talked on, and to be the subject of theological discourses, but not the rule of our lives, and the matter of our care. It is expressly said by St. Paul[f]; "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself."—Now if we observe what crowds of people, in great cities, come to the holy communion; good and bad, penitent and impenitent, the covetous and the proud, the crafty merchant from yesterday's fraud, and the wanton fool from his last night's lust,—we may easily perceive, that not many men believe these words. He that says to me, 'Drink

[e] Heb. xii. 14. [f] 1 Cor. xi. 29.

not this, for it is poison,' hath given me a law and an affrightment, and I dare not disobey him, if I believe him; and if we did believe St. Paul, I suppose we should as little dare to be damned, as to be poisoned. Our blessed Saviour[g] told us, that "with what measures we mete to others, it shall be measured to us again;" but who almost believes this, and considers what it means? Will you be content, that God should despise you as you despise your brother? that he should be as soon angry with you, as you are with him? that he should strike you as hastily, and as seldom pardon you, and never bear with your infirmities, and as seldom interpret fairly what you say or do, and be revenged as frequently as you would be? And what think we of these sayings[h], "Into the heavenly Jerusalem there shall, in no wise, enter any thing that defileth, or profaneth; neither whatsoever worketh abomination, or maketh a lie?" Do men believe God, and yet, doing these things, hope to be saved for all these terrible sayings? "Now the works of the flesh are manifest, adultery, fornication, uncleanness, lasciviousness, &c. of which I tell you before, that they which do such things, shall not inherit the kingdom of God[i]." Certainly if we did believe that these things are spoken in earnest, we should not account fornication such a decent crime, so fashionable and harmless; or make such a may-game of the fearful lectures of damnation. For, if these words be true, will men leave their sins, or are they resolved to suffer damnation, as being less troublesome than to quit their vain mistresses? surely that is not it; but they have some little subterfuges and illusions to trust to. They say, 'they will rely upon God's mercy.' Well they may; if, "in well doing, they commit their souls to him as to a faithful Creator:" but will they make God their enemy, and then trust in him, while he remains so? That will prove an intolerable experiment; for so said God, when he caused his name to be proclaimed to the host of Israel; "The Lord God merciful and gracious:" he caused to be added, "and that will by no means quit the guilty." By no means? No, by no means; let us believe that as well as the other. For the passion of our Redeemer, the intercession of our high priest, the sacraments of the church, the body

[g] Matt. vii. 2. [h] Rev. xxi. 27. [i] Gal. v. 21.

and blood of Christ, the mercies of God, the saying, 'Lord, Lord,' the privileges of Christians, and the absolution of the priest, none of all this, and all this together, shall do him no good that remains guilty; that is, who is impenitent, and does not forsake his sin. If we had faith we should believe this, and should not dare to come to the holy communion with an actual guiltiness of many crimes, and in confidence of pardon, against all the truth of divine revelations, and, therefore, without faith.

But then here we may consider, that no man, in this case, can hope to be excused from the necessities of a holy life, upon pretence of being saved by his faith. For if the case be thus, these men have it not. For he that believes in God, believes his words, and they are very terrible to all evil persons; for "in Christ Jesus nothing can avail but a new creature, nothing but keeping the commandments of God, nothing but faith working by charity," they are the words of God. Wicked men, therefore, can never hope to be saved by their faith, or by their faith to be worthy communicants, for they have it not. Who then can?

He only, by his faith, is worthily disposed to the communion, and by his faith can be saved,—who, by his faith, lives a life of grace, whose faith is to him a magazine of holy principles, whose faith endears obedience, and is the nurse of a holy hope, and the mother of a never-failing charity. He shall be saved by his faith, who by his faith is more than conqueror, who resists the devil, and makes him fly, and gives laws to his passions, and makes them obedient: who, by his faith, overcomes the world, and removes mountains, the mountains of pride and vanity, ambition, and secular designs,—and whose faith casteth out devils, the devil of lust, and the devil of intemperance, the spirit that appears like a goat, and the spirit that comes in the shape of a swine: he whose faith opens the blind man's eyes, and makes him to see the things of God, and cures the lame hypocrite, and makes him to walk uprightly. "For these signs shall follow them that believe," said our blessed Saviour[k]; and by these, as by the wedding garment, we are fitted to this heavenly supper of the king. In short, for whatever end faith is

[k] Mark, xvi. 17, 18.

designed, whatever propositions it tends to persuade, to what duties soever it does engage, to what state of things soever it ought to efform us, and whithersoever the nature and intention of the grace does drive us,—thither we must go, that we must do, all those things we must believe, and to that end we must direct all our actions and designs. For the nature of faith discovers itself in the affairs of our religion as in all things: if we believe any thing to be good, we shall labour for it; if we think so, we shall do so. And if we run after the vanities of the world, and neglect our interest of heaven, there is no other account to be given of it, but because we do not believe the threatenings and the laws of God; or that heaven is not so considerable[l] as those sottish pleasures and trifling regards, for which all pains is too much, though we think all labour and all passion is too little. Plutarch[m] tells, that when Poverty desired to have a child, she lay with the god Porus, their god of plenty, and she proved with child, and brought forth Love: by which they intended to represent the nature of the divine love; it is born of a rich father, and a poor mother; that is, it proceeds from a contempt of the world, and a value of God, an emptiness of secular affections, and a great estimate of wisdom and religion.

But therefore it is, that God and the fruits of his garden, and the wealth of his treasure, and the meat of his table, and the graces of his Spirit, are not gustful and delicious, because we dote upon mushrooms and coloquintida. But as manna was given in the desert, and it became pleasant when they had nothing else to eat,—so it is in the sweetnesses of religion: we cannot live by faith, and rejoice in the banquets of our Saviour, unless our souls dwell in the wilderness; that is, where the pleasures and appetites of the world may not prepossess our palates, and debauch our reasonings[n]. And this was mysteriously spoken by the psalmist, "The broad places of the wilderness shall wax fat, and the hill shall be encircled with joy;" that is, whatsoever is barren and desolate, not full

[l] ὅσον γὰρ τίμιόν ἐστι τὸ πιστευόμενον, τοσοῦτον ἀγαπητόν —*Just. Mart.*

[m] — τὴν Πενίαν (λέγων), τέκνων δεομένην, τῷ Πόρῳ καθεύδοντι παρακλιθῆναι, καὶ κυάσασαν ἐξ αὐτοῦ τεκεῖν τὸν Ἔρωτα, φύσει μακρὸν ὄντα καὶ παντοδαπὸν, ἅτε δὴ πατρὸς μὲν ἀγαθοῦ καὶ σοφοῦ καὶ πᾶσιν αὐτάρκους, μητρὸς δὲ ἀμηχάνου καὶ ἀπόρου. κ. τ. λ.—*De Isid. et Osir. Xyl.* t. ii. pag. 374. D. (J. R. P.)

[n] Delicata est Divina consolatio, quæ non datur admittentibus alienam. —*S. Bernard.*

of the things and affections of the world, shall be inebriated with the pleasures of religion, and rejoice in sacraments, in faith and holy expectation. But the love of money, and the love of pleasures, are the intrigues and fetters to the understanding. But he only is a faithful man who restrains* his passions, and despises the world, and rectifies his love, that he may believe aright, and put that value upon religion as that it become the satisfaction of our spirit, and the great object of all our passionate desires: pride and prejudice are the parents of misbelief, but humility and contempt of the world first bear faith upon their knees, and then upon their hands.

SECTION V.

Of the proper and specific Work of Faith in the Reception of the Holy Communion.

HERE I am to inquire into two practical questions. 1. What stress is to be put upon faith in this mystery: that is, How much is every one bound to believe in the article of this sacrament, before he can be accounted competently prepared in his understanding, and by his faith?

2. What is the use of faith in the reception of the blessed sacrament? and in what sense, and to what purposes, and with what truth it is said, that, in the holy sacrament, we receive Christ by faith?

How much every Man is bound to believe of this Mystery.

If I should follow the usual opinions, I should say, that, to this preparatory faith, it is necessary to believe all the niceties and mysteriousness of the blessed sacrament. Men have introduced new opinions, and turned the key in this lock so often, till it cannot be either opened or shut; and

* Frænentur ergo corporum cupidines,
Detersa ut intus emicet prudentia:
Sic excitato perspicax acumine,
Liberque flatu laxiore spiritus
Rerum parentem rectius precabitur.
Prudent. in *Cathemerin.*

they have unravelled the clue so long, till they have entangled it. And not only reason is made blind by staring at what she never can perceive, but the whole article of the sacrament is made an objection and temptation even to faith itself. And such things are taught by some churches and some schools of learning, which no philosophy did ever teach, no religion did ever reveal, no prophet ever preach, and which no faith can ever receive: I mean it in the prodigious article of 'transubstantiation;' which I am not here[a] to confute, but to reprove upon practical considerations, and to consider those things that may make us better, and not strive to prevail in disputation. That, therefore, we may know the proper offices of faith in the believing what relates to the holy sacrament, I shall describe it in several propositions.

1. It cannot be the duty of faith to believe any thing against our sense; what we see and taste to be bread, what we see and taste and smell to be wine, no faith can engage us to believe the contrary. For, by our senses, Christianity itself and some of the greatest articles of our belief were known by them[b], who from that evidence conveyed them to us by their testimony; and if the perception of sense were not finally to be relied upon, miracles could never be a demonstration, nor any strange event prove an unknown proposition; for the miracle can never prove the article, unless our eyes or hands approve the miracle; and the divinity of Christ's person, and his mission and his power, could never have been proved by the resurrection, but that the resurrection was certain and evident to the eyes and hands of so many witnesses. Thus Christ to his apostles proved himself to be no spirit, by exposing his flesh and bones to be felt: and he wrought faith in St. Thomas by his fingers' ends; the wounds that he saw and felt, were the demonstrations of his faith. And in the primitive church, the Valentinians and Marcionites, who said Christ's body was fantastical, were confuted by no other argument but of sense. For sense is the evidence of the simple, and the confirmation of the wise: it can confute all pretences, and reprove all deceitful subtilties: it turns opinion into knowledge, and doubts into cer-

[a] Vide 'Real Presence' per totum. [b] 1 John, i. 1, 2, 3.

tainty: it is the first endearment of love, and the supply of all understanding. From what we see without, we know what to believe within: and no demonstration in the world can be greater than the evidence of sense. Our senses are the great arguments of virtue and vice: and if it be not safe to rely upon that evidence, we cannot tell what pleasure and pain is: and a man that is born blind, may as well have the true idea of colours, as we could have of pain, if our senses could not tell us certainly; and all those arguments from heaven, by which God prevails upon all the world, as oracles, and Urim and Thummim, and still voices, and loud thunders, and the daughter of a voice, and messages from above, and prophets on earth, and lights and angels, all were nothing: for faith could not come by hearing, if our hearing might be illusions. That, therefore, which all the world relies upon for their whole religion;—that which to all the world is the great means and instrument of the glorification of God, even our seeing of the works of God, and eating his provisions, and beholding his light;—that which is the great ministry of life, and the conduit of good and evil to us;—we may rely upon for this article of the sacrament: what our faith relies upon in the whole, she may not contradict in this. Tertullian said, that "it is not only unreasonable, but unlawful, to contradict the testimony of our sense, lest the same question be made of Christ himself, lest it be suspected that he also might be deceived, when he heard his Father's voice from heaven." That, therefore, which we see upon our altars and tables, that which the priest handles, that which the communicant does taste,—is bread and wine: our senses tell us that is so; and, therefore, faith cannot be enjoined to believe it not to be so. Faith gives a new light to the soul[c], but it does not put our eyes out; and what God hath given us in our nature, could never be intended as a snare to religion, or to engage us to believe a lie. Faith sees more in the sacrament than the eye does, and tastes more than the tongue does, but nothing against it: and as God hath not two wills contradictory to each other, so neither hath he given us two notices and perceptions of objects, whereof the one is affirmative, and the other negative, of the same thing.

[c] See 'Real Presence,' sect. 10.

2. Whatsoever is against right reason, that no faith can oblige us to believe. For although reason is not the positive and affirmative measure of our faith, and God can do no more than we can understand, and our faith ought to be larger than our reason, and take something into her heart that reason can never take into her eye,—yet, in all our creed, there can be nothing against reason[4]. If true reason justly contradicts an article, it is not 'of the household of faith.' In this there is no difficulty; but that, in practice, we take care that we do not call that reason which is not so. For although a man's reason is a right judge, yet it ought not to pass sentence in an inquiry of faith, until all the information be brought in; all that is within, and all that is without it,—all that is above, and all that is below; all that concerns it in experience, and all that concerns it in act; whatsoever is of pertinent observation, and whatsoever is revealed: for else reason may argue very well, and yet conclude falsely: it may conclude well in logic, and yet infer a false proposition in theology: but when our judge is fully and truly informed in all that, where she is to make her judgment,—we may safely follow it whithersoever she invites us.

If, therefore, any society of men calls upon us to believe, in our religion, what is false in our experience,—to affirm that to be done, which we know is impossible it ever can be done;—to wink hard that we may see the better;—to be unreasonable men, that we may offer to God a reasonable sacrifice;—they make religion so to be seated in the will, that our understanding will be useless, and can never minister to it. But as he that shuts the eye hard, and with violence curls the eye-lid, forces a fantastic fire from the crystalline humour, and espies a light that never shines, and sees thousands of little fires that never burn,—so is he that blinds the eye of his reason, and pretends to see by an eye of faith: he makes little images of notion, and some atoms dance before him; but he is not guided by the light, nor instructed by the proposition; but sees like a man in his sleep, and grows as much the wiser as the man that dreamt of a lycan-

[4] See this largely discoursed of in the Rule of Conscience, lib. i. chap. 2. Rule 3.

thropy, and was, for ever after, wisely wary not to come near a river. He that speaks against his own reason, speaks against his own conscience; and, therefore, it is certain, no man serves God with a good conscience, that serves him against his reason. For though, in many cases, reason must submit to faith, that is, natural reason must submit to supernatural,—and the imperfect informations of art, to the perfect revelations of God;—yet, in no case, can true reason and a right faith oppose each other: and, therefore, in the article of the sacrament, the impossible affirmatives concerning transubstantiation, because they are against all the reason of the world, can never be any part of the faith of God.

3. Whatsoever is matter of curiosity, that our faith is not obliged to believe or confess[e]. For the faith of a Christian is pure as light, plain as a commandment, easy as children's lessons; it is not given to puzzle the understanding, but to instruct it; it brings charity to it, not darkness and obscurity. Our faith in this sacrament is not obliged to inquire or to tell, how the holy bread can feed the soul, or the chalice purify our spirits; how Christ is united to us, and yet we remain imperfect even then, when we are all one with him that is perfect: there is no want of faith, though we do not understand the secret manner how Christ is really present, and yet this reality be no other but a reality of event and positive effect; though we know not that sacramental is more than figurative, and yet not so much as natural, but greater in another kind. It is not a duty of our faith to discern how Christ's body is broken into ten thousand pieces, and yet remains whole at the same time; or how a body is present by faith only, when it is naturally absent: and yet faith ought to believe things to be as they are, and not to make them what, of themselves, they are not. We need not to be amazed concerning our faith, when our overbusy reason is amazed in the article; and our faith is not defective, though we confess we do not understand how Christ's body is there incorporeally, that is, the body after the manner of a spirit,—or though we cannot apprehend how the symbols should make the grace presential, and yet

[e] Ubi ad profunditatem sacramentorum perventum est, omnis Platonicorum caligavit subtilitas.—*S. Cyprian. de Spir. S.*

that the grace of God in the receiver can make the symbols operative and energetical.

The faith that is required of those who come to the holy communion, is of what is revealed plainly, and taught usefully: what sets devotion forward, not what ministers to curiosity; that which the good and the plain, the easy and the simple man, can understand. For if thou canst not understand the reciprocations and pulses of thy own arteries, the motion of thy blood, the seat of thy memory, the rule of thy dreams, the manner of thy digestion, the disease of thy bowels, and the distempers of thy spleen, things that thou bearest about thee, that cause to thee pain and sorrow;—it is not to be expected that thou shouldest understand the secrets of God, the causes of his will, the impulses of his grace, the manner of his sacraments, and the economy of his spirit[f]. God's works are secret, and his words are deep, and his dispensations mysterious, and, therefore, too high for thy understanding. St. Gregory Nazianzen[g] says of God: "the more you think you comprehend of him in your understanding, the less he is comprehended:" like the sand of a glass, which the harder you grasp, the less you can retain: or like the sand of the sea, which you can never number,—but by going about it, you are confounded,—and by doing something of it, you make it impossible to do the rest. Curious inquiries are like the contentions of Protogenes and Apelles[h], who should draw the smallest line; and, after two or three essays, they left this monument of their art, that they drew three lines so curiously, that they were scarcely to be discerned. And, therefore, since faith is not

[f] ——— exigua est vis
Humani ingenii, tantoque angusta labori.
Quippe minor natura aciem si intendere tentet,
Acrius ac penetrare Dei secreta supremi,
Quis dubitet victo fragilem lacessere visu?
Vimque fatigatæ mentis sub pectore parvo
Turbari, invalidisque hebetem succumbere curis?
Prudent. in Symmach. lib. 2.

[g] Τυγχανεῖ δὲ τοσοῦτον, ὅσον καταλαμβάνεται. — *Orat.* 1.

[h] The circumstance to which Bishop Taylor alludes, is related by Pliny the elder, lib. xxxii. c. 10. "Scitum est inter Protogenem et (Apellem) eum, quod accidit," &c.—(J. R. P.)

concerned in intrigues and hard questions, it were very well if the sacrament itself were not disguised, and charity disordered, by that which is not a help, but a temptation, to faith itself. In the holy communion, we must retain an undoubted faith, but not inquire after what manner the secrets of God are appointed. 'Whether it be or no,' that is the object of faith to inquire, and to accept accordingly. 'What it is,' he that is to teach others, and speak mysteries, may modestly dispute; but 'how it is,' nothing but curiosity will look after[j]. The Egyptians used to say, that unknown darkness is the first principle of the world; not meaning that darkness was before light; but by 'darkness' they mean 'God,' as Damascius[k], the Platonist, rightly observes; saying, "This darkness or obscurity is the beginning of every intellectual being, and every sacramental action: and, therefore, in their ceremonies they usually made three acclamations to the unknown darkness:" that is, to God, whose secrets are pervious to no eye; whose dwelling is in a light that is not to be discerned; whose mysteries are not to be understood by us; and whose sacraments are objects of faith and wonder, but not to be disordered by the mistaking, undiscerning eye of people, that are curious to ask after what they shall never understand.

Faith is oftentimes safer in her ignorance than in busy questions; and to inquire after the manner of what God hath plainly and simply told, may be an effect of infidelity, but never an act of faith[l]. If concerning the things of God we once ask, 'Why,' or 'How?' we argue our doubt and want of confidence: and, therefore, it was an excellent counsel of St. Cyril[m], "Believe firmly in the mysteries, and

[j] Oportet igitur nos, in sumptionibus divinorum mysteriorum, indubitatam retinere fidem, et non quærere quo pacto.—*S. Bernardus.* An sit, fidei est inquirere,— quid sit, philosophi,— quomodo sit, curiosi.

[k] Πρώτην ἀρχὴν νομίζουσι σκότος ὑπὸ τῶν πάντων, σκότος λέγουσιν, τρὶς τῶν ἐπιφαμίζοντες.

[l] Multa etenim benè tecta latent, nescitaque prosunt;
Dum mansueta fides quædam dilata modestè
Sustinet, et nullo ignorat non edita damno.
Prosper. adversus ingrat. 35.

[m] Σαφὴς ἔλεγχος ἀπιστίας τὸ περὶ θεοῦ λέγειν.—*Just. Mart.*

Firmam fidem mysteriis adhibentes, nunquam, in tam sublimibus rebus, illud *quomodo* aut cogitemus aut proferamus.—*In Johan.* lib. iv. c. 13.

consent to the words of Christ; but never so much as speak or think, How is this done?" In your faith be as particular and minute, as Christ was in his expressions of it[n], but no more. He hath told us, 'This is his body,' 'This is his blood:' believe it, and so receive it: but he hath not told us how it is so,—it is behind a cloud, and tied up with a knot of secrecy: therefore let us lay our finger on our mouth, and worship humbly. But he that looks into the eye of the sun, shall be blind; and he that searches into the secrets of majesty, shall be confounded with the glory.

The next inquiry is,

What is the use of faith in this sacrament?—It is tied but to little duty, and a few plain articles: what, then, is the use and advantage of it? To what graces does it minister, and what effects does it produce? To this the answer is easy, but yet such as introduces a further inquiry. Faith, indeed, is not curious, but material: and, therefore, in the contemplation of this mysterious sacrament and its symbols, we are more to regard their signification than their matter; their holy employment than their natural usage; what they are by grace, than what they are by nature; what they signify, rather than what they are defined. Faith considers not how they nourish the body, but how they support and exalt the soul; that they are sacramental, not that they are also nutritive; that they are made holy to purposes of religion, not that they are salutary to offices of nature; that is, what they are to the spirit, not what they are to sense and disputation. For to faith Christ is present; by faith we eat his flesh, and by faith we drink his blood; that is, we communicate not as men, but as faithful and believers[o]: the meaning and the duty, and the effect of which, are now to be inquired.

1. It signifies that Christ is not present in the sacrament corporally, or naturally, but spiritually: for thus the carnal and spiritual sense are opposed. So St. Chrysostom upon those words of Christ: "The flesh profiteth nothing: what is it to understand carnally?" To understand them simply

[n] Non patiar me quicquam nescire de eo quem amem. — *Plin.*

[o] Τὸ πᾶν τῆς πίστεώς ἐστι. — *Chrysost. Homil. 2. in 2 Tim.* Πρὸς τὴν πίστιν τὸ πᾶν συντελεῖται. — *Idem.* Et S. Cyril. in defens. anathem. idem asserit. In Johan. hom. 46. Vide etiam August. in Psal. 98.

and plainly as they are spoken. For they are not to be judged as they seem; but all mysteries are to be considered with internal eyes, that is, spiritually. For " the carnal sense does not penetrate to the understanding of so great a secret," saith St. Cyprian.—" For, therefore, we are not devourers of flesh, because we understand these things spiritually :" so Theophylact.

2. Since the spiritual sense excludes the natural and proper, it remains that the expression which is natural, be, in the sense, figurative and improper: and if the holy sacrament were not a figure, it could neither be a sign, nor a sacrament. But, therefore, it is called ' the body and blood of Christ,' because it is the figure of them, as St. Austin[p] largely discourses; " For so, when Good Friday draws near, we say, ' to-morrow or the next day is the passion of our Lord;' although that passion was but once, and that many ages since: and upon the Lord's day, we say, ' to-day our blessed Lord arose from the dead,' although so many years be passed since: and why is no man so foolish as to reprove us of falsehood,—but because, on these days, is the similitude of those things, which were done so long since. Was not Christ once sacrificed? and yet he is sacrificed still on the solemnities of Easter, and, every day, in the communion of the people: neither does he say false, who, being asked, shall say that ' he is sacrificed :' for if the sacraments had not a similitude of those things whereof they are sacraments, they would be no sacraments at all: but, most commonly, by their similitudes things receive their names." Thus Tertullian expresses this mystery: ' This is my body;' that is, ' the figure of my body.' And St. Gregory Nazianzen[q] calls the passover, because it antedated the Lord's Supper, " a figure of a figure."

3. But St. Austin added well, " The body of Christ is truth and figure too." The holy sacrament is not only called the Lord's body and blood, for the figure, similitude,

[p] Epist. 23. ad Bonifac. Vide eundem contr. Adimantum, cap. 12. Non dubitavit dicere Dominus, ' hoc est corpus meum,' cum signum daret corporis sui. Dicitur item ab Origine et Chrysostom [in cap. 26. Mat. homil. 83.] ' Typus et symbolum :' ab eodem Origine, S. Basilio, et S. Ambrosio, et aliis, ' exemplum, exemplar, et imago.'

[q] Contr. Marcion. lib. iv.

and sacramentality; but for the real exhibition and ministration of it. For it is truly called the body of Christ, because there is joined with it the vital power, virtue, and efficacy of the body: and, therefore, it is called by St. Austin[r], 'The intelligential, the invisible, the spiritual body.'—By St. Jerome, 'The divine and spiritual flesh:'—'the celestial thing,' by St. Irenæus;—'the spiritual food, and the body of the Divine Spirit,' by St. Ambrose. For, by this means, it can very properly be called 'the body and blood of Christ[s]:' since it hath not only the figure of his death externally, but internally it hath hidden and secret, the proper and divine effect, the life-giving power of his body: so that, though it be a figure, yet it is not merely so; not only the sign and memorial of him that is absent, but it bears along with it the very body of the Lord, that is, the efficacy and divine virtue of it. Thus our blessed Saviour said of John the Baptist, that 'Elias is already come,' because he came in the power and spirit of Elias. As John is Elias, so is the holy sacrament the body and blood of Christ, because it hath the power and spirit of the body of Christ. And, therefore, the ancient doctors of the church, in their sermons of these divine mysteries, use the word 'nature' and 'substance,' not understanding these words in the natural or philosophical, but a theological sense, proper to the schools of Christians; by 'substance,' meaning 'the power of the substance;' by 'nature,' 'the gracious effect of his natural body:' the nature, and use, and mysteriousness of sacraments so allowing them to speak, and so requiring us to understand.

4. And now to this spiritual food must be fitted a spiritual manner of reception; and this is the work of faith; that spiritual blessings may invest the spirit, and be conveyed by proportioned instruments, lest the sacrament be like a treasure in a dead hand, or music in the grave. But this I choose rather to represent in the words of the fathers of the church, than mine own: "We see," saith St. Epiphanius[t],

[r] Laus fidei est credere quod non vides.

[s] Immortalitatis alimonia datur, à communibus cibis differens, corporalis substantiæ retinens speciem, sed virtutis divinæ invisibili efficientia probans adesse præsentiam.—*S. Cyprian. de cœna Dom.*

[t] In Anchorat.

"what our Saviour took into his hands, as the Gospel says, 'He arose at supper and took this; and when he had given thanks, he said, This is my body:' and we see it is not equal, nor like to it, neither to the invisible Deity, nor to the flesh; for this is of a round form, without sense: but by grace he would say, 'This is mine.' And every one hath faith in this saying: for he that doth not believe this to be true as He hath said, he is fallen from grace and salvation. But that which we have heard, that we believe, that it is his."—And again; "The bread indeed is our food, but the virtue which is in it, is that which gives us life; by faith[x] and efficacy, by hope and the perfection of the mysteries, and by the title of sanctification, it should be made to us the perfection of salvation.—For these words are spirit and life; and the flesh pierces not into the understanding of this depth, unless faith come[x].—But then, the bread is food, the blood is life, the flesh is substance, the body is the church."—"For the body is indeed shown, it is slain, and given for the nourishment of the world, that it may be spiritually distributed to every one; and be made to every one the conservatory of them to the resurrection of eternal life;" saith St. Athanasius[y].—"Therefore, because Christ said, 'This is my body,' let us not at all doubt, but believe, and receive it with the eye of the soul, for nothing sensible is delivered us; but by sensible things, he gives us insensible or spiritual:"—So St. Chrysostom[z].—"For Christ would not, that they, who partake of the divine mysteries, should attend to the nature of the things which are seen, but let them (by faith) believe the change is made by grace[a]."—"For according to the substance of the creatures, it remains after consecration the same it did before; but it is changed inwardly by the powerful virtue of the Holy Spirit; and faith sees it, it feeds the soul, and ministers the substance of eternal life: for now faith sees it all, whatsoever it is[b]."

From these excellent words, we are confirmed in these

[x] Autor lib. de cœna Dom.:—Fides non habet meritum, cui humana ratio præbet experimentum.—*S. Greg.*

[x] Arcanum cœli Dominus pro tempore colat,
Ut sic nostra fides ad justitiam doceatur,
Et fidei major merces exinde sequatur.—*Petr. Blesens.*

[y] De peccat. in Spir. 8.

[z] *S. Chrysost. ubi supra in Matth. ii, 6.*

[a] Theodoret. dial. 1.

[b] Bertram. de corp. et sang. Domini.

two things. 1. That the divine mysteries are of very great efficacy and benefit to our souls. 2. That faith is the great instrument in conveying these blessings to us. For as St. Cyprian affirms[c], "The sacraments, of themselves, cannot be without their own virtue; and the Divine Majesty does, at no hand, absent itself from the mysteries." But then, unless by faith we believe all this that Christ said, there is nothing remaining but the outward symbols, and the sense of flesh and blood, which profits nothing. But to believe in Christ, is to eat the flesh of Christ. "I am the bread of life; he that cometh to me, shall not hunger[d];" that is, he shall be filled with Christ: "And he that believeth in me, shall not thirst." 'Coming to Christ,' and 'believing in him,' is the same thing; that is, he that believes Christ's words, and obeys his commandments; he that owns Christ for his Lawgiver and his Master, for his Lord and his Redeemer; he who lays down his sins in the grave of Jesus, and lays down himself at the foot of the cross, and his cares at the door of the temple, and his sorrows at the throne of grace; he who comes to Christ to be instructed, to be commanded, to be relieved, and to be comforted;—to this person Christ gives his body and blood, that is, food from heaven. And then the bread of life, and the body of Christ, and eating his flesh, and drinking his blood, are nothing else but mysterious and sacramental expressions of this great excellency,—that whoever does this, shall partake of all the benefits of the cross of Christ, where his body was broken, and his blood was poured forth for the remission of our sins, and the salvation of the world. But still, that I may use the words of St. Ambrose[e], "Christ is handled by faith, he is seen by faith; he is not touched by the body, he is not comprehended by the eyes."

5. But all the inquiry is not yet past: for thus we rightly understand the mysterious propositions; but thus we do not fully understand the mysterious sacrament. For since coming to Christ in all the addresses of Christian religion, that is, in all the ministries of faith,—is eating of the body and drinking the blood of Christ, what does faith in the reception of the blessed sacrament that it does not do without it? Of this I have already given an account[f]: but here I am to

[c] Ubi supra.
[d] John, vi. 35.
[e] In Lucam lib. vi. c. 9.
[f] Chap. 1. sect. 2.

add, that in the holy communion all the graces of a Christian, all the mysteries of the religion are summed up as in a divine compendium; and whatsoever moral or mysterious is done without, is, by a worthy communicant, done more excellently in this divine sacrament. For here we continue the confession of our faith, which we made in baptism; here we perform in our own persons what then was undertaken for us by another; here that is made explicit, which was but implicit before; what then was in the root, is now come to a full ear; what was at first done in mystery alone, is now done in mystery and moral actions, and virtuous excellencies together; here we do not only hear the words of Christ, but we obey them; we believe with the heart, and here we confess with the mouth, and we act with the hand, and incline the head, and bow the knee, and give our heart in sacrifice; here we come to Christ, and Christ comes to us; here we represent the death of Christ as he would have us represent it,—and remember him, as he commanded us to remember him; here we give him thanks, and here we give him ourselves; here we defy all the works of darkness; and hither we come to be invested with a robe of light, by being joined to 'the Sun of Righteousness,' to live in his eyes, and to walk by his brightness, and to be refreshed with his warmth, and directed by his Spirit, and united to his glories. So that if we can receive Christ's body, and drink his blood out of the sacrament, much more can we do it in the sacrament.—For this is the chief of all the Christian mysteries, and the union of all Christian blessings, and the investiture of all Christian rights, and the exhibition of the charter of all Christian promises, and the exercise of all Christian duties. Here is the exercise of our faith, and acts of obedience, and the confirmation of our hope, and the increase of our charity. So that although God be gracious in every dispensation, yet he is bountiful in this: although we serve God in every virtue, yet, in the worthy reception of this divine sacrament, there must be a conjugation of virtues, and, therefore, we serve him more: we drink deep of his loving-kindness in every effusion of it, but in this we are inebriated: he always fills our cup, but here it runs over.

The Effects of these Considerations are these.

1. That by 'faith' in our dispositions and preparations

to the holy communion, is not understood only 'the act' of faith, but 'the body' of faith, not only believing the articles, but the dedication of our persons; not only a yielding up of our understanding, but the engaging of our services; nor the hallowing of one faculty, but the sanctification of the whole man. That faith, which is necessary to the worthy receiving this divine sacrament, is all that which is necessary to the susception of baptism, and all that which is produced by hearing the word of God, and all that which is exercised in every single grace; and all that by which we live the life of grace, and all that which works by charity, and makes a new creature, and justifies a sinner, and is a keeping of the commandments of God.

If the manducation of Christ's flesh and drinking his blood be spiritual, and done by faith, and is effected by the Spirit, and that this faith signifies an entire dedition of ourselves to Christ, and sanctification of the whole man to the service of Christ,—then it follows, that the wicked[g] do not communicate with Christ, they eat not his flesh, and they drink not his blood: they eat and drink indeed; but it is gravel in their teeth, and death in their belly; they eat and drink damnation to themselves. For unless a man be a member of Christ, unless Christ dwells in him by a living faith, he does not eat the bread that came down from heaven[g]. "They lick the rock," saith St. Cyprian, "but drink not the waters of its emanation:"—"They receive the skin of the sacrament, and the bran of the flesh:" saith St. Bernard. But it is in this divine nutriment, as it is in some fruits; the skin is bitterness, and the inward juice is salutary and pleasant; the outward symbols never bring life, but they can bring death; and they of whom it can be said (according to the expression of St. Austin[h]), "they eat no spiritual meat, but they eat the sign of Christ," must also remember what old Simeon said of his prophecy of Christ, "He is a sign, set for the fall of many;" but his flesh and blood, spiritually eaten, is resurrection from the dead.

[g] Panis qui de cœlo descendit, non nisi ab eo accipitur, qui Dominum habet et Christi membrum est.—*S. Hilar. de Trinit.* lib. viii.

[h] Non manducant spiritualiter, sed premunt dentibus signum corporis et sanguinis.

SECTION VI.

Meditations and Devotions relative to this Preparatory Grace; to be used in the Days of Preparation, or at any Time of Spiritual Communion.

St. Bernard's Meditation and Prayer.

THE chalice which thou, O sweetest Saviour Jesus, didst drink, hath made thee infinitely amiable; it was the work of my redemption. Certainly nothing does more pleasingly invite, or more profitably require, or more vehemently affect me, than this love: for by how much lower thou didst for me descend in the declinations of humility, by so much art thou dearer to me in the exaltations of thy charity and thy glory. Learn, O my soul, how thou oughtest to love Christ, who hath given us his flesh for meat, his blood for drink, the water of his side for our lavatory, and his own life for the price of our redemption. He is stark and dead cold, who is not set on fire by the burning and shining flames of such a charity.

I.

Blessed Saviour Jesus, the Author and Finisher of our faith, the Fountain of life and salvation; by thee let us have access to thy heavenly Father, that, by thee, he may accept us, who, by thee, is revealed to us. Let thy innocence and purity procure pardon for our uncleanness and disobedience; let thy humility extinguish our pride and vanity; thy meekness extinguish our anger; and thy charity cover the multitude of our sins.

II.

O blessed Advocate and Mediator, intercede for us with thy Father and ours, with thy God and ours: and grant that, by the grace which thou hast found, by the prerogative which thou hast deserved, by the mercy which thou hast purchased for us, that as thou wert partaker of our sufferings and infirmities, so we, by thy death and resurrection, and by thy infinite gracious intercession, may be made partakers of thy holiness and thy glory.

III.

Let the brightness of thy divine grace for ever shine upon thy servants, that we, being purified from all error and infidelity, from weak fancies, and curious inquiries, may perceive and adore the wisdom and the love of God, in the truth and mysteriousness of this divine sacrament. And be pleased to lighten in our spirits such a burning love, and such a shining devotion, that we may truly receive thee, and be united unto thee; that we may feed on thee the celestial manna, and may, with an eye of faith, see thee under the cloud, and in the veil; and, at last, may see thee in the brightest effusions of thy glory. Amen.

A Confession of Faith in Order to the Mysteries of the Holy Sacrament, taken out of the Liturgy of St. Clement; to be used in the Days of Preparation and Communion.

Holy, holy, holy, Lord God of Sabaoth; heaven and earth are full of thy glory. Blessed art thou, O God; and blessed is thy name for ever and ever. Amen.

For thou art holy; and in all things, thou art sanctified and most exalted; and sittest on high above all, for ever and ever.

Holy is thine only begotten Son, our Lord, Jesus Christ; who, in all things, did minister to thee his God and Father, both in the creation of the world, and in the excellent providence and conservation of it. He suffered not mankind to perish; but gave to him the law of nature, and a law written in tables of stone, and reproved them by his prophets, and sent his angel to be their guards. And when men had violated the natural law, and broken that which was written, —when they had forgotten the divine judgment manifested in the deluge upon the old world, in fire from heaven upon Sodom and Gomorrah, in many plagues upon the Egyptians, in the slaughters of the Philistines,—and when the wrath of God did hang over all the world for their iniquity,—according to thy will, he who made man, resolved to become a man; he who is the Lawgiver, would be subject to laws; he

that is the High Priest, would be made a sacrifice; and the great Shepherd of our souls, would be a lamb, and be slain for us. Thee, his God and Father, he appeased, and reconciled unto the world, and freed all men from the instant anger. He was born of a virgin, born in flesh; he is God, and the Word, and the beloved Son, the first-born of every creature, according to the prophecies which went before him, of the seed of Abraham and David, and of the tribe of Judah.

He who is the Maker of all that are born, was conceived in the womb of a virgin; and he that is void of all flesh, was incarnate and made flesh: he was born in time, who was begotten from eternity: he conversed piously with men, and instructed them with his holy laws and doctrine: he cured every disease and every infirmity: he did signs and wonders among the people: he slept, and ate, and drank, who feeds all the living with food, and fills them with his blessing: he declared thy name to them, who knew it not: he enlightened our ignorances: he enkindled godliness, and fulfilled thy will, and finished all that which thou gavest him to do.

All this when he had done, he was taken by the hands of wicked men, by the treachery of false priests and an ungodly people, he suffered many things of them, and, by thy permission, suffered many things of reproach. He was delivered to Pilate the president, who judged him that is the Judge of the quick and dead, and condemned him who is the Saviour of all others. He who is impassible, was crucified; and he died, who is of an immortal nature; and they buried him, by whom others are made alive; that, by his death and passion, he might free them for whom he came, and might dissolve the bands of the devil, and deliver men from all his crafty malices.

But then he rose again from the dead; he conversed with his disciples forty days together; and then was received up into heaven, and there sits at the right hand of God his Father.

We, therefore, being mindful of these things, which he did and suffered for us, give thanks to thee, Almighty God, —not as much as we should, but as much as we can; and here fulfil his ordinance — and believe all that he said; and know and confess that he hath given us his body to be the

food, and his blood to be the drink of our souls; that in him we live, and move, and have our being; that by him we are taught,—by his strength, enabled,—by his graces, prevented,—by his Spirit, conducted,—by his death, pardoned,—by his resurrection, justified,—and by his intercession, defended from all our enemies, and set forward in the way of holiness and life eternal.

O grant that we and all thy servants, who, by faith and sacramental participation, communicate with the Lord Jesus, may obtain remission of our sins, and be confirmed in piety, and may be delivered from the power and illusions of the devil; and being filled with thy Spirit, may become worthy members of Christ, and at last may inherit eternal life; through the same our Lord Jesus Christ. Amen.

CHAPTER IV.

OF CHARITY, PREPARATORY TO THE BLESSED SACRAMENT.

SECTION I.

THE second great instrument of preparation to the blessed sacrament is charity: for though this be involved in faith, as in its cause and moral principle,—yet we are to consider it in the proper effects also of it, in its exercise and operations relative to the mysteries. For they that speak distinctly, and give proprieties of employment to the two sacraments, by that which is most signal and eminent in them both respectively, call baptism 'the sacrament of faith,' and the eucharist 'the sacrament of charity;' that is, faith in baptism enters upon the work of a good life; and, in the holy eucharist, it is actually productive of that charity, which, at first, was designed and undertaken.

For charity is that fire from heaven, which unless it does enkindle the sacrifice, God will never accept it for an atonement. This God declared to us by the laws given to the sons of Israel and Aaron. The sacrifice that was God's portion, was to be eaten and consumed by himself, and,

therefore, to be devoured by the holy fire that came down from heaven. And this was imitated by the Persians, who worshipped the fire, and thought what the fire devoured, their God had plainly eaten. So Maximus Tyrius [a] tells of them, that bringing their sacrifices, they were wont to say, "O fire, our Lord, eat this meat." And Pindar [b], in his Olympiads, tells of the Rhodians, that when they brought a sacrifice to Jupiter, and had, by chance, forgotten to bring their fire, he, accepting of their good intentions, and pitying their forgetfulness, rained down upon them a golden shower from a yellow cloud; that is, a shower of fire came and consumed their sacrifice. Now, this is the great emblem of charity: the flame consumes the feaster's sacrifice, and makes it a divine nutriment; our charity, it purifies the oblation, and makes their prayers accepted.

The tables of the Lord, like the Delian altars [c], must not be defiled with blood and death, with anger and revenge, with wrath and indignation: and this is to be, in all senses of duty and ministration, an unbloody sacrifice. The blood of the cross was the last that was to have been shed. The laws can shed more, but nothing else. For by remembering and representing the effusion of blood, not by shedding it, our expiation is now perfected and complete: but nothing hinders it more than the spirit of war [d] and death; not only by the emissions of the hand, or the apertures of a wound, but by the murder of the tongue, and the cruelties of the heart, or by an unpeaceable disposition.

It was love that first made societies, and love that must continue our communions: and God, who made all things by his power, does preserve them by his love, and by union and society of parts every creature is preserved. When a little water is spilt from a full vessel, and falls into its enemy

[a] Ὅτι ἐπιφοροῦντες πυρὶ ἐπιλέγουσι, Πῦρ Δέσποτα, τροφὴν ἔσθιε.

[b] Καί τοι γὰρ αἰθούσας ἔχοντες
Σπέρμ' ἀνέβαν φλογὸς οὔ·
Τεῦξαν δ' ἀπύροις ἱεροῖς
Ἅλσος ἐν ἀκροπόλει. κείνοισι μὲν ξαν-
θὰν ἀγαγὼν νεφέλαν,
Πολὺν ὗσε χρυσόν.

Olymp. Od. 7. 86. Heyne, ed. Bliss. vol. ii. p. 80.

[c] Φόνῳ καὶ θανάτῳ μὴ μιανθέντα.

[d] Μή τις κατὰ τινός, Diaconi solebant enunciare in synaxi.

dust, it curls itself into a drop, and so stands equally armed in every point of the circle, so dividing the forces of the enemy, that by that little union it may stand as long as it can; but if it be dissolved into flatness, it is changed into the nature and possession of the dust. War is one of God's greatest plagues; and, therefore, when God, in this holy sacrament, pours forth the greatest effusion of his love, peace in all capacities[e], and in all dimensions, and to all purposes, he will not endure that they should come to these love-feasts[f] who are unkind to their brethren, quarrelsome with their neighbours, implacable to their enemies, apt to contentions, hard to be reconciled, soon angry, scarcely appeased. These are 'dogs,' and must not come within the holy place, where God, who is the 'congregating Father[g],' and Christ the great Minister of peace, and the Holy Spirit of love, are present in mysterious symbols and most gracious communications.

For although it be true, that God loves us first, yet he will not continue to love us, or proceed in the methods of his kindness, unless we become like unto him in love. For by our love and charity he will pardon us, and he will comfort us, and he will judge us, and he will save us; and it can never be well with us, till love, that governs heaven itself, be the prince of all our actions and our passions. 'By this we know we are translated from death to life, by our love unto our brethren[h]:' that is the testimonial of our comfort. —'I was hungry, and ye fed me: I was hungry, and ye fed me not:' these are the tables of our final judgment. —'If ye love me, keep my commandments:' that is the measure of our obedience. —'In that ye have done kindness to one of these little ones, yé have done it unto me:' that is the installing of the saints in their thrones of glory. —'If thou bringest a gift to the altar, leave it there; go and be re-

[e] Scelera dissident.— *Seneca.*

[f] Facinus saevum et atrox inter pocula atque epulas, ubi libare diis dapes, ubi bene precari mos esset, ad spectaculum scorti procacis, in sinu consulis recubantis, mactatam humanam victimam esse, et cruore mensam respersam. Sic *Valerius Antias apud Livium*, lib. xxxix. cap. 43. Ruperf. vol. iii. p. 564.

[g] Συναγωγὸς πατὴρ, Dionys. Areop.

[h] Cum nostros animos amor,
Quo cœlum regitur, regit.— *Boeth. Consol. Philos.*

conciled to thy brother:' that is the great instrument of our being accepted.—'No man can love God, and hate his brother:' that is the rule of our examination in this particular.—'This is a new commandment, that ye love one another:' there is the great precept of the Gospel.—'This is an old commandment, that ye love one another:' there is the very law of nature.—And to sum up all, 'Love is the fulfilling of the law:' that is the excellency and perfection of a man;—and there is the expectation of all reward, and the doing all our duty, and the sanctification of every action, and the spirit of life: it is the heart, and the fire, and the salt of every sacrifice; it is the crown of every communion. And all this mysterious excellency is perfectly represented by that divine exhortation made by St. Paul[1], "Purge out, therefore, the old leaven, that ye may be a new lump as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Now, concerning this grace, if we will inquire after it, in order to a worthy receiving the holy communion, we must inquire after the effects and offices of charity; and, by the good we do, or are ready to do, take an account of ourselves in this particular. The offices and general duties are three: 1. Doing good; 2. Speaking good; and, 3. Forgiving evil.

SECTION II.

Of doing Good to our Neighbours.

He that loves me, does me good; for until love be beneficial, it is not my good, but his fancy and pleasure that delights in me. I do not examine this duty by our alms alone; for although they are an excellent instrument of life, ["for alms deliver from death," said the angel[a] to old Tobit,] yet there are some who are bountiful to the poor, and yet not charitable

[1] 1 Cor. v. 7, 8. [a] Tobit, xii. 9.

to their neighbour. You can best tell whether you have charity to your brother, by your willingness to oblige him, and do him real benefit, and keeping him from all harm we can. Do you do good to all you can? Will you willingly give friendly counsel? Do you readily excuse your neighbour's faults? Do you rejoice, when he is made glad? Do you delight in his honour and prosperity? Do you stop his entry into folly and shame? Do not you laugh at his miscarriages? Do you stand ready in mind to do all good offices to all you can converse with? For nothing makes society so fair and lasting, as the mutual endearment of each other by good offices; and never any man did a good turn to his brother, but, one time or other, himself did eat the fruit of it. The good man in the Greek epigram, that found a dead man's skull unburied, in kindness digging a grave for it, opened the inclosures of a treasure. And we read in the annals of France, that when Gontran, king of Burgundy, was sleeping by the murmurs of a little brook, his servant espied a lizard coming from his master's head, and assayed to pass the water; but seeming troubled because it could not, he laid his sword over the brook, and made an iron-bridge for the little beast, who, passing, entered into the earth, and speedily returned back to the king, and disturbed him, as it is supposed, into a dream, in which he saw an iron-bridge, which landed him at the foot of the mountain, where if he digged, he should find a great heap of gold. The servant expounded his master's dream, and showed him the iron bridge; and they digged where the lizard had entered, where they found indeed a treasure; and thus the servant's piety was rewarded upon his lord's head, and procured wealth to one, and honour to the other. There is, in human nature, a strange kind of nobleness and love to return and exchange good offices; but because there are some dogs who bite your hand, when you reach them bread,— God, by the ministry of his little creatures, tells, that if we will not, yet he will certainly recompense every act of piety and charity we do one to another. This the Egyptians did well signify, in one of the new names of their constellations: for when the wife of Ptolemy Euergetes had vowed her hair to the temple, upon condition her husband might return in safety; and she

did consecrate the beauty of her head to the ornaments of religion,—Conon, the astronomer, told her, that 'the gods had placed her hair among the stars:' and to this day they call one knot of stars by the name of 'Berenice's hair.' For every such worthiness like this, will have an immortal name in some record, and it shall be written above the stars, and set by the names of the sons of God, who, by doing worthy things, have endeared communions and societies of mankind [b].

In all the sacrifices of the ancients, they were hugely kind to one another; they invited their friends to partake the sacrifice, and called them to a portion of pardon, that they might eat of that mercy and that forgiveness, which they expected from their god. Then they sent portions to the absent; then they renewed leagues, and re-established peace, and made marriages, and joined families, and united hearts, and knitted interests by a thread and chain of mutual acts of kindness and endearment.—And so should we, when we come to this holy sacrifice; we must keep our hearts entire to God, and divide them amongst our brethren, and heartily love all them who feed upon the same Christ, who live by the same faith, who are entertained by the same hope, and are confederate by the laws, and the events, and the causes, by the acts and emanation of the same charity. But this thing is plain, no discourse here is useful but an exhortation: all that can be said is this; that it is decent, and it is useful, and it is necessary, that we be very kind, and very charitable to all the members of Christ, with whom we are joined by the ligatures of the same body, and supported by the strength of the same nourishment, and blessed by influences from the same divine Head, the Lord Jesus Christ.

[b] —— Ille capillos
Cœlo infert, inopes qui miseratus alit.
Billii Anthelog.

SECTION III.

Of Speaking good of our Neighbours.

If it be not in our hands to do well, it must be in our hearts; and the contrary must never be upon our tongues: we are sure we can speak well, or we can abstain from speaking ill. If it be otherwise with us, we cannot be welcome here, we shall not worthily communicate. God opens his mouth, and his heart, and his bowels, his bosom, and his treasures to us in this holy sacrament, and calls to us to draw water as from a river[a]; and can we come to drink of the pleasant streams, that we may have only moisture enough, to talk much and long against the honour of our brother or our sister? Can it be imagined that Christ, who never spake an ill word, should take thee into his arms, and feast thee at his table, and dwell in thy heart, and lodge thee in his bosom, who makest thyself all one with the devil; whose office and work it is to be an accuser of the brethren? No: Christ never will feast serpents at his table[b]; persons who have stings, instead of tongues, and venom in all the moisture of their mouth, and reproach is all their language.

We should easily consent, that he that killed a man yesterday, and is like to kill another to-morrow, were not this day worthy to communicate: now some persons had rather lose their lives than lose their honour: what then think we of their preparation to the holy communion, that make nothing of murdering their brother's or their sister's fame? that either invent evil stories falsely and maliciously,—or believing them easily, report them quickly, and aggravate them spitefully, and scatter them diligently? He that delights to report evil things of me, that will not endure so much as

[a] Ἀρύσετε ὑδωρ ἐκ τῶν πηγῶν.

[b] Inter epulas ubi bene precari mos erat.—*Livius*, lib. xxxix. 43.

——— gravior terras infestat Echidna,
Cum sua vipereas jaculantur toxica linguæ,
Atque homini sit homo serpens. O prodiga culpæ
Germina, naturæque utero fatalia monstra!
Queis nimis innocuo volupe est in sanguine rictus
Tingere, fraternasque fibras cognataque pasci
Viscera, et arrosæ deglubere funera famæ!
Quæ morum ista lues?

to have me well spoken of, hath certainly but little kindness to me: he would very hardly die for me, or lay out great sums of money for me, that will not afford me the cheapest charity of a good word. The Jews have a saying, that "it were better that a man were put into a flame of fire, than he should publicly disgrace his neighbour." But in this there are two great considerations, that declare the unworthiness of it.

1. They who readily speak reproachfully of others, destroy all the love and combinations of charity in the world; they ruin the excellency and peculiar privilege of mankind, whose nature it is to delight in society, and whose needs and nature make it necessary. Now slander and reproach, and speaking evil one of another, poisons love, and brings in hatred, and corrupts friendship, and tempts the biggest virtue by anger to pass unto revenge. For an evil tongue is a perpetual storm; it is a daily temptation; and no virtue can, without a miracle, withstand its temptation. "If you strike a lamprey but once with a rod," saith the Greek proverb[c], "you make him gentle; but if often, you provoke him." A single injury is entertained by Christian patience, like a stone into a pocket of wool; it rests soft in the embraces of a meek spirit, which delights to see itself overcome a wrong, by a worthy sufferance: but he that loves to do injury by talk, does it in all companies, and takes all occasions, and brings it in by violence, and urges it rudely, till patience being weary goes away, and is waited upon by Charity, which never forsakes or goes away from patience. "A wound with the tongue is like a bruise; it cannot be cured in four-and-twenty hours."

2. No man sins singly in such instances as these. Some men commit one murder, and never do another; some men are surprised, and fall into uncleanness or drunkenness; but repent of it speedily, and never again return to folly: but an evil and an uncharitable tongue[d] is an accursed principle, it

[c] Καὶ μύραινα, πληγεῖσα ῥάβδῳ μιᾶπαξ, ἡσυχάζει· αἱ δὲ πλείονες, εἰς θυμὸν ἐξάπτεται.

[d] Sed miserere tui: rabido nec perditus ore
Fumantem nasum vivi tentaveris ursi.
Sit placidus licet, et lambat digitosque manusque:
Si dolor, et bilis, si justa coegerit ira,
Ursus erit.—*Martial.* vi. 64. 27. Mattaire, pag. 118.

is, in its very nature and original, equal to an evil habit; and it enters without temptation, and dwells in every part of our conversation, and injures every man, and every woman. It is like the evil spirit that was in love with Tobias's wife; if you drive him from Nineveh, he will run to the utmost parts of Egypt; there also, unless an angel bind him, he will do all the mischief in the world; for there is not in the world a worse devil, than a devilish tongue[e].

But I am not now to speak of it as it is injurious to our neighbour, but as it is an hinderance to our worthy communicating. "The mouth that speaketh lies," or stings his neighbour, or "boasteth proud things," is not fit to drink the blood of the sacrificed Lamb. Christ enters not into those lips[f], from whence slander and evil talkings do proceed; and the tongue that loves to dispraise his brother, cannot worthily celebrate the praises and talk of the glorious things of God. Let no man deceive himself; an injurious talker is an habitual sinner; and he that does not learn the discipline of the tongue, can never have the charity of Christ, and the blessings of the peaceful sacrament. Persons that slander[g] or disgrace their brother, are bound to make restitution; it is as if they had stolen a jewel,—they must give it back again, or not come hither. But they that will neither do nor speak well of others, are very far from charity: and they that are so, ought to be as far from the sacrament, or they will not be very far from condemnation. But a good man will be as careful of the reputation, as of the life, of his brother; and to be apt to speak well of all men, is a sign of a charitable and a good man; and that goes a great way in our preparation to a worthy communion.

[e] Cede Hyrcana tigris, Erymanthi bellua, cede;
Tuque genas obnube tuas, natura, pudori;
Sævius ingenium est homini; gravioraque fata
Lingua cruenta serens, non uno in funere ludit.

[f] Nefas enim est per os, quo profertur Nomen illud sanctissimum, quicquam turpe progredi.

[g] De Catone dixit Plutarchus, Mensam imprimis putabat esse amicitiæ conciliandæ aptam; ac frequens illic laudatio egregiorum virorum introducebatur; frequens etiam malorum et improborum oblivio: nec vituperationi eorum, vel commendationi permittebat in convivium suum Cato accessum.

SECTION IV.

Forgiveness of Injuries a necessary Part of Preparation to the holy Sacrament.

THIS duty is expressed, not only as obligatory to us, but as relative to the holy sacrament, in the words of our blessed Saviour[a]; "When thou bringest thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift; and go, first be reconciled to thy brother, and then come and offer." This precept was indeed instanced in the Levitical sacrifices, and Jewish altars[b]; but because, as St. Irenæus[c] observes; "the precepts of Christ, however expressed, relate to Moses' law but less principally, and chiefly design an evangelical duty;" and, therefore, he refers these words to the celebration of the Christian eucharistical sacrifice and oblation; concerning which he hath these excellent words: "From the beginning God respected Abel's offering, because he offered in righteousness and singleness of heart. But God regarded not the sacrifice of Cain, because he had a heart divided from his brother, full of zeal and malice: and, therefore, God, who knoweth all secrets, thus reproves him; 'If thou dost rightly offer, but not rightly divide, be quiet; God will not be appeased with thy sacrifice.' For if any one, in outward appearance, offers a clean, a right, and a pure sacrifice; but, in his soul, does not truly apportion his communion to his neighbour, he hath sin within, and by his external sacrifice does not bring God unto him; neither will the oblation profit him at all, unless the malice that he hath conceived within, does cease; but that sin will make him every day more and more a murderer."—In pursuance of this, St. Cyril[d] tells, that the ancient Christians were wont, before the communion, to kiss each other, as a symbol of reconciled minds and forgotten injuries; and, in confirmation of this practice, brings the preceptive words of our Lord now recited.

[a] Matt. v. 23, 24.

[b] See this discoursed and proved, Rule of Conscience, Book ii. chap. iii. rule 15.

[c] Irenæ. lib. iv. c. 34.

[d] St. Cyril. Hier. Mystag. Cat. 5.

And our blessed Saviour[e] himself adds a parallel to the first precept, which gives light and explication to it: "When you stand praying, if you have any thing against any man, forgive him, that your Father which is in heaven, may forgive you your trespasses."—And so Christ taught us to pray, "Forgive us our trespasses, as we forgive them that trespass against us." Let us consider what we do, and consider what we say: do we desire to be forgiven no otherwise? Do not we exact every little ignorance, and grow warm at every mistake? And are not we angry at an unavoidable chance? Would we have God to do so to us, and forgive us in no other manner, than as we do,—that is, turn his anger into every shape, and smite us in every part? Or would we have God pardon us only for little things, for a rash word, or an idle hour spent less severely? If we do so to our brother, it is a great matter: but if he reviles us to our head, if he blasphemes, and dishonours us, if he robs us, if he smites us on the face, what then? We rob God of his honour,—his priests, of their reverence,—his houses, of their beauty,—his churches, of their maintenance: we talk vile things of his holy name, we despise religion, we oppose his honour, and care not for his service. It is certain we do not usually forgive things of this nature to our brother; what then will become of our prayer? and what will be the effect of our communion? and yet it is certain, there is nothing in the world easier than to forgive an injury. It costs us nothing, after it is once suffered: and if our passions and foolish principles would give us leave to understand it, the precise duty of forgiveness is a perfect negative; it is a letting things alone as they are, and making no more evils in the world, in which already there was one too many, even that which thou didst suffer. And, indeed, that forgiveness is the best, which is the most perfect negative, that is, "in malice, be children;" whose petty quarrels, though they be fierce as a sudden spark, yet they are as innocent as the softest part of their own flesh,—and as soon out as that sudden spark, and forgotten perfectly as their first dream: and that is true forgiveness: and without this[f], we can never pray with just and perfect confidence and expectations.

[e] Mark, xi. 25.

[f] Ignoramus sine pace Communionem.—S. *Hieron. Epist.* 62. *ad Theophilum.*

St. Peter[g] gives this precept in a considerable instance; "Give honour unto the wife as unto the weaker vessel, that your prayers be not hindered;" that is, consider that they are weak and tender, easily moved, and soon disordered; their understanding is less, and their passions more; and if it happens to be so, bear their burdens, comply with their innocent passions, pity their infirmities, supply the breaches made by their indiscretions, take no notice of little inconveniences: counsel sweetly, reprove tenderly, strike no fires, and enkindle no flames; that is, do all that you can for peace, without peevish quarrels, and little commencements of a domestic war: for if you give way to any thing of this nature, it will hinder your prayers: for how shall the husband and wife pray together, if they be angry at each other? For, without love, and without peace, it is to no purpose to pray. The devotion of a man, that is not in actual peace and kindness with his wife, is like a hot dead coal, it will burn his fingers that touches it, but it is wholly useless: but he that lives in peace with her, in love and prudent conduct, his devotion is a flaming fire; it kindles all that is round about it; it warms and shines; it is beauteous in itself, and it is useful to others; it is fit for the house, and fit for the altar; it will set the incense on smoking, and put the sacrifice on fire. And so it is in every instance of society and conversation; but I instanced in this the rather, because charity at home, and a peaceable society in a family, is the first of all public unions. When Philip of Macedon persuaded the *Greek ambassadors*[h], that they should invite their cities to peace and concord, Demaratus, of Corinth, began to laugh at him for his counsel, and thought it a thing ridiculous for him to speak of peace among the Greek republics, who was always wrangling at home with his wife Olympias. But as to the present matter.

The fourth council of Carthage refused to accept the

[g] 1 Pet. iii. 7.

[h] *Greek ambassadors.*] Plutarch, from whom Bishop Taylor seems to have taken this anecdote, does not make mention of *Greek ambassadors*:—Ἐπεὶ δὲ διενεχθέντος αὐτοῦ (Φιλίππου) πρὸς Ὀλυμπιάδα τὴν γυναῖκα καὶ τὸν υἱὸν, ἧκε Δημάρατος ὁ Κορίνθιος, ἐπυνθάνετο πῶς πρὸς ἀλλήλους ἔχουσιν οἱ Ἕλληνες· καὶ ὁ Δημάρατος, Πάνυ γοῦν (ἔφη) σοὶ περὶ τῆς τῶν Ἑλλήνων ὁμονοίας ὁ λόγος ἐστὶν, οὕτω πρός σε τῶν οἰκειοτάτων ἐχόντων· ὁ δὲ συμφρονήσας ἐπαύσατο τῆς ὀργῆς, καὶ διηλλάγη πρὸς αὐτούς.—*Apophth. Xyland.* T. ii. p. 179. C. (J. R. P.)

oblations of quarrelling and angry persons; it is like that of the high priests, in the case of Judas's restitution of the money, — they would not put it into the treasury, because it was the price of blood. Now, because our blessed Master in his law hath handled all great angers and uncharitableness under the title of murder, the church thought it reasonable[i] not to receive the offerings, that is, to reject from the communion all those persons that were in mutual feuds, enmities, and fierce angers. "I wonder," saith St. Cyprian[k], "what peace they can look for, that are at war with their brethren?" — "These men may be compelled, by their injunction of severe fastings, to be reconciled;" said Fabianus[l], the martyr. And, in the decree of P. Victor[m], it was expressly commanded, "That they should be driven from the communion of all faithful people, who are not in peace, and have no charity to all their brethren." This decree was renewed, and earnestly pressed in the council of Agatho[n]; "They that will not, by the grace of God working within them, lay aside the hatred, and long suits, and dissensions, first let them be reproved by the priests of the city: but if they will not, at their reproof, lay aside their enmity, let them, by a most just excommunication, be driven from the congregations of the church." Which decree the church of England hath inserted into the second rubric, before her office of communion, of which I shall afterwards give account. But, for the present, we may consider, that it is infinitely reasonable, that he that needs, and comes for a great pardon, should not

[i] Cap. 93. Concil. Carth. 4. Oblationes dissidentium fratrum, neque in Sacrario, neque in Gazophylacio Episcopi recipiant.—

Nunquam mihi contingat turbatum ad pacis accedere sacrificium; cum ira et disceptatione accedere ad sacramentum, in quo Deus indubitanter est, reconcilians mundum sibi. Certe non recipitur munus, quodcunque meum quod defero ad altare, nisi ante placato fratre, quem me forte læsisse meminero.—*S. Bernard.* de precept. et dispens.

[k] Quam sibi pacem promittunt inimici fratrum?

[l] Possunt tales acerrimis inediis macerari, donec reconcilientur.—*Fabian.* dist. 90. cap. si quis.

[m] Epist. 2. ad Afros.

[n] Placuit ut (sicut plerunque fit) quicunque odio aut longinqua inter se lite dissenserint, et ad pacem revocari divina intentione nequiverint, a sacerdotibus civitatis primitus arguantur: quod si inimicitias deponere perniciosa intentione noluerint, de ecclesiæ cœtu justissima excommunicatione pellantur.—*Concil. Agath.* cap. 31.

stick at the giving a little[o]; and he that desires to be like[p] God, and comes to be united to him, should do like him; that is, rejoice in remitting offences, rather than in punishing them. In this, as in all other things, we must follow God's example; for in this alone he else will follow ours. In imitating him, it is certain, we are innocent; and if in this he follows us, though we be wicked, yet he is holy; because revenge is his, and he alone is to pay it. If, therefore, we will forgive, he will; if we will not, neither will he: for he makes his spear as long, and his angers as lasting, as we do ours. But this duty, and the great reasonableness and necessity, I shall represent in the excellent words of the Talmudists[q], recorded also by the famous Bensirach[r]; "He that revengeth, shall find vengeance of the Lord, and he will surely keep his sins in remembrance. Forgive thy neighbour the hurt, that he hath done unto thee; so shall thy sins also be forgiven, when thou prayest. One man keepeth anger against another; and doth he seek healing from the Lord? He showeth no mercy to any man that is like himself; and doth he ask forgiveness for his own sins? If he that is but flesh, nourish hatred, who will entreat for pardon of his sins?" The duty is plain, and the reason urgent, and the commandment express, and the threatening terrible, and the promise excellent. There is in this no more to be said, but that we consider concerning the manner of reducing it to practice, in order to our preparation to a worthy communion: and consider the special cases of conscience relating to this great duty.

1. Therefore we are bound to forgive every man that offends us. For concerning every one of our brethren it is equally true, that he is an excellent creation, that he is thy

[o] Det ille veniam facile, cui venia est opus.

[p] Ὅστις δὲ ἰσοῦσθαι βούλεται θεοῖς, ἀφεὶς τιμωρίας χαιρέτω μᾶλλον, ἢ λαμβάνων. — *Libanius.*

[q] Si repetes, repetet; si durus es, ille rogantem
Abjiciet; fusas conteret atque preces.
In reliquis exempla tibi namque omnibus ille
Præbet; at hic sequitur quod prior ipse facis:
Utque solet speculum quas cepit reddere formas,
Æqua ita lanx lanci dia futura tua est.

Anthologr. Bill.

[r] Eccles. xxviii. 1, 2, 3.

brother, that he is heir of the same hopes, born to the same inheritance, descended of the same father, nursed by the church, which is his mother and thine; that there is in him God's image, drawn by the same hand, described in the same lines; that there are in him many good things for which he can be loved, and many reasons in him for which he ought to be pardoned; God hath made many decrees for him, and the angels minister to him, and Christ died for him, and his soul is very precious in the eyes of God, and in heaven itself; the man whom thou hatest, is very considerable; and there, there are great desires for his temporal and eternal happiness: and why shouldest thou despise, and why shouldest thou stand out against all this?

2. Not only every man, but every offence must be forgiven. The wise man[s] says, "That for some things there will be no returning again:" a blow, indeed, or an evil word, may be pardoned; but for "upbraiding and pride, and disclosing secrets, and a treacherous wound, every friend will depart, and never return again." But he only tells how it will be, not what ought to be; what it is likely to be in matter of fact, not how it should be in case of conscience: and he means this of societies and civil friendships; but in religion we go higher, and even these also, and greater than these, must be pardoned, unless we would prescribe a limit to God's mercy, in the remission of our own sins. He will pardon every sin of ours, for the pardon of which we can rightly pray; but yet we must pray for it, and hope it upon no measures, but those of our forgiveness. "O Jupiter," said the distressed prince[t], "hear our prayers; according to our piety look upon us; and as we do, so give us help." And there is no instance that can be considerable to the lessening or excusing of this duty. We must forgive, not only injuries in the matter of money; but in all errors and crimes whatsoever, in which any man can sin, and thou canst be offended[u].

[s] Ecclus. xxii. 22.

[t] Jupiter omnipotens, precibus si flecteris ullis,
Aspice nos; hoc tantum; et, si pietate meremur,
Da deinde auxilium.—*Æneid.* lib. ii. 689.

[u] Dimittenda sunt debita, non pecuniæ solum, sed omnium causarum, culparum, criminum, quicquid homo incurrere poterit; in his, tibi quum incurrerit alter, ignosce.

3. Although, in these things, there is no difficulty, yet, in the intention and expressions of this duty, there is some. For if it be inquired what is meant by forgiving,—many men suppose it is nothing but saying, 'I forgive him with all my heart; and I pray God forgive him:' but this is but words, and we must have more material significations of it than so; because nothing can commute for the omission of the necessary parts of this duty. It is, therefore, necessary that we observe these measures.

1. Every man that hath received injuries, be they ever so great, must have a mind perfectly free from all intentions of revenge, in any instance whatsoever. For when the question is concerning forgiving him that did the wrong, every man can best answer his question, by placing himself in the seat of him that did the offence,—and considering to what purposes, and by what significations, and in what degrees, and to what event of things himself would fain be pardoned, if he were in his case, and did repent the injury, and did desire[x] pardon. That is the measure and the rule; and we learn it from Chrysologus[y], "Thou art a sinful man, and thou wouldest that God and man should always forgive thee. Do thou forgive always: so much, so often, so entirely, as thou wouldest be pardoned thyself,—so much, so often, and so entirely give pardon to thine enemy." And this, together with the reason of it, is well expressed in the Gospel of the Nazarenes; "If thy brother sins against thee in words, and offers thee satisfaction seven times in a day, receive him. Simon, his disciple, saith unto him, 'Seven times in a day?' The Lord answers, 'Yea, I say unto you, seventy times seven times. For even amongst the prophets also, after they were anointed with the Holy Ghost, there was found the word of sin, that is, they also offended in their tongues.'"[z]

Against this there is no objection, but what is made by the foolish discourses of young men, fighters and malicious, who, by the evil manners of the world, are taught to call

[x] Qui, ne tuberibus propriis offendat amicum
Postulat, ignoscat verrucis illius; æquum est,
Peccatis veniam poscentem reddere rursus.
Horat. 1. *Serm.* 3,73.

[y] Homo sine peccato esse non potes; et vis semper tibi dimitti? dimitte semper. Quantum vis tibi dimitti, tantum dimitte. Quoties vis dimitti tibi, toties dimitte: imo quia vis totum dimitti tibi, totum dimitte.

revenge gallantry, and the pardoning of injuries to be pusillanimity and cowardice. For this devil that dwells in tombs, and cannot be bound with chains, prevails infinitely upon this account, amongst the more glorious part of mankind; but (as all other things are, which oppose the wisdom of God) is infinitely unreasonable, there being nothing in the world a greater testimony of impotency and effeminacy of spirit, than a desire of revenge. Who are so cruel as cowards? and who so revengeful as the weakest and the most passionate women? Wise Chrysippus, and gentle Thales, and the good old man, who, being to drink his poison, refused to give any of it to his persecutor; these men did not think revenge a pleasure, or a worthy satisfaction[z]. For what man is so barbarous, as to recover his leprosy by sucking the life-blood from dying infants? A good man would rather endure ten leprosies, than one such remedy. Such a thing is revenge, it pretends to cure a wound, but does it with an intolerable remedy. It was the song of Cyclops[a] to his sheep, "Feed you upon the tender herbs,—I mean to feed upon the flesh, and drink the blood of the Greeks:" this is a violence, not only to the laws and manners, but even to the very nature of men. Lions indeed, and tigers, do, with a strange curiosity, eye and observe him that struck them, and they fight with him above all the hunters; to strike again is the return of beasts; but to pardon him that smote, is the bravest amends, and the noblest way of doing right unto ourselves; whilst in the ways of a man, and the methods of God, we have conquered our enemy into a friend. But revenge is the disease of honour, and is as contrary to the wisdom and bravery of men, as dwelling in rivers, and wallowing in fires, is to their natural manner of living. And he who, out of pretence of valour, pursues revenge, is like to him, who, because fire

[z] ——— quippe minuti
Semper et infirmi est animi, exiguique voluptas
Ultio; continuo sic collige, quod vindicta
Nemo magis gaudet quam fœmina:—
Chrysippus non dicet idem, nec mite Thaletis
Ingenium, dulcique senex vicinus Hymetto,
Qui partem acceptæ sæva inter vincula cenatæ
Accusatori nollet dare.—*Juvenal.* xiii. 184.

[a] Pascite vos herbas, socios ego pascor Achivos.

is a glorious thing, is willing to have a St. Anthony's fire in his face.

2. He that is injured, must so pardon, as that he must not pray to God to take revenge of his enemy. It was noted as a pitiful thing of Brutus, that when his army was broken, and himself exposed to the insolencies of his enemies, and that he could not revenge himself, he cried out most passionately, in the words of the Greek tragedy[b], to Jupiter, to 'take revenge of young Octavius.' But nothing is more against the nobleness of a Christian spirit, and the interest of a holy communion, than, when all meet together to pray for all, and all for every one, that any man should except his enemy,—that he who prays for blessings to the whole mystical body of Christ, should secretly desire that one member should perish. If one prays for thee, and another prays against thee, who knows whether thou shalt be blessed or accursed[c]?

3. He that means to communicate worthily, must so forgive his enemy, as never to upbraid his crime any more. For we must so forgive, as that we forget it; not in the sense of nature, but perfectly in the sense of charity. For to what good purpose can any man keep a record of a shrewd turn, but to become a spy upon the actions of his enemy, watchful to do him shame, or by that to aggravate every new offence? It was a malicious part of Darius, when the Athenians had plundered Sardis, he resolving to remember the evil turn, till he had done them a mischief, commanded one of his servants, that every time he waited at supper, he should thrice call upon him, "Sir, remember the Athenians[d]." The devil is apt enough to do this office for any man; and he that keeps in mind an injury, needs no other tempter to uncharitableness but his own memory. He that resolves to remember it, never does forgive it perfectly, but is the under-officer of his own malice. For as rivers that run under ground, do infallibly fall into the sea, and mingle with the salt waters,—so is the injury that is remembered; it runs

[b] Ζεῦ, μὴ λάθοι σε τῶν ὑβριζόντων.

[c] Quid enim prodest, si unus pro te oret ad Dominum, et alius adversum te Deum interpellet? — *S. Chrysost.* in Matth. v.

[d] Δάρειος, μέμνησο τῶν Ἀθηναίων. — *Herod. Terps.* cap. 105. *Schweigh.* vol. ii. pag. 513.

under ground indeed, and the anger is hid, but it tends certainly to mischief; and though it be sometimes less deadly for want of opportunity, yet it is never less dangerous.

4. He that would communicate worthily, must so pardon his enemy, that though he be certain the man is in the wrong, and sinned against God in the cause, yet he must not, under pretence of righting God and religion, and the laws, pursue his own anger and revenge, and bring him to evil[e]. Every man is concerned, that evil be to him that loves it; but we cozen ourselves by thinking that we have nothing to do to pardon God's enemies, and vile persons. It is true, we have not, but neither hath any private man any thing to do to punish them; but he that cannot pardon God's enemy, can pray to God that he would: and it were better to let it all alone, than to destroy charity upon pretence of justice or religion. For if this wicked man were thy friend, it may very well be supposed that thou wouldst be very kind to him, though he were God's enemy: and we are easy enough to think well of him that pleases us, let him displease whom he list besides.

5. He may worthily communicate, that so pardons his enemy, as that he endeavour to make him to be his friend. Are you ready to do him good? Can you relieve your enemy, if he were in want? Yes, it may be, you can, and you wish it were to come to that. And some men will pursue their enemy with implacable prosecutions, till they have got them under their feet; and then they delight to lift them up, and to speak kindly to the man, and forgive him with all the nobleness and bravery in the world. But let us take heed, lest, instead of showing mercy, we make a triumph. Relieve his need, and be troubled that he needs it. Rescue him from the calamity which he hath brought upon himself, or is fallen into by misadventure; but never thrust him down, that thou mayest be honoured and glorious[f], by raising him from that calamity, in which thou art secretly delighted

[e] Quæ vindicta prior, quam cum formido superbos
Flectit, et assuetum spoliis affligit egestas?
Claudian. de Bello Getico, 93. *Gesner*, vol. ii. p. 409.

[f] Nostrapte culpa facimus, ut malis expediat esse,
Dum nimium dici nos bonos studemus et benignos.
Terent. Phorm. act. v. sc. 1. *Mattaire*, p. 283.

that he is entangled. Lycurgus of Sparta, in a tumult made against him by some citizens, lost an eye: which fact, the wiser part of the people infinitely detesting, gave the villain[g] that did it, into the prince's power; and he used it worthily: he kept him in his house a year; he taught him virtue, and brought him forth to the people a worthy citizen. To pardon thy enemy, as David pardoned Absalom, that is true charity: and he that does so pardon, needs no further inquiry into the case of conscience. It was an excellent saying of Seneca[h], "When thou dost forgive thy enemy, rather seem to acquit him than to pardon him; rather excuse the fault, than only forbear the punishment: for no punishment is greater, than so to order thy pardon, that it shall glorify thy kindness, and upbraid and reproach his sin."

6. He that would be truly charitable in his forgiveness, and with just measures would communicate, must so pardon his enemy, that he restore him to the same state of love and friendship as before. This is urged by St. Bernard[i], as the great imitation of the divine mercy. God hath so freely, so entirely pardoned our sins, that he neither condemns by revenging, nor confounds by upbraiding, nor loves less by imputing. He revenges not at all; he never upbraids; and when he hath once pardoned, he never imputes it to any evil purposes any more. And just so must our reconciliation be: we must love him as we loved him before; for if we love him less, we punish him, if our love was valuable; then he is forgiven indeed, when he hath lost nothing. I should be thought severe if I should say, that 'the true forgiveness and reconciliation does imply a greater kindness after than before;' but such is the effect of repentance, and so is the nature of love. "There is more joy over one sinner that repenteth, than over ninety and nine just persons that need no repentance:" and a

[g] *The villain:*] Alcander.—See *Plutarch. Lacon. Apophth. Xylandr.* tom. ii. p. 227. A. (J. R. P.)

[h] Cum autem ignoscis, ita beneficium tuum tempera, ut non ignoscere videaris, sed absolvere: quia gravissimum pœnæ genus est contumeliosa venia.

[i] Tam liberaliter Dominus omnem donavit injuriam, ut jam nec damnet ulciscendo, nec confundat improperando, nec minus diligat imputando.—*S. Bernard. in Cantic.*

broken[k] love, is like a broken bone, — set it well, and it is the stronger for the fracture. When Nicanor railed upon Philip of Macedon, he slighted him, and he railed still: *he then reproved him*[l], but withal forgave him; and still he railed: but when he forgave him, and gave him a donative, he sealed Nicanor's pardon; he confuted his calumny, and taught him virtue.

But this depends not upon the injured person alone, but upon the return and repentance of him that did it. For no man is the better with God for having sinned against him; and no man, for having injured his brother, can be the better beloved by him. But if the sinner double his care in his repentance, and if the offending man increase his kindness, justice, and endearments in his return to friendship, — then it is the duty of charity so to pardon, so to restore as the man deserves; that is, the sin must not be remembered in anger, to lessen the worthiness of his amends. And this is that which our blessed Saviour says; "If he shall return, and say, 'I repent,' — thou shalt forgive him."

But the understanding of this great duty will require a little more exactness; let us, therefore, inquire more particularly into the practical questions, or cases of conscience relating to this duty.

1. How far we are bound to forgive our enemy, that does repent; and how far him, that does not?

2. How long, and how often, must we proceed in our pardon to the penitent?

[k] Nam in hominum ætate multa eveniunt hujusmodi:
Capiunt voluptates; capiunt rursum miserias.
Iræ interveniunt; redeunt rursum in gratiam.
Verum iræ si quæ forte eveninnt hujusmodi,
Inter eos rursum si reventum in gratiam est,
Bis tanto amici sunt, inter se, quam prius.
Plaut. in Amphit. iii. 2. 57. *Ernesti*, vol. i. p. 41.

[l] *He then reproved him*:] this circumstance is not mentioned by Plutarch, whom Bishop Taylor seems to quote from memory. Σμικύθου δὲ Νικάνορα διαβάλλοντος ὡς ἀεὶ κακῶς λέγοντα τὸν Φίλιππον, καὶ τῶν ἑταίρων ὀλιγώρων δεῖν μετατίμασθαι καὶ κολάζειν, Ἀλλὰ μὲν (ἔφη) Νικάνωρ οὐ φαυλότατός ἐστι Μακεδόνων· ἐπιστευτέον οὖν μή τι γίνηται πας' ἡμᾶς. Ὡς οὖν ἤγνω τὸν Νικάνορα θλιβόμενον ἰσχυρῶς ὑπὸ πενίας, ἠμελημένον δὲ ὑπ' αὐτοῦ, προσέταξε δωρεάν τινα αὐτῷ δοθῆναι. Πάλιν οὖν τοῦ Σμικύθου λέγοντος, ὅτι θαυμαστὰ περὶ αὐτοῦ πρὸς ἅπαντας ἠγορεύομεν λέγων ὁ Νικάνωρ διατελεῖ, Ὁρᾶτε οὖν (εἶπεν) ὅτι πρὸς ἡμᾶς αὐτούς ἐστι καὶ τὸ καλῶς καὶ τὸ κακῶς ἀκούειν. — *Apophth. Xyland.* tom. ii. pag. 177. E. (J. R. P.)

3. What indications and signs of repentance are we to require and accept as sufficient?

4. Whether, after every relapse, must the conditions of his pardon be harder than before?

5. Whether the injured person be bound to offer peace, and seek for reconcilement? or whether may he let it alone, if the offending party does not seek it?

6. Whether the precept of charity and forgiveness obliges us not to go to law?

7. What charity or forgiveness the offended husband or wife is to give the other, in case of adultery repented of?

QUESTION I.

Whether we are to forgive him, that does not repent;—and how far, if he does; and how far, if he does not?

If he have done me no wrong, there is nothing to be forgiven; and if he offers to give me satisfaction, he is out of my debt. But if he hath been injurious, and does not repair me, then I have something to pardon. But what reason is there in that religion, that requires me to reward a sinner with a gift, to take my enemy into my bosom, to invite new injuries[a] by suffering and kindly rewarding the old? For, by this means, we may have injury enough, and sin shall live at the charge of the good man's piety, and charity shall be the fuel of malice: what, therefore, is our duty in this case?

I answer, that there is a double sort of pardon or forgiveness: the first and least is that, which neither exacts revenge ourselves, nor requires it of God, nor delights in it if it happens: and this is due to all; those very enemies that do not repent, that cease not still to persecute you with evil, must thus be pardoned, whether they care for it or no, whether they ask it or ask it not. For these we must also pray; we must bless them; we must speak as much good of them, as occasion and justice do require; and we must love them, that is, do them justice, and do them kindness: and this is expressly required of us by our blessed Saviour[b].

But there is also another forgiveness, that is, a restitu-

[a] Veterem ferendo injuriam invitas novam. [b] Matth. v. 44.

tion to the first state of friendship; to love him as well, to think as well of him. And this is only due to them that repent, and ask pardon, and make amends as they can: for then the proper office of thy charity is to pity thy brother's infirmity, to accept his sorrow, to entertain his friendship and his amends, and to put a period to his repentance for having troubled thee. For his satisfaction and restitution hath taken away the material part of the injury, and thou art as well as thou wert before, or at least he would fain have thee so; and then there can be nothing else done, but what is done by thy charity; and by this thou must bear a share in his sorrow, believe his affirmation, accept his repentance, cancel his guilt, take off the remanent obligations, remove suspicion from him, entertain no jealousies of him, but, in all things, trust him where charity is not imprudent.

For it is not always safe to employ a person that hath deceived my trust, and done me wrong. But if you perceive, that he may wisely be trusted and employed, charity must take off the objection of his former failing. If, by repentance, he hath cut off the evil that he did thee, and that evil by which he did it,—then, if you refuse to employ him, because he once did you wrong, it is revenge and not prudence. If he offended thee by pride, by anger, by covetousness; it is not enough that he say, 'Sir, forgive me; I will make you amends:' it is enough to make you pardon him, and perfectly to be reconciled to him: but, unless his repentance hath destroyed his covetousness, his anger, or his pride,—the evil principle remains, and he will injure thee again. Which thing if wisely and without pretences thou canst really perceive,—to trust or to employ him in such instances, in which he formerly did injure thee, is not prudent nor safe; and no charity ties thee to be a fool, and to suffer thyself to be tempted. Only be careful, that you do not mistake jealousy for prudence, and so lose the rewards of charity; lest, when we think ourselves wise, we become fools.

QUESTION II.

How long, and how often, must we proceed in our Forgiveness, and accept of the Repentance of injurious Persons?

To this we need no answer, but the words of our blessed Saviour[o]: "If thy brother trespass against thee seven times in a day, and, seven times in a day, turn again to thee, saying, 'I repent,' thou shalt forgive him." Now this 'seven times in a day,' and 'seventy times seven times,' is not a determined number, but signifies infinitely. "Seven times in a day, do I praise thee," said David. From this definite number some ages of the church took their pattern for their canonical hours. It was well enough, though in the truth of the thing he meant, 'I will praise thee continually:' and so must our pardoning be. "For if Christ hath forgiven thee but seventy times seven times," saith St. Austin[p], "then do thou also stop there; let his measure be thine. If he denied to spare thee for the next fault, do thou so to thy brother." But St. Jerome[q] observes concerning this number, that 'Christ requires us to forgive our brother seventy times seven times in a day, that is, four hundred and ninety times; meaning, that we must be ready to forgive him oftener than he can need it.' Now, though he that sins frequently, and repents frequently, gives great reason to believe that his repentances are but pretended, and that such repentances before God signify nothing;—yet that is nothing to us; it may be, they are rendered ineffectual by the relapse, and that they were good for the present, as Ahab's was: but whether they be or be not, yet if he be not ashamed to repent so often, we must think it no shame and no imprudence to forgive him; and to forgive him so, that he be restored entirely to his former state of good things; that is, there must be no let in thy charity; if there be in prudence, that is another consideration: but his second repentance must be accepted as well as his first, and his tenth as well as his fifth. And if any man think it hard so often to be tied to accept his repentance, let him understand, that it is, because

[o] Luke, xvii. 4. [p] De verbis Domini.

[q] Ut toties peccanti fratri dimitteres in die, quoties ipse peccare non posset.

himself hath not yet been called to judgment: he hath not heard the voice of the exactor, he hath not yet been delivered to the tormentors, nor summed up his own accounts, nor beheld with amazement the vast number of his sins. He that hath, in deepest apprehension, placed himself before the dreadful tribunal of God, or felt the smart of conscience, or hath been affrighted with the fears of hell, or remembers how often he hath been spared from a horrible damnation,—will not be ready to strangle his brother, and afflict him for a trifle, because he considers his own dangers of perishing for a sum which can never be paid, if it never be forgiven.

QUESTION III.

What Indications and Signs of Repentance are we to require and to accept as sufficient?

I answer, that for this circumstance there is a proper use and exercise of our charity, as in the direct forgiveness. We are not to exact securities and demonstrations mathematical, nor to demand the extremity of things. If the enemy be willing to make an amends, accept of his very willingness for some part, and his amends for the other. Let every good act be forwardly entertained, and persuade you heartily, that all is well within. If you can reasonably think so, you are bound to think so; for after all the signs of repentance in the world, he may deceive you; and whether his heart be right or not, you can never know but by the judgment of charity; and that you may better use betimes. For whenever your returning enemy says, 'he does repent,' that is, gives human and probable indications of his repentance, you cannot tell but that he says true; and, therefore, you must forgive. The words of Christ are plain: 'If he returns, saying, I do repent:' then it is a duty, and we can stay no longer; for he that confesses his sin, and prays for pardon, hath done great violence and mortification to himself; he hath punished his fault[r]: and then there is nothing left to be done by the offended party, but to return to mercy and charity. But in this affair it is remarkable, what we are commanded by our blessed Lord: "Agree with thine ad-

[r] Pœnæque genus vidisse precantem.

versary quickly," &c. "lest thou be constrained to pay the utmost farthing:" plainly intimating, that, in reconcilements and returns of friendship, there is supposed always something to be abated, something clearly forgiven: for if he pay thee to the utmost farthing, thou hast forgiven nothing. It is merchandise, and not forgiveness, to restore him that does as much as you can require. "Be not over righteous," saith Solomon; that is, let charity do something of thy work, allow to her place, and powers, and opportunity. It was an excellent saying of St. Bernard's[1]: "God is never called 'the God of revenges,' but 'the Father of mercies;' because the original of his revenges he takes from us and our sins; but the original and the causes of his forgiveness, he takes from himself." And so should we, that we restore him that did us wrong, to our love again; let it not be wholly, because he hath done all that can be required, but something upon our own account; let our mercy have a share in it; that is, let us accept him readily, receive him quickly, believe him easily, expound all things to the better sense, take his word, and receive his repentance, and forgive him at the beginning of it; not to interrupt his repentance, but to encourage it: and that is the proper work of charity in the present article.

QUESTION IV.

Whether, after every Relapse, must the Conditions of his Pardon be harder than before?

I answer, that I find no difference in the expression of our blessed Saviour. It is all one after seven times, and after seventy times, and after seventy times seven times; if he shall return, saying, 'I repent,'—that is all is here required. But then, because by saying 'I repent,' is not meant only the speaking it, but also doing it, it must at least be probable that he does so, as well as say so: therefore, although as soon as he does so, so soon you must forgive him, yet

1. After the first forgiveness, and at the second and third offence, we are not obliged so readily to believe his

[1] Recte non pater judiciorum vel ultionum dicitur, sed pater misericordiarum: quod miserendi causam sumat ex proprio, judicandi et ulciscendi magis sumat ex nostro, scilicet ex nostris peccatis.—*Serm. 5. de Natali.*

saying, as after the first offence; at which time, although he did violence to justice and charity, yet he had not broken his faith, as now he hath; and, therefore, the oftener he hath relapsed, the more significations he ought to give of the truth of his repentance. "He that is pardoned, and sins again, cannot expect so easily to be acquitted the third time, as at the first," saith St. Basil[t]. At the first fault we must believe his saying, because we know nothing to the contrary: but when he hath often said so, and it is seen so often that he did not say true, he that is forgiven, and then relapses, is obliged to do more the next time he pretends repentance.

2. Although we are bound to forgive him entirely, even after a thousand injuries, if he does truly repent; yet this person cannot expect to be employed, or to be returned to all his former capacities of good; because it is plain, he hath not cured the evil principle, the malicious heart, or the evil eye,—the slanderous tongue, or the unjust hand,—his covetous desire, and his peevish anger: and then, though we must be ready in heart to receive him to all the degrees of his former condition, when he shall be capable, and is the same man that ought to be employed; yet till he be so, or appears so in prudent and reasonable indications, he must be pardoned heartily, and prayed for charitably, but he must be handled cautiously. It must not be harder for thee to pardon him after ten thousand relapses and returns: but after so much variety of folly and weak instances, it will be much harder for him to say and prove he does repent. But in this, our charity must neither be credulous, nor morose; too easy, nor too difficult; but it is secure, if it pardons him, and prays for him, whether he repents or no.

3. There are some significations of repentance, which charity never can refuse; but must accept the offending person as a convert and a penitent.

1. Such is open and plain confession of the fault, with the circumstances of shame and dishonour; for he that does so much rudeness to himself as to endure the shame of his sin, rather than not to return to duty, gives great testimony that he returns in earnest. And this can no ways be abated,

[t] Veniam delicti assequutus, si iteram peccat, gravius judicium sibi præparat. — *Summ. Moral.*

unless he have done so before; and that his confession is but formal, and his shame is passed into shamelessness. In this case we may expect some more real argument.

2. Whatsoever are the great usual signs and expresses of repentance before God, those also are to be accepted by us, when they are done before men: and though we may be deceived in these things, and God cannot, yet they are the best we can get, and something we must rely upon. And because, like God, we cannot discern the hearts of men, yet we rightly follow his example, when we do that which is the next best, and expound the action to the best and most favourable sense of charity.

3. An oath, if it be not taken lightly, is a great presumption of an innocent, a sincere, and a repenting soul: "Quisquis juranti nihil credit, illemet facile pejerare scit:" "It is the sign of an ill mind not to trust him that swears seldom, and always solemnly, and, for aught we know, justly," said Amphis. "Apposito juramento cautior et diligentior animus fit; à duobus enim sibi tum cavet, et ne lædat amicos, et ne peccet in Deos[a]." For a solemn sacred oath is a double hedge, and it is guarded by a double fear; lest I abuse my friend, and lest I provoke my God: and the blessed apostle saith, "that an oath is the end of all strife;" meaning, amongst persons, who can cease to strive, and can cease to be injurious. It is so among them who have religion, and who can be fit for society. For there is no man whose oath it can be fit to take, but it is also fit, that, having sworn, he should be trusted. But it is seldom that our charity can be put to such extremities: and, in no conversation, can it happen, that a man shall do an injury, and repent, and do it again twenty times, and an hundred times, in the revolution of a few days. If such things could be, those men are intolerable upon other accounts; and, though

[a] We subjoin the original Greek of the two preceding quotations, from Stobæus, Floril. tit. 27. ed. Buon. p. 120.

Ὅστις γὰρ ὁμνύοντι μηδὲν πείθεται,
Λύτὸς ἐπιορκεῖν ῥᾳδίως ἐπίσταται. — *Amphis.*
Ὅρκου δὲ προστιθέντος ἐπιμελεστέρα
Ψυχὴ κατίστη· διττὰ γὰρ φυλάσσεται,
Φίλον τε μίμφειν, καὶς θεοὺς ἁμαρτάνειν.

Sophoc. Hipped. (J. R. P.)

charity must refuse no man, and forgiveness must always stand at your door ready to let in all that knock,—yet the accidents of the world, caution and prudence, and innocent fears, will dispose of our affairs in other channels of security, and cut off the occasions of such disputes: so certain is that observation of St. Jerome which I mentioned before, that 'we are tied to forgive oftener than our brother can sin:' but then also so safe are we, whose charity must be bigger than the greatest temptation: and yet no temptation is like to happen, but what is less than an ordinary charity.

QUESTION V.

Whether the injured Person be bound to offer Peace? Or may he let it alone, and worthily communicate, if the offending Party does not seek it?

To the question, 'Whether of the parties must begin the peace?' I answer, that both are bound:—for although he that did the injury, is bound, in conscience and justice, to go to him whom he hath injured, and he is not a true penitent if he does not; and he must not for his part be accepted to the communion, of which I am to give account in the chapter of repentance;—yet because we are now upon the title of charity, I am to add, that, if the criminal does not come, the offended person must offer peace: he must go, or send to him. "If others begin the quarrel, do thou begin the peace," said Seneca[x]. For sometimes the offender desires pardon, but dares not ask it; he begs it by interpretation and tacit desire: consult, therefore, with his modesty, his infirmity, and his shame. He is more bound to do it than thou art; yet thou canst better do it than he can. It is not always safe for him; it is never unsafe for thee. It may be an extreme shame to him; it is ever honourable to thee. It may be sometimes to his loss; it is always thy gain. For this was the resolution of Hesiod's riddle[y], 'Half is more than the whole.' "A dinner of herbs with peace, is better than a stalled ox with contention;" and therefore, upon all accounts, it is for thy advantage to make the offer.

[x] Dissentio, ab aliis; à te reconciliatio incipiat.

[y] Νήπιοι, οὐδὲ ἴσασιν ὅσῳ πλέον ἥμισυ παντός. — *Op. et D.* i. 40. *Gaisford. Poet. Gr. Min.* vol. i. pag. 6.

I add also, it is thy duty. I do not say, that in justice thou art bound; but in charity thou art, and in obedience to thy Lord. "If thy brother offend thee, go and tell him:"—"Go thou[z]," says Christ. For, by so doing, we imitate God, whom, though we have so often, so infinitely offended, yet he thought thoughts of peace, and sent to us ambassadors of peace[a], and ministers of reconciliation. When Pompey and Marcus Crassus were to quit their consulships, Cneius Aurelius, I know not upon what account, ran into the forum, and cried out, that Jupiter, appearing to him in his dream, commanded that they should be reconciled before they were discharged by the people; which when the people also required, Pompey stirred not, but Crassus did; he reached out his hand to his colleague, saying, 'I do nothing unworthy of myself, O Romans, if I first offer peace to Pompey, whom you honoured with the title of 'great,' before he was a man,—and with a triumph, before he was a senator.' We cannot want better arguments of peacefulness: it is no shame to thee to offer peace to thy offending brother, when thy God did so to thee, who was greatly provoked by thee, and could as greatly have been revenged; and it is no disparagement that thou shouldst desire the reconcilement with him for whom Christ became a sacrifice, and to whom he offers, as he does to thee, the communion of his body and blood. Thou art, I say, bound in charity to thy brother's soul, whose repentance thou canst easily invite by thy kind offer; and thou makest his return easy; thou takest away his objection and temptation; thou securest thy own right better, and art invested in the greatest glory of mankind; thou dost the work of God, and the work of thy own soul; thou carriest pardon, and ease and mercy, with thee: and who would not run and strive to be first in carrying a pardon, and bringing messages of peace and joyfulness?

Consider, therefore, that death divides with you every minute; you quarrel in the morning, and, it may be, you shall die at night: run quickly, and be reconciled, for fear your anger last longer than your life. It was a pretty victory, which Euclid got of his angry brother, who being highly

[z] Matt. xviii. 15.

[a] Cogitans cogitationes pacis Deus prior nos accessit, et legatos ministrosque reconciliationis ad nos destinavit.—*S. Gregor.*

displeased, cried out, 'Let me perish if I be not revenged:' but he answered, 'Dispeream, si non persuasero;' 'And let me perish, if I do not make you kind, and quickly to forget your anger[b].' That gentle answer did it, and they were friends presently, and for ever after.—It is a shame if we be outdone by heathens; and especially in that grace, which is the ornament and jewel of our religion, that is, in forgiving our enemies, in appeasing anger, in doing good for evil, in returning prayers for cursings, and gentle usages for rude treatments; this is the glory of Christianity[c], as Christianity is the glory of the world. I end this with the advice of St. Bernard, "Let every man, who desires to come worthily to the sacrament of peace, the communion of Christ's body,—for the wrong that he does, be ready to ask pardon; and for the wrong that he receives, be ready to give pardon: and so Christ's members will be in peace."

QUESTION VI.

Whether the Precept of Forgiveness, and the Charity of the Communion, must, of Necessity, put a Period to all Lawsuits.

To this I answer, that suits at law, in matters criminal, relating to injuries done or suffered, are so often mingled with interests of anger and revenge, they are so often conducted violently and passionately, that he who forbids anger and revenge, does also in effect forbid suits of law upon the account of injuries received. But this is to be understood only of such repetitions of right, or vindications of wrong, as cannot, or will not, be separated from revenge. Thus if the law which God gave to Moses in the matter of injuries, were the measure of our judicatories, "an eye for an eye, and a tooth for a tooth," it were not lawful to go to law to get his eye put out, that had extinguished mine: for this does not repair me, but only afflicts him. A wolf is, in nature, less

[b] Ὁ μὲν οὖν Σωκρατικὸς Εὐκλείδης ἐν ταῖς σχολαῖς περιβόητός ἐστιν, ὅτι φωνὴν ἀκούσας ἀγνώμονα καὶ θηριώδη τοῦ ἀδελφοῦ πρὸς αὐτὸν εἰπόντος, Ἀπολοίμην, εἰ μή σε τιμωρησαίμην, Ἐγὼ δὲ (εἶπεν) εἰ μή σε πείσαιμι παύσασθαι τῆς ὀργῆς, καὶ φιλεῖν ἡμᾶς, ὡς πρότερον ἐφίλεις.—*Plut. de frat. am. Xylandr.* tom. ii. pag. 489. D. (J. R. P.)

[c] Christi sanguis de cruce clamans pacem loquitur, et reconciliationem, quin idem sanguis, quoniam à nobis bibitur, si modo digne bibitur, clamat in corporibus nostris verba pacifica.—*S. Cyprian.*

hateful than a viper; he wounds, that he may drink the blood, and kills, that he may eat: but the viper smites that he may kill, and gets nothing by it[d]. So is every lawsuit that vexes one, and repairs no man. But the rules and measures of conscience in this particular are briefly these:—

1. If the injury be transient, and passes away in the act, it is not lawful for a Christian to go to law; because he cannot rescind the act, and he cannot repair himself: and that which remains, is nothing but revenge, which can never consist with charity.

2. The case is the same, if the injury be permanent, but irremediable; for if nothing can be rescinded, if no amends can be made, it is but a fantastic pleasure to delight in the affliction of him that injured me. If cutting off his arm would make mine grow; if striking him upon the face would bring me a new tooth, instead of that which he struck out of mine; then there might be a just cause of going to law; but when the evil remains after all that the law can do, it is enough that I lost a limb,—I will not lose my charity, which is left me to make amends to me, and to procure a blessing to make me reparation. If by my arm I got my living, it is fit that he that cut my arm off, should give me maintenance; because he can repair my loss of livelihood, though he can never restore my arm: and to cause him to be barely afflicted for my affliction, when I am not relieved by his affliction, is barbarism[e], and a rude uncharitableness. To revenge, is but the more excusable way of doing injury. Nay, Maximus Tyrius says[f], it is worse; "the revenging man is worse than the injurious:" and, therefore, to prosecute him in law who did me wrong, and cannot now amend me, is but uncharitableness acted under the visor of authority. So Mithridates affirmed[g], that 'usually men carry arms against a thief, for revenge as much as for their security:'—it is, in many cases, nothing else but revenge.

[d] Ὥσπερ οἱ κεντήσαντες, οὐχ ἵνα πίωσιν ἐκέντησαν, ἀλλ' ἵνα ἀπέκτωσιν, οὕτω καὶ ὁ ἀνάξιος μετιὼν, καὶ μηδὲν ἀντιῶσιν καρπούμενος.—*S. Chrysost.* homil. 27. in 1 Cor.

[e] Inhumanum verbum est et quidem pro injusto receptum ultio, et à contumelia non differt nisi ordine. Qui dolorem regerit, tantum excussationes peccat.—*Seneca.*

[f] Ὁ τιμωρῶν τοῦ πρότερον ἀδικήσαντος ἀδικώτερος.

[g] Adversus latronem si nequeunt pro salute, pro ultione tamen sua, ferrum omnes stringere.

3. He that hath received an injury, must not revenge himself by going to law, though with a purpose to prevent another injury, that is tolerable and inconsiderable. The reason is, because if he fears an evil that is but little,—the smallness of the evil, and the uncertainty of its event, are not considerable, if compared to the evil of revenge that is included, to the trouble of the suit, to the evil of our brother's punishment, to his shame and to his smart, to his expense and his disorder; and the charity of forgiveness shall never have a proper season for his exercise, or an opportunity to get a reward, if every excuse and every degree of temptation, or seeming warranty, can legitimate that action which is more like a revenge, than it can be to prudence, and a reasonable caution.

All quarrellings and contentions at law for little matters, are arguments of impatience, of a peevish spirit, and an uncharitable mind. He is a very miserable man that is unquiet when a mouse[h] runs over his shoe, or a fly does kiss his cheek. "Whatsoever is little and tolerable, must be let alone," said Aristides[i]; and Apollonius answered, "That wars must not be undertaken for great causes,—nor suits at law for little ones." There is in such persons who run to courts, and complain for every small offence, such a stock of anger and peevishness, and such a spirit of fire within them, —that every breath and every motion from without can put it into a flame; and the devil will never be wanting to minister occasions to such prepared materials. It is told in the annals of France, that when the kings of England and France, in a deadly war, had their armies ready to join battle, the French officers, having felt the force of the English valour, were not willing to venture the hazard of a battle, and persuaded their king to offer conditions of peace. The treaty was accepted, and the two kings withdrew into an old chapel in the field; where, when they had discoursed themselves into kindness, they resolved to part friends, and to appoint commissioners to finish the treaty. But as they were going out, a great serpent issued out of the ruinous wall, and made towards the kings; who, being affrighted with the danger, drew their swords, and in that manner ran

[h] Καὶ μῦς δάκοι ἄνδρα ποτηρύν. [i] Συγχωρεῖν καὶ παρίναι ὅ, τι ἂν ᾖ μέτριον.

out of the chapel. Their guards, who in equal numbers attended at the door, seeing their princes in a fright, and with their swords drawn, supposed they were fighting,—and, without any sign, instantly drew upon each other; which alarm the two armies taking instantly, engaged in a bloody fight, and could not, for all the power of their kings, be totally disengaged, till the night parted them. Just such is the danger of an angry and quarrelsome spirit: he hath his sword by his side, and his army in the field; his hand is up, and his heart is ready; and he wants nothing but an occasion, a serpent, to set him on: and that will never be wanting, as long as the old serpent, the devil, hath any malice or any power. But let us not deceive ourselves: we are bound very far by the laws of charity to the soul of our brother, and we are very much concerned that he be saved; and, therefore, our blessed Saviour[k] commanded us, "if our brother have sinned against us, to reprove him:" not presently to hale him to the judge, or deliver him up to the law, but to use means and charitable instruments, not for his vexation, but his conversion. And he little regards his brother's soul, who, by suits of law, and arts of affliction, provokes him to more anger, or hardens him in his sin, or hinders his repentance, or vexes him into impatience.

But to return to the particular case. The preventing of every evil is not a sufficient pretence, though it were true, to commence a suit at law. For when our blessed Saviour commands us to reprove our offending brother, he speaks of such a one as is still in wrong, and the state of injustice, a person from whom we are not sure but we may receive another injury; and yet even to this person we are commanded to be charitable in our reproof and private admonition, but are not permitted to be quick and fierce in our complaints at law. For it is not dishonourable, if a wise man be railed at, be smitten, be cheated, be derided by fools and evil persons: but to do any thing of this again, that is inhuman and inglorious. But this case is fully determined even by a heathen[l]: "You must not return evil to your enemy, although we be in danger to suffer a greater mischief; and, therefore, not vex him at law. For that is the

[k] Luke, xvii. 3. [l] Ἐν τῷ δεῖ ἡμᾶς χαλεπώτερα πάσχειν.—*Plato.*

defence of beasts, who cannot keep themselves harmless, but by doing a greater mischief: a tooth or a claw, a horn or a heel, these defend the beast, who, that he may not receive a wound, defends himself so, that he will kill his enemy. And yet this, amongst evil men, is called 'prudent.'

It is not by this discourse intended, that we may not take securities of him against future mischiefs, if we can do it without doing him a mischief; but under the colour of securing ourselves for the future, we must not be revenged for what is past: neither must our revenge in small matters be used at all as an instrument of our security. If we can be secured without his affliction, we must take that way to be secured; but if, by revenges, and direct inflictions of evil, or procurations of punishment, we attempt it, we are not charitable. And this is the perfect meaning of our blessed Saviour: "If thine enemy take thy cloak, let him take thy coat also: and if he strike thee on thy right cheek, turn thy left to him;" and let him strike thee again. These words are not to be understood literally and precisely; not so as to forbid all securities or avoiding of future evils; for Christ himself did not so, when an evil servant smote him; and St. Paul did not so, when the high priest commanded him to be smitten on the face; they neither of them received it silently, nor turned the other cheek. And what, if he that smote one cheek, will smite no more? or will smite the same? How if we are not able to bear a second blow? Or how if the offering the other cheek provoke thy enemy to scorn thee, and tempt or provoke him to strike thee,—who intended no such second blow? And were it not evidently better to withdraw from him that smites, or to sweeten him with gentle language? It is, therefore, certain, these words are to be understood in the sense of prudence, equity, and charity; that is, when you are injured, you may use all that is for your innocent defence, and unmingled guards; you may, without all peradventure, pray him to be quiet; you may give him reasons and arguments to let you alone; you may give good words, you may give blessing for cursing, that is certainly permitted; or you may run away, you may flee from city to city; or you may complain to him; you may reprove him, and expostulate the injury with him, as Christ did, and as did St. Paul. But what is then meant by

'turning the other cheek?' Our blessed Saviour, using an idiotism of his own language, and a phrase used by the prophet in the prediction of Christ's meekness and passion, 'he turned his cheeks to the nippers,' means, that 'we must not resist with doing violence or affliction to him that smites;' any innocent guard, but nothing violent; any thing that is harmless, but nothing vexatious; but rather than do another evil, suffer another: and this evidently demonstrates, that the preventing of every injury is no sufficient warrant to legitimate the bringing of our enemy to be punished at law for what is past. The sum is this:

No man is forbidden to lock his doors, to bar his windows, or to run from evil, or to divert it, or to reprove it. But, I. In this question we speak of evil already done, and against revenges, not against defences; for that which is done, cannot be undone; and, therefore, revenge is foolish and malicious: but that which is not done, may be prevented by all arts of gentleness and innocence; and, therefore, defences are prudent, and they are lawful. 2. We speak here of little dangers and tolerable evils; and a man must not go to law, because the musician[m] keeps false time with his foot: it is not for a small matter that a man must disquiet his brother; he must rather suffer two, than do one evil.

4. But if the evil we fear, be intolerable, and yet certain, or very probable to happen,—we may appeal to the law for sanctuary or defence, though this appeal do procure affliction to our enemy: always provided, that this evil be not directly intended, nor desired secretly, nor delighted in when it happens, and be made as little as it can, prosecuted with as easy circumstances, without vexatious measures, but not without necessity.

For in all intercourses with our enemy, there are but two things to be considered by us; how we may do him good, how we may keep ourselves from evil. The latter, the law of charity, and collateral duties, do permit or enjoin respectively; but of the former our blessed Saviour hath made special provision. For when our blessed Lord commanded us first to reprove secretly our offending brother, and then before witness, if there be need; the reason he gives, is only

[m] Διὰ τὸν ἐν τῷ πολλῷ πρὸς τὸν λύραν ἁμαρτίαν.

that we may bring him to repentance; that you may gain him, by rescuing his soul from guiltiness, and his actions from injuriousness. If this course will not prevail, then tell it to the church; complain of him publicly, bring him before the Christian judicatories: but still that he may repent; for if he repents, he must be thy brother still, loved as dearly, treated as friendly, caressed as sweetly, handled as tenderly, conversed with as obligingly. But if none of all this will prevail for his good, then look you only to the other part of the permission; that is, that you be secured from his evil; you have done all that you are tied to do for his repentance in this method, but you have not yet done all that you are tied to do in charity: for still you must afford him all those kindnesses, which Christ requires of thee for thy enemy; that is, to pray for him, and to love him. But you may secure yourself by all means, which his violence and your case hath made necessary.

But this, I say, is in case the evil be intolerable, or that to avoid it be a matter of duty, or charity to those to whom you are obliged. Though my old friend, and my new enemy, Carbo, do me little spites, and kill my deer, or shoot pigeons, or trespass upon my grass, I must not be avenged on him at the law, or right myself by afflicting him, but strive for the rewards of patience, and labour for the fruits of my charity,—and, for the rest, use all the guards of prudence that I can: yet if he takes away my children's portions, or fires my houses, or exposes me or mine to beggary or destitution, I must do that duty which my charity to my children, and my justice does oblige me: I may defend my children's right, though that defence exposes him to evil that does the evil. I may not let Carbo alone, and suffer my children to be undone. I must provide for my own according to their condition and states of life; if this provision be but necessary or competent, according to prudent, modest, and wise accounts, and be not a contention for excesses and extravagancies of wealth. He that goes to law for another, hath greater warrant than he that does it for himself; for it is more likely to be charity in that case, and revenge in my own; and, certainly, in the disputes of charity, our children are to be preferred before our enemies.

In short, if the vexation that is brought by the suit of

law upon an injurious person, be not revenge, and if the defence be necessary, or greatly charitable, and if the injury be intolerable or greatly afflictive,—in all these cases, Christ hath left us to the liberties of nature, and reason, and the laws.

5. No man must, in his own case, prosecute his enemy to death or capital punishment. The reasons are, because no man's temporal evil, his injury, his disgrace, his money, and his wound, are not the competent value for the life of a man; and when, beyond this, there is no evil that we can do, it can, in no sense, consist with charity that goes so far. He that prosecutes his enemy to death, forgives nothing, forbears nothing of that injury; he means no good to his enemy, desires not his amendment, is not careful of his repentance, is not ambitious to gain a brother, to secure the interest of a soul for God, to get himself the rewards of charity; and it is a sad thing to make thy adversary pay the utmost farthing, even whilst he is in the way; and to send him, to make his accounts to God, reeking in his sins, and his crimes broad blown about his ears. There are not many cases, in which it can consist with the spirit of Christianity, for the laws themselves to put a criminal hastily to death[n]. Whatsoever is necessary, that is lawful; and of the necessities of the public, public persons are to judge: only they are to judge according to the analogy and gentleness of the Christian laws, by a Christian spirit, and to take care of souls, as well as of bodies and estates[o]. If the criminal can be amended, as oftentimes he can; it is much better for a commonwealth, that a good citizen be made, than that he be taken away while he is evil. Strabo[p] tells of some nations dwelling about Caucasus, that never put their greatest malefactors to death:—and Diodorus[q] says, that "Sabacon, a pious and good king of Egypt, changed capital punishment into a slavery, and profitable works, and that with excellent success; because it brought more profit to the public, and

[n] See Rule of Conscience, book iii. chap. 2. pag. 114.

[o] Nemo dubitavit, quin, si nocentes mutari in bonam mentem aliquo modo possint, sicut posse interdum conceditur, salvos eos esse magis è republicâ sit, quam puniri.—*Quintil.*

[p] Μηδένα ἀποκτείνειν τῶν ἐξαμαρτανόντων τὰ μέγιστα.

[q] Epist. 160. Alicui utili operi eorum integra membra deserviant.

brought the criminal to repentance and a good mind." Balsamo says, 'Greek emperors did so;' and St. Austin advises it as most fitting to be done.

But if this, in some case, be better in the public itself, it is necessary in the private, and it is necessary in our present inquiry, in order to charity preparatory to the holy communion: and, in the council of Eliberis, there is a canon, "If any Christian accuse another at the law, and prosecute him to banishment or death, let him not be admitted to the communion, no, not so much as in the article of death." For he whose malice passed unto the death of his brother, must not, in his death, receive the communion of the faithful, and the seal of the charities of God. But this was severe: and it is to be understood only to be so, unless when we are commanded to prosecute a criminal, by the interest of necessary justice, and public charity, and the command of the laws; but, in other cases, he that hath done so, let him repent greatly, and long, and at last communicate: that is the best expedient.

QUESTION VII.

Whether the Laws of Forgiveness, and the Charities of the Communion, oblige the injured Person to forgive the adulterous Husband or Wife, if they do repent?

There are two cases, in which it is so far from being necessary, that it is not lawful to do some things of kindness, which, in all other cases, are indeed true charity, and highly significative of a soul truly merciful, and worthy to communicate.

1. When[r] to retain the adulterous person is scandalous; —as in the primitive church it was esteemed so in clergymen: —then such persons, though they be penitent, must not be suffered to cohabit; they must be pardoned to all purposes, which are not made unlawful by accident, and to all purposes which may minister unto their repentance and salvation: but charity must not be done to a single person, with offence to the church; and a criminal must not receive advantage by the prejudice of the holy and the innocent.

[r] See Rule of Conscience, book i. chap. 5. rule 8.—Concil. Eliber.

Against this I have nothing to oppose, but that those churches, which did forbid this forgiveness, upon pretence of scandal, should also have considered, whether or no that the forgiveness of the criminal[s], and the charitable toleration of the injury, and the patient labours of love, and the endeavours of repentance, be not only more profitable to them both, but also more exemplar to others.

2. The other is the case of direct danger: if the sin of the offending party be promoted by the charity of the injured man or woman, it is made unlawful so far to forgive, as to cohabit; if this charity will let her loose to repent of her repentance, it turns to uncharitableness, and can never be a duty.

But except it be in these cases, it is not only lawful, but infinitely agreeable to the duty of charity, to restore the repenting person to his first condition of love and society. But this is such a charity, as although it be a counsel of perfection, and a nobleness of forgiveness, yet that the forgiveness shall extend to society, and mutual endearments of cohabitation, is under no commandment; because the union of marriage being broken by the adultery, that which only remains of obligation, is the charities of a Christian to a Christian, without the relation of husband and wife. The first must be kept in the height of Christian dearness and communion; but if the second can minister to the good of souls, it is an heroic charity to do it: but in this there ought to be no snare; for there is no commandment.

To the answers given to these cases of conscience, I am to add this caution; — that although these cases are only the inquiries and concerns of private persons, and do not oblige princes, parents, judges, lords of servants, in their public capacity, and they may justly punish the offender, though the injury be done against themselves[t], yet, in these cases, the punishment must be no other than as the lancet[u], or the cupping-glass, as fasting, or ill-tasting drugs; they are

[s] Vitium uxoris aut tollendum aut ferendum est:
Qui tollit vitium, uxorem commodiorem
Præstat; qui fert, sese meliorem facit.
Varro ap. Aul. Gell. lib. i. c. 17. *Oiselii*, pag. 80.

[t] See 'Rule of Conscience,' book iv.

[u] Quo modo scalpellum et abstinentia, et alia quæ profutura torquent; sic ingentia vitia pravaque dolore corporis animique corrigimus. — Seneca.

painful, but are also wholly given as ministries of health. For so sometimes we put crooked sticks into the fire; we bow, and beat, and twist them, not to break, but to make them straight and useful. So we correct the evil inclinations of our children, and the intolerable manners of our servants, by afflictions of the body, and griefs of the mind: all is well, so long as it is necessary, and so long as it is charitable. I remember, that when Augustus was to give sentence upon a son that would have killed his father, he did not, according to the severity of the laws, command him to be tied in a sack, with a cock, a serpent, and an ape, and thrown into Tyber; but only to be banished whither his father pleased: remembering[x], that although the son deserved the worst, yet fathers loved to inflict the least. And although, in nature, none ought to drink but the hungry and the thirsty, yet, in judicatories, none ought to punish but they that neither hunger nor thirst; because they that do it against their wills, exceed not the measures of charity and necessity. But both fathers and princes, judges, and masters, have their limits and measures before they smite, and other measures to be observed when they do smite. "O Christian judge, do the office of a pious father," said St. Austin[y] to Count Marcellinus. "A man should not use a man prodigally[z], but be as sparing of another man's blood as of his own. [a]Punish the sinner, pity the man."

But to conclude these inquiries fully. It is very considerable, that, in many cases, even when it is lawful to bring a criminal to punishment, or to go to law, and that it is just so to do,—yet, this whole dispute being a question of charity, we are to go by other measures than in the other; and when, in these cases, we do nothing but what is just, we must remember that we are Christians; and must never expect to go to heaven, unless we do also what is charitable.

Therefore inquire no more into how much is just and lawful in these cases; but what is charitable, and what is best, and what is safest; for then the cases of conscience are

[x] Memor non de quo censeret, sed cui in consilio esset.

[y] Imple, Christiane Judex, pii patris officium.

[z] Homini non est homine prodige utendum.

[a] Duo ista nomina cum dicimus, homo et peccator, non utique frustra dicuntur; quia peccator est, corrige; quia homo, miserere.—*S. August. apud Gratian.*

best determined, when our reward shall also greatly be secured. For it is in these inquiries of charity in order to the holy communion, as it is in the communion itself. Not every one shall perish, that does not receive the holy communion; but yet to receive it, is of great advantage to our souls, in order to our obtaining the joys of heaven: so is every expression of charity;—every action, which, in some cases, may be safely omitted, may, in all cases, where there is not a contradicting duty, be done with great advantages. For he that thinks to have the reward, and the heaven of a Christian, by the actions of justice, and the omissions of charity,—is like him, who worships the image of the sun, while, at the same time, he turns his back upon the sun himself. This is so essentially reasonable, that even the heathens knew it, and urged it as a duty to be observed in all their sacrifices and solemnities. "When you pray to God," said one of their own prophets, "and offer a holy cloud of frankincense, come not to the gentle Deity, with ungentle hearts and hands: for God is of the same cognation or kindred with a good man; gentle as a man[b], apt to pity, apt to do good; just, as we ought to be, but infinitely more than we are: and, therefore, he that is not good, cannot partake with him, who is essentially and unalterably so."

Peter Comestor tells of an old opinion and tradition of the ancients, that, "forty years before the day of judgment, the bow which God placed in the clouds, shall not be seen at all:"—meaning, that since the rainbow was placed there, as a sign of mercy and reconcilement,—when the sacrament of mercy and peace shall disappear, then God will come to judge the world in fire, and an intolerable tempest, in which all the uncharitable, unforgiving, persons, shall for ever be confounded.

Remember always what the holy Jesus hath done for thee: I shall represent it in the words of St. Bernard[c]; "O blessed Jesus, we have heard strange things of thee. All the world tells us such things of thee, that must need make us

[b] —— justa ite precari
Ture pio, cædumque feros avertite ritus.
Mite et cognatum est homini Deus——
Silius Ital. 4. 795. *Ruperti*, vol. i. p. 387.

[c] In Cantica.

to run after thee. They say, that thou despisest not the poor, nor refusest the returning sinner. We are told, that thou didst pardon the thief, when he confessed his sin, and confessed thee; and Mary Magdalen, when she wept; and didst accept the Syrophœnician when she prayed; and wouldst not give sentence of condemnation upon the woman taken in adultery, even because she looked sadly, and was truly ashamed: thou didst not reject him, that sat at the receipt of custom, nor the humble publican, nor the disciple that denied thee, nor them that persecuted thy disciples, no, not them that crucified thee. These are thy precious ointments, apt, with their sweetness, to allure all the world after thee, and with their virtue to heal them. After thee and thy sweet odours, O blessed Jesu, we will run."—Happy is he that says so, and does so; "enkindling his charity in the blood of Christ," as St. Ignatius's[d] expression is, transcribing his example into our conversation, for we can no way please him but by being like him: and in the blessings of Christ, and in the communion of his body and blood, the uncharitable and revenging man shall never have a portion.

SECTION V.

Devotions relative to this Grace of Charity: to be used by way of Exercise and Preparation to the Divine Mysteries, in any Time or Part of our Life; but especially before and at the Communion.

The Hymn, containing Acts of Love to God and to our Neighbour.

Come, behold the works of the Lord: what desolations he hath made in the earth.

He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

But unto the wicked said God, What hast thou to do to declare my statutes, or that thou shouldst take my covenant

[d] Ἀναζωπυρήσαντες ἐν αἵματι Χριστοῦ.—*Ad Ephes.*

in thy mouth, seeing thou hatest instruction, and castest my words behind thee?

Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

These things thou hast done, and I kept silence; but I will reprove thee, and set them in order before thine eyes.

Now consider this, ye, that forget God; lest I tear you in pieces, and there be none to deliver.

Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.

Blessed is he, that considereth the poor; the Lord will deliver him in the time of trouble:

The Lord will deliver him, and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him into the will of his enemies.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

But I said, Lord, be merciful to me: heal my soul; for I have sinned against thee.

Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

O send out thy light and thy truth; let them lead me, let them bring me to thy holy hill, and to thy tabernacles.

Then will I go unto the altar of God, my exceeding joy: yea, upon the harp will I praise thee, O God my God.

The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

Do good, O Lord, to them that are true of heart, and evermore mightily defend them. Do good in thy good pleasure unto Sion, build thou the walls of Jerusalem.

In God will I praise his word: in the Lord will I praise his word: thy vows are upon me, O God; I will render praises unto thee,

For thou hast delivered our souls from death: wilt thou not deliver our feet from falling, that we may walk before God in the light of the living?

I will love thee, O God, and praise thee for ever, because thou hast done it; and I will wait on thy name; for it is good before the saints.

Glory be to the Father, &c.

A Prayer for the Grace of Charity, &c.

O most gentle, most merciful and gracious Saviour Jesu, thou didst take upon thee our nature, to redeem us from sin and misery: thou wert for us led as a lamb to the slaughter: and as a sheep before the shearer is dumb, so thou openedst not thy mouth; thou turnedst thy back to the smiters, and thy cheeks to the nippers; thou wert mocked and whipped, crucified and torn, but thou didst nothing but good to thy enemies, and prayedst with loud cries for thy persecutors, and didst heal the wound of one that came to lay violent hands upon thee: O plant in my heart gentleness and patience, a meek and a long-suffering spirit, that I may never be transported with violent angers, never be disordered by peevishness, never think thoughts of revenge; but may, with meekness, receive all injuries that shall be done to me, and patiently bear every cross accident; and, with charity, may return blessing for cursing, good for evil, kind words for foul reproaches, loving admonitions for scornful upbraidings, gentle treatments for all derisions and affronts; that living all my days with meekness and charity, keeping peace with all men, and loving my neighbour as myself, and thee more than myself, and more than all the world, I may, at last, come into the regions of peace and eternal charity, where thou livest, who lovest all men, and wouldst have none to perish, but all men to be saved through thee, O most merciful Saviour and Redeemer Jesu. Amen.

An Act of Forgiveness to be said, with all Earnestness and Sincerity, before every Communion.

O God, my God, I have sinned grievously against thee: I am thy debtor in a vast and an eternal debt, and if thou shouldest take the forfeiture, I shall be for ever bound in eternal prisons, even till I pay the utmost farthing. But I hope in thy mercies, that thou wilt forgive me my ten thousand talents; and I also do, in thy presence, forgive every one that hath offended me: whoever hath taken my goods privately and injuriously, or hurt my person, or contrived any evil against me, whether known or unknown; whoever hath lessened my reputation, detracted from my best endeavours, or hath slandered me, or reproached, reviled, or, in any word

or way, done me injury; I do, from the bottom of my soul, forgive him; praying thee also, that thou wilt never impute to him any word, or thought, or action done against me; but forgive him, as I desire thou wouldst also forgive me all that I have sinned against thee, or any man in the world. Give him thy grace, and a holy repentance for whatever he hath done amiss: grant he may do so no more; keep me from the evil tongues, and injurious actions of all men, and keep all my enemies from all the expresses of thy wrath: and let thy grace prevail finally upon thy servant, that I may never remember any injury, to the prejudice of any man, but that I may walk towards my enemies, as Christ did, who received much evil, but went about seeking to do good to every man: and if ever it shall be in my power and my opportunity, to return evil, O then grant, that the spirit of love and forgiveness may triumph over all anger, and malice, and revenge; that I may be the son of God, and may love God, and prove my love to thee, by my love to my brother, and by obedience to all thy laws, through the Son of thy love, by whom thou art reconciled to mankind, our blessed Lord and Saviour Jesus. Amen.

Vers. Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins.

Resp. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood; and be not angry with us for ever. Amen.

CHAPTER V.

OF REPENTANCE, PREPARATORY TO THE BLESSED SACRAMENT.

SECTION I.

"When Isaac and Abimelech had made a covenant of peace and mutual agreement, they would not confirm it by a sacramental oath till the next morning, that they might swear fasting, for the reverence and religious regard of the solemn oath," saith Lyra. But Philo says, 'they did it, symbolically to represent that purity and cleanness of soul, which he that swears to God, or comes to pay his vows, ought to preserve

with great religion.'—He that in a religious and solemn address comes to God, ought to consider whether his body be free from uncleanness, and his soul from vile affections. "He that is righteous, let him be righteous still; and he that is justified, let him be justified yet more," saith the Spirit of God[a]; and then it follows[b], "He that thirsts, let him come and drink of the living waters freely, and without money;" meaning that when our affections to sin are gone, when our hearts are clean, then we may freely partake of the feast of the supper of the Lamb.

For, as in natural forms, the more noble they are, the more noble dispositions are required to their production,—so it is in the spiritual: for when Christ is to be efformed in us, when we are to become the sons of God, flesh of his flesh, and bone of his bone, we must be washed in water, and purified by faith, and sanctified by the Spirit, and cleansed by an excellent repentance; we must be confirmed by a holy hope, and softened by charity. So God hath ordered in the excellent fabric of human bodies: first, our meat is prepared by fire,—then macerated by the teeth,—then digested in the stomach, where the first separation is made of the good from the bad, the wholesome juices from the more earthy parts: these being sent down to earth, the other are conveyed to the liver, where the matter is separated again, and the good is turned into blood, and the better into spirits: and thence the body is supplied with blood, and the spirits repair into the heart and head, and thence they may be sent on embassies for the ministries of the body, and for the work of understanding. So it is in the dispensation of the affairs of the soul: the ear, which is the mouth of the soul, receives all meat; and the senses entertain the fuel for all passions, and all interests of virtue and vice. But the understanding makes the first separation, dividing the clean from the unclean.—But when the Spirit of God comes and purifies even the separate matter, making that which is morally good, to be spiritual and holy, first cleansing us from the sensualities of flesh and blood, and then from spiritual iniquities that usually debauch the soul; then the holy nourishment which we receive, passes into divine excellences. But if sensuality

[a] Rev. xxii. 11. [b] Ver. 17.

be in the palate, and intemperance in the stomach; if lust be in the liver, and anger in the heart,—it corrupts the holy food, and makes that to be a savour of death, which was intended for health and holy blessings.

But, therefore, when we have lived in the corrupted air of evil company, and have sucked-in the vile juices of coloquintida, and the deadly henbane; when that is within the heart which defiles the man,—the soul must be purged by repentance, it must be washed by tears, and purified by penitential sorrow. For he that comes to this holy feast with an unrepenting heart, is like the fly in the temple upon the day of sacrifice: the little insect is very busy about the flesh of the slain beasts; she flies to every corner of the temple[c]; and she tastes the flesh, before the portion is laid before the god: but when the nidour and the delicacy hath called such an unwelcome guest, she corrupts the sacrifice, and therefore dies at the altar, or is driven away by the officious priest. So is an unworthy communicant; he comes, it may be, with passion, and an earnest zeal; he hopes to be fed, and he hopes to be made immortal; he thinks he does a holy action, and shall receive a holy blessing; but what is his portion? It is a glorious[d] thing to be feasted at the table of God; glorious to him that is invited and prepared, but not to him that is unprepared, hateful, and impenitent.

But it is an easy thing to say, that a man must repent before he communicates; so he must before he prays, before he dies, before he goes a journey; the whole life of a man is to be a continual repentance[e]: but if so, then what particular is that which is required before we receive the holy communion? For if it be a universal duty of infinite extent, or unlimited comprehension, then every Christian must always be doing some of the offices of repentance: but then, which are the peculiar parts and offices of this grace, which have any special and immediate relation to this solemnity? For if there be none, the sermons of repentance are nothing but

[c] Exta prægusto Deum,
Moror inter aras, templa perlustro omnia.

[d] Est gloriosus sane convictus Deum,
Sed illi, qui invitatur, non qui invisus est.
Phædr. iv. 23. *Schwabe*, vol. ii. p. 302.

[e] See the Doctrine and Practice of Repentance, chap. 1. and 2.

the general doctrine of good life, but of no special efficacy in our preparation.

The answer to this will explicate the intricacy, and establish the measures of our duty in this proper relation, in order to this ministry.

SECTION II.

The Necessity of Repentance in order to the holy Sacrament.

1. THE holy sacrament of the Lord's Supper does not produce its intended effect upon an unprepared subject[a]. He that gives his body to that which is against the spirit, and his spirit to the affections of the body,—cannot receive the body of Christ in a spiritual manner. He that receives Christ, must in great truth be a servant of Christ. "It is not lawful," saith Justin[b] Martyr, "for any one to receive the holy eucharistical bread, and to drink of the sacred chalice, but to him that believes, and to him that lives according to Christ's commandment." For as St. Paul argues of the infinite undecency of fornication, because it is a making the members of Christ to become the members of a harlot,—upon the same account, it is infinitely impossible, that any such polluted persons should become the members of Christ, to the intents of blessing and the spirit. How can Christ's body be communicated to them, who are one flesh with a harlot? and so it is in all other sins: "We cannot partake of the Lord's table, and the table of devils[c]." A wicked person, and a communicant, are of contrary interests, of differing relations, designed to divers ends, fitted with other dispositions; they work not by the same principles, are not weighed in the same balance, nor meted by like measures; and, therefore, they that come, must be innocent, or return to innocence; that is, they must repent, or be such persons as need no repentance. And St.

[a] Non per id, quod recte foris oblatum est sacrificium, ad se ducit Deum, intus habens peccatum.—*Iren.* lib. iv. c. 23. Δεινὸν εἰ πρὸς τὰ δῶρα καὶ τὰς θυσίας ἀποβλέπουσιν ἡμῶν οἱ θεοὶ, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἂν τις ἔσιος καὶ δίκαιος ὢν τυγχάνῃ.

[b] Just. Martyr, apol. 2.

[c] Quam male inæquales veniunt ad aratra juvenci.—*Ov. Her.* ix. 29. *Mitsch.* tom. i. p. 42.

Ambrose[d] gives this account of the practice of the church in this affair: "This is the order of this mystery, which is every where observed; that first, by the pardon of our sins our souls be healed, and the wounds cured with the medicine of repentance; and then that our souls be plentifully nourished by this holy sacrament." And to this purpose he expounds the parable of the prodigal son, saying, "That no man ought to come to this sacrament, unless he have the wedding-ring, and the wedding-garment[e];" unless he have received the seal of the Spirit, and is clothed with white garments, the righteousness and justification of the saints. And to the same purpose it is, that St. Cyprian[f] complains of some in his church, who not having repented, not being put under discipline by the bishop and the clergy, yet had the sacrament ministered to them; against whom he presses the severe words of St. Paul, "He that eats and drinks unworthily, eats and drinks damnation to himself;" that is, he that repents not of his sins, before he comes to the holy sacrament, comes before he is prepared, and therefore before he should. And St. Basil[g] hath a whole chapter on purpose to prove, "that it is not safe for any man, that is not purged from all pollution of flesh and spirit, to eat the body of the Lord:" and that is the title of the chapter. The wicked think to appease God[h] with rivers of oil, and hecatombs of oxen, and with flocks of sheep: they think, by the ceremony and the gift, to make peace with God; to get pardon for their sin, and to make way for more: but they lose their labour (says the comedy[i]) and throw away their cost,

[d] Ubique mysterii ordo servatur, ut prius per remissionem peccatorum vulneribus medicina tribuatur, postea alimonia mensæ cœlestis exuberet.—*In Luc.* lib. vi. c. 37.

[e] Nemo huc accedere debet, nisi qui signaculum justitiæ custodierit, aut receperit.—Lib. vii. c. 66.

[f] Nondum pœnitentiâ actâ, nondum factâ exomologesi, nondum manu eis ab episcopo et clero impositâ, eucharistia eis datur.—Lib. iii. epist. 14.

[g] Lib. ii. de baptism. cap. 3.

[h] Quid juvat hoc, templis nostros immittere mores,
Et bona dlis ex hac scelerata ducere pulpa?
Pers. ii. 62. *Koenig.* p. 38.

[i] Atque hoc scelesti in animum inducunt suum,
Jovem se placare posse donis, hostiis:
Et operam et sumptum perdunt: id eo fit, quia
Nihil ei acceptum est à perjuris supplicii.
Plautus, Prolog. Rud. 22. *Ernesti*, vol. ii. p. 226

because God accepts no breakers of their vows; he loves no man's sacrifice, that does not truly love his service. What if you empty all the Mævanian valleys, and drive the fat lambs in flocks unto the altars? What if you sacrifice a herd of white bulls from Clitumnus[k]? One sacrifice of a troubled spirit, one offering of a broken heart, is a better oblation, than all the wealth which the fields of the wicked can produce. "God, by the forms and rites of sacrifice, teaches us how to come to the altars, whether for prayer or eucharist; we must be sure to bring no evil passion, no spiritual disease along with us," saith Philo[l]. The sacrament of the Lord's Supper is the Christian sacrifice; and though the Lamb of God is represented in a pure oblation, yet we must bring something of our own: our lusts must be crucified[m], our passions brought in fetters, bound in chains, and laid down at the foot of the throne of God. We must use our sin, as the ass's first colt was to be used among the Jews; there is no redeeming of it, but only by the breaking of its neck: and when a sinner comes to God groaning under his load, carrying the dead body of his lusts, and laying them before the altar of God, saying, "This is my pride, that almost ruined me: here is the corpse of my lusts, they are now dead: and as carcasses are more heavy than living bodies, so now my sin feels more ponderous, because it is mortified: I now feel the intolerable burden, and I cannot bear it." When a sinner makes this address to God, coming with a penitential soul, with a holy sorrow, and with holy purposes, then no oblation shall be more pleasing, no guest more welcome, no sacrifice more accepted. The sacrament

[k] ——— qua nunc tibi pauper acerra
Digna litem? nec si vacuet Mevania valles,
Aut præstent niveos Clitumna novalia tauros,
Sufficiam: sed sæpe Deis, hos inter honores,
Cespes, et exiguo placuerunt farra salino.
Statius Syl. i. 4. 128. *Veenhusen*, p. 58.

[l] Βούλεται αὐτοὺς ἀναδιδάξαι, διὰ συμζόλων, ὅποτε προίρχοντο εἰς βωμούς, ἢ εὐξόμενοι, ἢ εὐχαριστήσαντες, μηδὲν ἀβέβηλον ἢ πάθος ἐπιφέρεσθαι τῇ ψυχῇ.—*Philo.*

[m] Quin horres, vererisque talia committere; ac altaria frequentare? quomodo immaculata sacrorum mysteria audes attingere? Hortor igitur te, ut vel committere hujusmodi desinas, vel a venerandis altaris sacrificiis abstineas; ne, quando ignem de cœlo capiti accersens tuo, meritas pœnas, ut optasti, luas. Sic *Zosymum Presbyterum* arguit *St. Isidorus Pelusiota.* Lib. v. epist. 12.

is like the word of God; if you receive it worthily, it will do you good; if unworthily, it will be your death and your destruction[n]. Here the penitent can be cleansed, and here the impenitent are consumed: here they that are justified, shall be justified still; and they that are unholy, become more unholy and accursed: here they that have, shall have more abundantly; and they that have not, shall lose what they have already: here the living are made strong and happy, and the dead do die again.

"He that giveth honour to a fool," saith Solomon[o], "is like him, that bindeth a stone in a sling:" so we read it; but so, it is not easy to tell the meaning. The vulgar Latin reads it, "As he that throws a stone into the heap of Mercury, so is he that giveth honour to a fool;" and so the proverb is easy. For the Gentiles did of old worship Mercury, by throwing stones at him: now giving honour to a fool, is like throwing a stone at Mercury; that is, a strange and unreasonable act: for as the throwing of stones is against all natural and reasonable way of worship and religion, and is against the way of honour; so is a fool as strange and unfit a person to receive it. But when Rabbi Manasses threw stones at Mercury, in contempt and defiance of the image and the false god, he was questioned for idolatry, and paid his liberty in exchange for his outward worship of what he secretly hated; but by his external act he was brought to judgment, and condemned for his hypocrisy. This is the case of every one, that, in a state of sin, comes to the holy sacrament; he comes to receive the bread of God, and throws a stone at him; he pretends worship, and secretly hates him; and no man must come hither, but all that is within him, and all that is without, must be symbolical to the nature and holiness of the mysteries, to the designs and purposes of God. In short, the full sense of all this is expressed in the canon law[p], in a few words: "A sacrament is not to be given but to him that repents:" for there must no sinful habit, or impure affection, remain in that tabernacle,

[n] Omnia sacramenta obsunt indigne tractantibus, prosunt tamen digne sumentibus, sicut et verbum Dei. — *S. August. contr. epist. Parmen.*

[o] Prov. xxvi. 8.

[p] Non pœnitentibus istud infundi non potest, quia sacramenti genus est. — *Cap. illud. dist.* 95.

where God means to place his holy Spirit. It is like bringing of a swine into the propitiatory; such a presence cannot stand with the presence of the Lord. It is Dagon before the ark; the shechinah, the glory of the Lord, will depart from that unhallowed place.

But because the duty of repentance, as it is a particular grace, is limited and affirmative, and therefore is determinable by proper relations and accidents, and there is a special necessity of repentance before the receiving of the sacrament; we must inquire more particularly:

1. What actions or parts of repentance are necessary in our preparation to the receiving these divine mysteries?

2. How far a penitent must be advanced in a good life, before he may come safely; and how far, before he may come with confidence?

3. What significations of repentance are to be accepted by the church?

4. Whether in case the duty be not performed, may every minister of the sacrament refuse to admit the wicked person, or the imperfect penitent that offers himself, and persists in the desire of it?

SECTION III.

What Actions of Repentance are specially required in our Preparations to the holy Sacrament?

THE particular actions of repentance, which are to be performed in their proper seasons, which cannot be always actual, because they have variety, and cannot be attended to altogether, all such particulars of repentance are then in their season, they have this for their opportunity. For it is an admirable wisdom of God, so to dispose the times and advantages of religion, that by the solemnities of duty, our dispersions are gathered up,—our wanderings are united,—our indifferences are kindled,—our weariness is recreated,—our spirits are made busy,—our attention is called upon,—our powers are made active,—our virtues fermented: we are called upon, and looked after, and en-

gaged. For as it is in motion, and as it is in lines, a long and a straight progression diminishes the strength, and makes languishing and infirmity; but by doubling the point, or making a new centre, the moving body gathers up his parts and powers into a narrower compass,—and by union, as by a new beginning, is rescued from weakness and diminution; so it is in the life of a Christian: — when he first sets forth, he is zealous and forward, full of appetite, and full of holy fires; but when his little fuel is consumed, and his flame abates, when he goes on and grows weary, when he mingles with the world, and by every conversation is polluted or allayed, when by his very necessary affairs of life, he is made secular and interested, apt to tend his civil regards, and to be remiss in the spiritual, by often and long handling of money, beginning too much to love it,—then we are interrupted in our declining piety: we are called upon by religion, and by the sacredness of this holy duty; we are made to begin again, not to go back, but to be re-enkindled.

Every time we receive the holy sacrament, all our duties are summed up; we make new vows, we chastise our negligence, we mend our pace, we actuate our holy purposes, and make them stronger; we enter upon religion, as if we had never done any thing before; we bring again our first penitential heats. And as when we pray, and pray long, our devotion slackens, and our attention becomes trifling, and by wandering thoughts we are gone very far from the observation of the offices,—the good man that ministers, calls out to us, 'Let us pray;' and then the wandering thoughts run home, then we are troubled that we have lost so much of our prayers, as we have not attended to: then we begin again, and pray the more passionately, by how much we observe ourselves to have been more negligent before. If God did not particularly call upon us by these religious necessities, and stop us by the solemn return of the sacrament, and stir up our fires, and remind us of our duty, and make actual seasons and opportunities for actual and great attendancies on religion, if God did not make some days, and some necessities, and some opportunities for heaven; the soul and her interest would not be at all regarded. For this life is the day for the body; and our needs do indeed require

so much attendance, and employ so much of our affections, and spend so much of our time, that it is necessary some abstractions and separations of time and offices be made.

Receiving the holy sacrament, is like a lock upon the waters, which makes them rise higher, and begin a fuller stream, as from a new principle of emanation. So that the repentance which is the duty of our life, and dispersed over all the parts and periods of it, like the waters in the first creation upon the face of the whole earth, is gathered together against the day of the Lord's communion, as into a bosom and congregation of penitential waters. Then you are to mourn for your sins, and to resolve against them: then you are to remember what vows you have already made and broken, how often you have prevaricated in your duty, and by what temptation you are used to fall: then you are to renew the strength of your purposes, to fortify your tenderest part, and to cut off all advantages from the enemy: then you must prune your vine, and make the branches bleed[a]: then the bridegroom comes, and you must trim your lamp, and adorn it with the culture of religion; that is, against the day of communion, you must sum up all the parts of your repentance; for the sacrament is a summary of all the mysteries, and all the duty of the whole religion of a Christian. But baptism and the holy eucharist do nothing for us[b], unless we do good works, and perfect them with a conjugation of holy duties, bringing forth fruits meet for repentance.

But our inquiry must be yet a little more particular.

There are some actions of repentance, which must be finished and made perfect, before we receive the holy communion: and there are some, which will be finishing all our life. Concerning the first, the question is, which they are, and what must be done concerning them. Concerning the second, we are to inquire how far we must have proceeded in them, before we may communicate.

Those parts of repentance which must be finished, before we approach the blessed sacrament, are these.

[a] —— enodes trunci resecentur, ut alte
Exeat ad cœlum ramis felicibus arbor. — *Georg.* ii. 78.

[b] Parum est baptizari, et eucharistiam accipere, nisi quis factis et opere perficiat. — *S. Cyprian.*

1. We must have renounced, perfectly renounced, all affections to sin, and firmly purpose to amend all, to sin no more, to lead a new life in all solid and material practices of virtue. This we learn from Origen[c]: "We eat the bread which is made a holy thing, and which sanctifies and makes holy all them, who use it with holy and salutary purposes," and designs of living holily: not by a solemn and pompous profession only, but with a real and hearty resolution, resolving not to say so, and be a fool; but to say so, because indeed we mean so; not to profess it because it is the custom of Christians, and the expectation of the solemnity, but because we intend really to be quit of the sin for ever. Now concerning our purposes of amendment, these things are to be taken care of.

1. That they be made prudently, attentively, sincerely, and with intuition upon a credible, possible, and designed effect. For there are some that make *vows* (*purposes* I cannot call them), which they believe impossible to keep; and no man can wisely purpose such things, of which he hath such belief: but they believe themselves inevitably engaged to commit a sin, and yet as inevitably engaged to say they will not. The Greeks tell of a famous fool among them; her name was Acco; who, when she saw herself in a glass, would discourse as wisely as she could to the other woman, and supposed her own shadow to be one of her neighbours; with whom sometimes she had great business, but always huge civilities; only she could never agree which of them should go away first, or take the upper hand. Such wise resolvers are some persons; they take the shadow of it for a substance, and please themselves by the entertainment of the images of things; and think that the outside, and the words of a promise, are the only thing that God requires: they and their promises do not know which shall go away first; the resolution quickly dies, and the man presently after; but the sin lives and abides there still, and will do so for ever. Cast about and see; have you promised what you are likely to perform, and do you intend it in good earnest never to consent to a sin, in no circumstance, and for no

[c] Ἄρτους ἐσθίομεν γινομένους ἅγιόν τι, καὶ ἁγιάζον τοὺς μεθ' ὑγιοῦς προσθέσεως αὐτῷ χρωμένους. — *Advers. Celsum.* lib. viii.

argument, and by no temptation? For he that resolves never to commit that, which he knows he shall commit, is like him, who resolves he will never die; his vain resolution sets not his death back one hour. It is hypocrisy and lying to say it before God, and it is folly and madness to pretend that we will do it, to ourselves. But of this I have already spoken [d].

2. He that, in his preparation to the holy communion, purposes to live a holy life, must not judge of the goodness of his purposes by the present intendment, but by the consequent performance. He must not think it is well yet, because many good purposes are broken by temptations, disordered by supervening accidents, frustrate by impotency, and laid aside by purposes to the contrary; such which Plutarch [e] compares to windy eggs, which, though they look fairly, yet produce no birds. Now by this consideration, it is not intended, that a man must defer his communion till he hath fully performed all his purposes of a holy life, for then he should never communicate till he dies [f]: but by this we are advised to make such inquiry, and to use such cautions, and to require such indications of the reality of our purposes, as become wise, interested, and considering persons, who are undone if they be deceived, and receive damage by the profane and unholy usages of the divine mysteries, if they were cozened and abused themselves in the sincerity and efficacy of their preparatory purposes. Plato tells, that Alcibiades did sometimes wish Socrates had been dead, because he was ashamed to see him, for that he had not kept the promises, which he had so often made to him. If we, who often have communicated, do find that the purposes of reformation, which we have formerly made, proved ineffective; — if we perceive that we have begged pardon for our lust, and yet still remain under the power of the passion; — if we have deplored our pride, and yet cannot endure to have others preferred before us; — if we have resolved against our hasty angers, and yet, after the communion, find

[d] Chap. ii. sect. 3.

[e] Τοῖς μὲν οὖν ὄρνισι τὰς ὑπανθούσας λοχείας καὶ ὠδῖνας, ἀτελῶν τινων καὶ ἀψύχων ὑπολαμβάνουσιν ἀρχὰς λέγουσιν εἶναι, &c.—*Xyland. de Audit.* t. ii. p. 38. E. (J. R. P.)

[f] See Great Exemplar, part ii. sect. 12. n. 34.

our peevishness to return as often[g], and to abide as long, and still to forage and to prevail;—we are like those foolish birds, who, having conceived by the wind, lay their eggs in the sand, and forget the place, and the waters wash them away.

In such cases as these, something more must be done besides making resolutions. Let every man make some experiment of himself, and give some instances of performance, and get ground of his passion, and make no great haste to pass instantly to the holy communion. You may more safely stay one day longer, than pass on, one minute, too soon: but be sure of this, the fierce saying of a few warm and holy words is not a sufficient preparation to these sacred mysteries; and they, who, upon such little confidences as these, have hastened hither, have, afterwards, found causes enough to deplore their profane follies and presumptions. For they see, when they have eaten the sop, they go out to sin against the Lord; as soon as the sacred chalice[h] hath refreshed their lips, they dishonoured God with their mouths, and retain their affections here below, fastened to earth and earthly things.

This is it that makes our communion have so little fruit. Men resolve to be good, and then communicate; they resolve they will hereafter, but they are not yet, and yet they will communicate; they resolve, and think no more of it, as if performance were no part of the duty and the obligation. In such cases, it is not good to be hasty[i]; for a little stay will do better than twenty arguments to enforce your purpose. You must make new resolutions and reinforce your old; but if you have already tried, and have found

[g] Talis mensæ fuisti particeps, et cum omnibus deberes esse mitior, et clementior, et par angelis, fuisti omnium crudelissimus. Gustavisti sanguinem Dominicum, et ne sic quidem fratrem agnoscis. — *St. Chrysost.* homil. 27. *in Corinth.*

[h] —— accipimus sacrâ data pocula dextra;
Quæ simul arenti sitientes hausimus ore,
(Et pudet et referam) setis horrescere cœpi,
Nec jam posse loqui; pro verbis edere raucum
Murmur, et in terram toto procumbere vultu.
Metamorph. xv. 276. *Gierig*, vol. ii. pag. 327.

[i] Proin quicquid est, da tempus ac spatium tibi.
Quod ratio nequit, sæpe sanavit mora.
Senec. Agam. i. 189. *Schröder*, pag. 555.

your purposes to be easily untwisted, and that, like the scenes at masques, they were only for that show, to serve at that solemnity,—learn to be more wary and more afraid the next time. The first folly was too bad; but to do so often is intolerable. But here are two cases to be resolved.

QUESTION I.

But of what nature and extent must our preparatory resolution be? Must we resolve against all Sin, or against some kinds only? If only against some sorts, then we are not clean all over. If against all, then we find it impossible for us to perform it: and then either it is not necessary to resolve, or not necessary to perform, or not necessary to communicate.

I answer; it is one thing to say, 'I shall never fall, I shall never be mistaken, I shall never be surprised,' or 'I shall never slacken my watchfulness and attention,' and another thing to resolve against the love and choice of every sin. It is not always in our powers to avoid being surprised, or being deceived, or being dull and sleepy in our carefulness and watches. Every good and well-meaning Christian cannot promise to himself security; but he may be tempted, or overpressed with a sudden fear when he cannot consider, and be put sometimes to act before he can take counsel: and though there is no one sin we do but we do it voluntarily, and might escape it, if we would make use of the grace of God, yet the inference cannot run forth to all: we cannot, therefore, always escape all; any one we can, but not every one. The reason is, because concerning any one if we make a question, then we can and do deliberate, then we can attend, and we can consider, and summon up the arts and auxiliaries of reason and religion, and we can hear both sides speak; and, therefore, we can choose: for he that can deliberate, can take either side. For if he could not choose when he hath considered which to choose, he were more a fool in considering, than by any inconsideration in the world: for he not only does unreasonably by sinning, but he considers unreasonably and to no purpose, since his consideration cannot alter the case. Certain it is, by him that can consider, every sin can be avoided. But then, this is as certain, that it is not possible always to consider; but surprise and

ignorance, haste and dulness, indifference and weariness, are the entries, at which some things that are not good, will enter; but these things are such, which by how much they are the less voluntary, by so much they are the less imputed.

Thus, therefore, he that means to communicate worthily, must resolve against every sin, the greatest and the least; that is, 1. He must resolve never to commit any sin, concerning which he can deliberate. And, 2. He must resolve so to stand upon his guard, that he may not frequently be surprised; he must use prayer against all, and prudent caution in his whole conversation, and all the instruments of grace for the destruction of the whole body of sin. And though, in this valley of tears, there are but few so happy souls as to triumph over all infirmities, we know of none; and if God hath any such on earth, they are peculiar jewels, kept in undiscerned cabinets; yet all that intend to serve God heartily, must aim at a return to that state of innocence, to the possibility of which Christ hath as certainly recovered us, as we lost it by our own follies, and the sin of Adam: that is, we must continually strive, and every day get ground of our passions, and grow in understanding and the fear of God, that we be not so often deluded, nor in so many things be ignorant, nor be so easily surprised, nor so much complain of our weakness, nor the imperfection of our actions be in so many instances unavoidable. But, in the matters of choice, in voluntary and deliberate actions, we must resolve not to sin at all. In these things, we must be more than conquerors.

2. He that intends worthily to communicate, before his coming, must quit all his next and immediate occasions[k] of habitual sins, all those states of evil, by which so long as he dwells, he cannot stand uprightly. For to resolve against all sin, and yet to retain that temptation, which hath been to this time stronger than all our resolutions, is to abide in the midst of a torrent, against which you cannot swim, and yet resolve never to be drowned[l]. There is no dallying in this case: he that will not throw out the bond-woman and her

[k] Invitat autem pauperes, debiles, cæcos, ut ostendatur quod nulla debilitas corporis excludit à regno, rariusque delinquat, cui desit illecebra peccandi. — *St. Ambrose.*

[l] Qui proponit sibi, et dicit 'habere volo, quod vipcam:' hoc est, vivere desidero, et volvo sub ruina. — *August. de singul. Cleric.*

son, — he that will still retain the concubine, — let him resolve what he will, and will what he is commanded, and profess what he purposes; his profession is nothing but words: and his resolutions will prove as unstable as the thinnest air, which is not able to support a fly, unless, with her wings, she fans it into an accidental thickness.

This may seem the hardest commandment of Christianity; and Christ calls it a "cutting off the right hand, and plucking out the right eye;" as if it were the greatest violence of the world. Indeed it is oftentimes a great inconvenience to our affairs and fortune: for, it may be, he, by whom we live, is he by whom we sin; and we cannot eat, but we must be in danger. If the case be so, it is indeed harder to leave the sin; but yet the command of pulling out our eye is not the hardness, but is an act of easiness, and an instrument of facilitation: for, first, it must be remembered, that it is a question of souls, and no interest can be laid in balance against a soul; it is moments against eternity, money against heaven, life eternal against a little pension. And, therefore, this precept of pulling out the right eye is very easy, when it is made the price or instrument of avoiding eternal torments. A man had better pull his heart[m] out, than nurse a lust, by which he shall die for ever.

But then, next to this it is considerable, that this precept of putting out the right eye, that is, removing the next occasion of sin, is so far from being a hard commandment, that it is perfectly complying with our infirmities, and a securing of our greatest interests; by this he conducts us tenderly, because we have no strength. For if Christ had done as Xenocrates in Valerius, and commanded his disciples to dwell in danger, that they might triumph more gloriously, — we had reason to suspect ourselves, and to tremble under the load of the imposition; but Christ knew it would never consist with our safety, and never conduce to his Father's glory; therefore Christ bids us to avoid the occasion. He would not have weak and amorous persons to converse with fair women, that make weak eyes[n], and by the eyes wound the heart of a foolish man. For, as Trithe-

[m] Projice quæcunque cor tuum laniant; quæ si aliter extrahi nequirent, cor ipsum cum illis evellendum erat.

[n] Ἀλγεδόνας ὀφθαλμῶν.

mius observes, 'good angels never appeared in the likeness of women;' they are tempters and temptations: and, therefore, because of the danger, Christ would not have us look; unless we can do it with safety, we must not be in their company. And, therefore, as God gave us legs and hands in great kindness, yet we give money to have them cut off when they endanger the whole body; so must we quite cut off the advantages of our estate, and the pleasures of our life, rather than die eternally. There is no other variety but this: if we be tempted in our state of life or of society, we must do violence to our fortune or our will. But the particulars of the case are these.

1. If it be easy to quit the occasion, do it, lest you be tempted; for it is worth some pain to be secured in the question of your soul. When Alcibiades was sent for from Sicily to Athens to be tried for his life, he hid himself, and left this answer to be sent: "It is better to decline a trial, than to escape from under it[o]." And so it is here: it is glorious to escape, but it is the safer way not to put it to the venture; and, therefore, when you can, decline the trial; for he that resolves to live, and yet will live under the ruins of a falling house, is but little better than a fool.

2. If it be difficult to part with the tempting occasion of your sin, then consider whether you can dwell with it, and yet not sin; if you can, you may; for if you neither love your danger, nor can easily part with it, it is sufficient that by plain force you resist it.

3. But if, by sad experience, you have learned your own weakness, and that as long as you dwell near the furnace, you are scorched with the flames, no interest in this world must make you lose your hopes of the other. It is not good to walk by a bank side, or to play in the hollow seat of an asp. He that hath escaped often, is not secure: but he that hath already smarted under the calamity, hath not so much left him to alleviate the evil, as the miserable excuse of, 'I

[o] Καλούμενος ἐπὶ κρίσιν θανατικὴν ὑπὸ τῶν Ἀθηναίων ἀπὸ Σικελίας ἔκρυψεν ἑαυτόν· εἰπὼν εὐήθη εἶναι τὸν δίκην ἔχοντα, ζητεῖν ἀποφυγὴν, ἐξὸν φυγεῖν. — *Plutarch. Apophth. Xyl.* tom. ii, pag. 186. E. (J. R. P.)

[p] Nemo se tuto diu
Periculis offerre tam crebris potest;
Quem sæpe transit casus, aliquando invenit.
Senec. Herc. Fur. 326. *Schröder*, pag. 28.

did not think it:' for he hath found that it was so dangerous. But, therefore, he must decline no trouble that he may save his soul; and that estate is well spent that secures such an interest. But if a man be afraid of his forehead, he must not gather honey from a bee-hive[q]: and in many cases, if a man stands upon the matter of inconvenience, he must not pretend to be a servant of God. If you dwell in a temptation, you are in danger of eternal death; and to be secure against such a danger, what danger is it which a wise man will not endure[r]? All the glories of his father could never have tempted Phaeton to have come near one of the horses of the sun, after they had given him such an horrid fall[s]. When you have seen yourself overpowered by the temptation, come not near it any more; change your dwelling; let not one house hold you both, nor the same stars ever see you meet.

But that 'this must be done before you receive the blessed sacrament' is therefore affirmed — because no man can resolve against all sin, unless he be stronger than his temptation, or fly from it. But he that chooses to dwell with the next and proper opportunity of sin, — either he directly loves the sin, or by interpretation he loves not God, who will not for his service suffer the inconvenience of leaving his mistress, or venture the favour of his patron, or is afraid to grieve his tempter, or will at no hand suffer the diminution of his fortune.

It may be deferred upon the same terms, upon which it can be quite omitted; that is, when, upon any sure account, we are impregnable against it: but when you know not that, you must fly away directly. If you cannot, with water, quench your fire, take the wood from under it. I only add one general advice, which will fit all sorts of persons, that desire truly to serve God, and to arrive at an excellent state of virtue; — although they live in the world, and are engaged by their duty and relations to many secular divertisements, yet as they must do what they can to change these into

[q] Nec quisquam fruitur veris odoribus,
Hyblæis apibus aut spoliat favos,
Si fronti caveat, si timeat rubos.

[r] Nunquam periculum sine periculo vincitur. — *Senec.*

[s] Vitaret cœlum Phaëthon, si viveret; et quos
Optavit stulte, tangere nollet equos.
Ov. Trist. i. 1, 79. *Mattaire*, vol. iii. p. 136.

religion and into some good thing one way or other; so by these difficulties and divertisements, they will find it to be impossible that they should do any thing that is greatly good; unless they cut off all superfluous company, and visits, and amusements. That which is necessary, is too much; and if it were not necessary, it would not be tolerable; but that which is more than needs, is a millstone about the neck of religion, and makes it impossible to be excellently virtuous.

QUESTION II.

But is he, that intends to communicate, bound to quit all those occasions of Sin, by which himself was tempted, and did fall, and die?

1. I answer, that it is impossible he should. If[t] you live in delights, your chastity is tempted; your humility is assaulted by receiving honour; your religion by much business: your truth by much talk; your charity by living in the world; and yet we must not hasten out of it, nor swear eternal silence, nor lay aside all our business, nor quit our preferment and honourable employment, nor refuse all secular comforts, and live in pains that we may preserve these respective graces, and yet something we must do; some occasions must be quitted before we communicate. To that, therefore, the answer is certain and indisputable; that the occasion that is immediate to the sin, must be quitted in that, which it does minister to sin. A woman is not bound to spoil her face, though by her beauty she hath fallen: because her beauty was not the immediate cause; it was her unguarded conversation, and looser society; the laying her treasure open, or her wanton comportment. For beauty will invite a noble flame, as soon as kindle a smoking brand; and, therefore, the face may be preserved and the chastity too, if that be removed which brings the danger and stands closer to the sin.

2. When Dionysius[u], of Sicily, gave to Aristippus five Attic talents, he and his servant dragged them home upon their backs: but finding himself too glad of his money, he

[t] St. Bernard.

[u] See Diog. Laert. lib. ii. c. 8. n. 4. ed. Longol. pag. 212.

threw it into the sea, as supposing the money to be the tempter, and no safety to be had, as long as it was above the water. If he had thought right, he had done right: if he would not have cured his covetousness and kept the money, he had done well to part with it; but, it may be, he might have been as safe, and yet wiser too. But the resolution is this. In this question distinguish the next occasion from that which is further off; and we are bound to quit that, not this, because the virtue may be secured without it. A man may very well live in the world, and yet serve God: and if he be hindered by the world, it is not directly that, but something else by which the cure must be effected. But if nothing else will do it, then there is no distinction, no difference between the nearest occasion and that which is further off: for they must be all quitted: the face must be disordered, the beauty sullied, the money thrown away, the world renounced, rather than God be provoked to anger, and thy soul ruined by thy inevitable sin.

3. He that comes to the holy sacrament, must, before his coming, so repent of his injury, of his rapine, of his slander, or whatever the instance be, that, before he communicates, he make actual restitution, perfect amends, entire satisfaction, and be really reconciled to his offended brother. This is to be understood in these cases:—

1. If the injury be remaining and incumbent on thy brother: for it is not fit for thee to receive benefit by Christ's death, so long as by thee thy brother feels an injury. Thou art unjust so long as thou continuest the wrong: and if the evil goes on, the repentance cannot. No man that repents, does injure any man; and "this eucharistical sacrifice will never sanctify any man, unless he have the holy Spirit of God; neither will the Lord bring advantages or give him blessing consequent to these solemn prayers, if he hath already injured the Lord, or proceeds to do injury to his brother[z]." There is no repentance, unless the penitent, as much as he can, make that to be undone which is done amiss: and, therefore, because the action can never be undone, at least undo the mischief; untie the bands of thy

[z] Quando nec oblatio sanctificare illic possit, ubi Spiritus sanctus non sit; nec cuiquam Dominus, per ejus orationes et preces, prosit, qui Dominum vel fratrem violavit.—*St. Cyprian*, epist. 63.

neighbour's arms; do justice and judgment[y]; that is repentance; restore the pledges; give again that you had robbed; ask pardon for thy injury; return to peace; put thy neighbour, if thou canst, into the same state of good, from whence, by thy sin, he was removed. That is a good repentance that bears fruit, and not that which produces leaves only. When the heathen gods were to choose what trees they would have sacred to them, and used in their festivals; Jupiter chose the oak, — Venus, the myrtle, — Apollo loved the laurel; but wise Minerva[z] took the olive. The other trees gave no fruit; a useless apple from the oak, or little berries from the laurel and the myrtle; but besides the show, they were good but for very little: but the olive gives an excellent fruit, fit for food and physic: which when Jupiter observed, he kissed his daughter, and called her Wise: for all pompousness is vain; and the solemn religion stands for nothing, unless that, which we do, be profitable and good for material uses. 'Cui bono?' 'To what purpose' is our repentance? Why do we say we are sorrowful? what is that? 'Nollem factum,' 'I wish I had never done it,' for I did amiss. If you say as you think, make that it shall be no more; do no new injury, and cut off the old: restore him to his fame, to his money, to his liberty, and to his lost advantages.

2. But this must suppose, that it is in thy power to do it. If it be in thy power to do it, and thou doest it not, thou canst not reasonably pretend, that thou art so much as sorrowful. For what repentance[a] is it which enjoys the pleasure and the profit of the sin, that reaps the pleasant fruits of it, that eats the revenues, that gathers the grapes from our neighbour's vine, that dwells in the fields of the fatherless, and kneads his bread with the infusion of the widow's tears? The snake, in the apologue, crept into the holy phial of sacred oil, and licked it up, till she swelled so big, that she could not get forth from the narrow entrance;

[y] Ezek. xviii. 19.

[z] Oliva nobis propter fructus gratior. — *Phædrus.*

[a] Si res aliena, propter quam peccatum est, cum reddi possit, non redditur, — non agitur pœnitentia, sed fingitur; si autem non veraciter agitur, non remittitur peccatum, nisi restituatur oblatum; sed, ut dixi, quum restitui potest. — *S. August. ad Macedon.*

but she was forced to refund it every drop, or she had there remained a prisoner for ever. And, therefore, tell me no more thou art sorry for what thou hast done: if thou retainest[b] the purchase of thy sin, thou lovest the fruit of it; and, therefore, canst not curse the tree. Thou didst never love the sin for itself without the profit; and, therefore, if thou didst love that, thou lovest the sin as much as ever; neither more nor less, but thou art still the same man.

QUESTION III.

But can it, in no case, be lawful to put off our restitution or reconciliation with our brother? Is it not sufficient to resolve to do it afterward; and, in the mean time, to receive the sacrament? For if the heart be peaceful, and the mind be just, the outward work may follow in its due time, and all be well enough.

I answer, that a man is not tied in that mathematical instant, in which he remembers his injustice, to go and make restitution. He is not tied to go out of the church, or to rise at midnight, or to leave his meat, as Tobit did to go and bury the dead; unless there be danger, that if he do not do it then, it shall never be done at all: for in this case he must do it, whether it be convenient or inconvenient, whether it be seasonable or not. But every man is bound to do it, as soon as he morally can; and he must go about it, as he does about other actions, in which he is mightily concerned. If a man did diligently examine himself, and yet thought not of the obligation,—though that can hardly be supposed,—yet if it be so, and he did not think of it, till he were kneeling before the holy table, — then it were sufficient to resolve to do it speedily after, because he cannot, without scandal, remove and go forth; but, without prejudice to his brother, he can stay till next day. If he inquired diligently, and had a mind ready to do every thing, which he could learn to be his duty, there was no unworthiness in him to hinder him from coming; and this cannot be prejudiced by a new and sudden discovery, if it be entertained with the same justice

[b] Quod invenisti et non reddidisti, rapuisti; quantum potuisti, feciti; qui alienum negat, si potuit, tollit. — *St. Aug. de verb. Apost.*

and readiness of mind. But else; what you can learn in these cases ought to be done at all, must be done before the communion, if we can: that is, there must be no let in the will, no imperfect resolution, no indifference of affections to it; if it can be done before, it must. For so said our blessed Saviour, "If at the altar thou rememberest, go and be reconciled:" That is, if thou art not reconciled, if thou art not in charity, or if thou beest in thy heart still injurious, and hast not a just and a righteous soul, go even from before the altar; but if thou hast a real charity, and hast done the duties of these graces by a moral diligence, you may come; and a sudden remembrance of an undiscovered obligation need not to expose thee to the reproach of sudden departure: provided, I say, always that thou wert indeed truly reconciled, and truly charitable. For, by our Lord's express command, you must, at no hand, offer till thou hast been in charity: till thou hast forgiven, or till thou dost cease to hate, till thou beest 'reconciled,' that is our Saviour's word; for it is the inward grace which thou art tied to in all circumstances, and, therefore, in that; but, to the outward, something else may be necessary, and fit to be considered. Nothing can hinder thee from charity, in any circumstances whatsoever; from present or actual restitution, many things may, and yet thou be innocent: but if thou beest an angry person, or an unjust, or malice be upon thy heart, or injustice upon thy hand, let not thy hand be upon the altar, nor thy heart upon the sacrament. If thy brother hath ought against thee, I know not, why thou shouldest make haste to receive the sacrament, make haste to be reconciled: there is haste of this, there is no such haste of the other; but thou must yet stay, till thou hast done thy duty.

Only remember this, every deferring of it is some degree of unwillingness to do it; and, therefore, it is not good to trust thy own word, till thou hast served thy own end. After thou hast received, thou wilt think that there is less need than before; and, therefore, thou wilt make less haste. For what a religious man said in the case of a dying person, is also in proportion true of him who is to communicate; "He that will not restore presently, if he can,—is not to be absolved, is not to be communicated, although he promise restitution." Because it cannot be likely that he intends it

heartily, that puts it off[c] longer than the day of its extreme, or the day of its positive, necessity. Let us not deceive ourselves: of all the things in the world, the holy sacrament was never intended to give countenance to sinners, or palliation to a sin; warranty or colour, excuse, or perpetuity. There is a hard expression in the prophet[d], "They have filled the land with violence; and have returned to provoke me to anger, and lo, they put the branch to their nose, and behold they are as mockers;" so the Seventy[e] read it; but make no mention of putting the branch to their nose. Theodotian[f] puts them both together: "they hold out the branch like mockers;"—and to this Symmachus[g] gives yet a little more light, "They lifted up the branch, making a noise like them that mock with their noses." But this interpretation is something hard; there is yet an easier, and that which makes these words pertinent to our present duty, and a severe reproof to them who come to this holy service of God, not with the love of sons, and the duty of servants, but with the disaffection of enemies. The carrying of branches, in the superstition of the Gentiles, and the custom of the Jews, was a sign of honour. Thus they carried the pine-tree before the shepherds' god: they gave the cypress to Sylvanus, and the apricot-tree to Isis: and the branches of palms the Jews did carry before our blessed Saviour, and this is it that God complains of; 'They carried branches, as if they did him honour; but they held them to their noses like mockers:' that is, they mocked him secretly when they worshipped him publicly; they came with fair pretences and foul hearts; their ceremony was religious all over, but their lives were not answerable. The difficulty came from the homonymy of the Hebrew word[h], which signified a 'branch,' and a 'noise;' and it will be as difficult to distinguish a hypocrite from a communicant, unless we really purpose to live better, and do so; unless we leave the next occasions to sin, and do justice and judgment, and cease to do evil, and cause that my brother shall no longer feel the evils of my injustice, and of my foolish crimes.

[c] Qui tarde vult, diu noluit.
[d] Ezek. viii. 17.
[e] Καὶ ἰδοὺ αὐτοὶ ὡς μυκτηρίζοντες.
[f] Καὶ ἰδοὺ αὐτοὶ ἐκτείνουσι τὸ κλῶμα, ὡς μυκτηρίζοντες.
[g] Καὶ οἷον ὡς ἀφιέντες ἦχον, ὡς ἀσθμα διὰ τῶν μυκτήρων ἑαυτῶν.
[h] זמורה.

SECTION IV.

How far we must have proceeded in our general Repentance, and Emendation of our Lives, before we communicate?

To this I answer, that 'no man is fit to communicate, but he that is fit to die;' that is, he must be in the state of grace, and he must have trimmed his lamp; he must stand readily prepared by a state of repentance; and against a solemn time, he must make that state more actual, and his graces operative.

Now, in order to this, it is to be considered, that preparation to death hath great latitude: and not only he is fit to die, who hath attained to the fulness of the stature of Christ, to a perfect man in Christ Jesus; but every one who hath renounced his sin with heartiness and sincerity, and hath begun to mortify it. But, in these cases of beginning, or of infancy in Christ, though it be certain that every one who is a new creature, though but newly become so, is born of God, and hath life abiding in him, and, therefore, shall not pass into condemnation,—yet concerning such persons, the rulers of souls, and ministers of sacraments, have nothing but a judgment of charity, and the sentences of hope relating to the persons; the state is so little, and so allayed, and so near to the late state of death from which they are recovering, that God only knows how things are with them; yet, because we know that there is a beginning, in which new converts are truly reconciled, there is a first period of life; and as we cannot say in many cases that 'this is it,' so in many we cannot say, 'this is not;' therefore the church hopes well of persons, that die in their early progressions of piety; and, consequently, refuses not to give to them these divine mysteries. Whoever are reconciled to God, may be reconciled to the church, whose office it is only to declare the divine sentence, and to administer it, and to help towards the verification of it.

But because the church cannot be surer of any person that his sins are pardoned, that he is reconciled to God, that he is in the state of grace, that if he then dies he shall be saved, than a man himself can be of himself, and in his own

case, which certainly he knows better than any man else;— and that our degree of hope and confidence of being saved, when it is not presumption, but is prudent and reasonable, does increase in proportion to our having well used and improved God's grace, and enlarges itself by our proportions of mortification and spiritual life; and every man that is wise and prudent, abides in fears and uncertain thoughts, till he hath gotten a certain victory over all his sins; and though he dies in hope, yet not without trembling, till he finds that he is more than conqueror; — therefore, in proportion to this address to death, must also be our address to the holy sacrament. For no man is fit to die, but he that can be united unto Christ; and he only that can be so, must be admitted to a participation of his body and his blood. It is the same case, in both we dwell with Christ; and the two states differ but in degrees; it is but a passing from altar to altar, from that where the minister of the church officiates, to that where the head of the church does intercede.

There is this only difference; there may be some proportions of haste to the sacrament, more than unto death, upon this account, — because the reception of the sacrament, in worthy dispositions, does increase those excellencies, in which death ought to find us; and, therefore, we may desire to communicate, because we perceive a want of grace; and yet, for the same reason, we may at the same time be afraid to die, because after that we can receive no more; but, as that finds us, we shall abide for ever. But he that fears justly, may yet, in many cases, die safely; and he shall find, that his fears, when he was alive, were useful to the caution, and zeal, and hastiness of repentance; but were no certain indication, that God was not reconciled unto him. The best and severest persons do, in the greatest parts of their spiritual life, complain of their imperfect state; and feel the load of their sins, and apprehend with trembling the sad consequents of their sins, and every day contend against them; and forget all that is past of good actions done, and press forwards still to more grace, and are as hungry as if they had none at all. And those men, if they die, go to Christ, and shall reign with him for ever; and yet many of them go with a trembling heart, — and though, considering the infinite obliquity of them, they cannot overvalue their sins; yet considering the

infinite goodness of God, and his readiness to accept it, they undervalue their repentance, and are safe in their humility, and in God's goodness, when, in many other regards, they think themselves very unsafe. Now, such men as these must not be as much afraid to communicate, as they are afraid to die: but these, and all men else, must not communicate till they be in that condition, that if they did die, it would go well with them: and the reason is plain; because every friend of God, dying so, is certainly saved; and he that is no friend of God, is unworthy to partake of the table of the Lord.

But, for the reducing the answer of this question to practice, and to particular considerations: I am to advise these things.

1. Because no man of an ordinary life, and a newly begun repentance, ought hastily to pronounce himself acquitted, and in the state of grace, and in the state of salvation, in this rule of proportion; we are only to take the judgment of charity, not of certainty; and what is usually by wise and good men supposed to be the certain, though the least measure of hopeful expectations in order to death,—that we must suppose also to be our least measure of repentance preparatory to the blessed sacrament.

2. This measure must not be taken in the days of health and carelessness; but when we are either actually in apprehension, or at least in deep meditation of death; when it is dressed with all such terrors and material considerations, that it looks like the king of terrors, and at least makes our spirits full of fear and of sobriety.

3. This measure must be carefully taken without the allay of foolish principles, or a careless spirit, or extravagant confidences of personal predestination, or of being in any sect; but with the common measures which Christians take, when they weigh sadly their sins, and their fears of the divine displeasure; let them take such proportions, which considering men rely upon when they indeed come to die; for few sober men die upon such wild accounts as they rely upon in talk and interest, when they are alive. He that prepares himself to death, considers how deeply God hath been displeased, and what hath been done towards a reconciliation; and he that can probably hope, by the usual measures of the Gospel, that he is in probability of pardon, hath by

that learnt by what measures he must prepare himself to the holy sacrament.

4. Some persons are of a timorous conscience, and apt to irregular and unreasonable fears, and nothing but a single ray from heaven can give them any portions of comfort: and these men never trust to any thing they do, or any thing that is done for them; and fear by no other measures, but by consideration of the intolerable misery, which they should suffer, if they did miscarry. And because these men can speak nothing, and think nothing comfortable of themselves in that agony, or in that meditation, therefore they can make use of this rule by the proportions of that judgment of charity, which themselves make of others; and in what cases, and in what dispositions, they conclude others to die in the Lord; if they take those, or the like measures for themselves, and, accordingly, in those dispositions address themselves to the holy sacrament, they will make that use of this rule which is intended, and which may do them benefit.

5. As there are great varieties and degrees of fitness to death, so also to the holy sacrament: he that hath lived best, hath enough to deplore when he dies, and causes enough to beg for pardon of what is past, and for aids in the present need; and when he does communicate, he hath in some proportion the same too; he hath causes enough to come humbly, to come as did the publican, and to say, as did the centurion, 'Lord, I am not worthy.' But he that may die with most confidence, because he is in the best dispositions, he may also communicate with most comfort, because he does it with most holiness.

6. But the least measures of repentance, less than which cannot dispose us to the worthy reception of the holy mysteries, are these.

1. As soon as we are smitten with the terrors of an afflicted conscience, and apprehend the evil of sin, or fear the divine judgments; and upon that account resolve to leave our sin, we are not instantly worthy and fit to communicate. Attrition is not a competent disposition to the blessed sacrament; because although it may be the gate and entrance of a spiritual life, yet it can be no more unless there be love in it; unless it be contrition, it is not a state of favour and grace, but a disposition to it. He that does not

yet love God, cannot communicate with Christ; and he that resolves against sin out of fear only or temporal regards, hath given too great testimony that he loves the sin still, and will return to it, when that which hinders him, shall be removed. Faith working by charity is the wedding-garment; and he that comes hither not vested with this, shall be cast into outer darkness. But the words of St. Paul[a] are express as to this particular; "In Christ Jesus, nothing can avail, but faith working by love;" and, therefore, without this the sacrament itself will do no good; and if it does no good, it cannot be but it will do harm. Our repentance, disposing us to this divine feast, must, at least, be contrition, or a sorrow for sins, and purposes to leave them, by reason of the love of God working in our hearts.

2. But because no man can tell, whether he hath the love of God in him, but by the proper effect of love, which is keeping the commandments; no man must approach to the holy sacrament upon the account of his mere resolution to leave sin: until he hath broken the habit, until he hath cast away his fetters, until he be at liberty from sin, and hath shaken off its laws and dominion, so that he can see his love to God entering upon the ruins of sin, and perceive that God's Spirit hath advanced his sceptre, by the declension of the sin that dwelt within,—till then he may do well to stand in the outward courts, lest, by a too hasty entrance into the sanctuary, he carry along with him 'the abominable thing,' and bring away from thence the intolerable sentence of condemnation. A man cannot rightly judge of his love to God, by his acts and transports of fancy, or the emanations of a warm passion; but by real events and changes of the heart. The reason is plain, because every man hath first loved sin, and obeyed it; and until that obedience be changed, that first love remains, and that is absolutely inconsistent with the love of God. An act of love, that is, a loving ejaculation, a short prayer affirming and professing love, is a very unsure warrant for any man to conclude, that his repentance is, indeed, contrition; for wicked persons may, in their good intervals, have such sudden fires; and all men that are taught to understand contrition to be a sorrow for sins, proceeding

[a] Gal. v. 6.

from the love of God, and that love of God to be sufficiently signified by single acts of loving prayer, can easily, by such forms and ready exercises, fancy and conclude themselves in a very good condition, at an easy rate. But contrition is therefore necessary, because attrition can be but the one half of repentance; it can turn us away from sin, but it cannot convert us unto God; that must be done by love; and that love, especially in this case, is manifestly nothing else but obedience: and until that obedience be evident and discernible, we cannot pronounce any comfort concerning our state of love; without which, no man can see God, and no man can taste him or feel him without it.

3. A single act of obedience in the instance of any kind, where the scene of repentance lies, is not a sufficient preparation to the holy sacrament, nor demonstration of our contrition: unless it be in the case of repentance only for single acts of sin. In this case to oppose a good to an evil, an act of proportionable abstinence to a single act of intemperance, for which we are really sorrowful, and (as we suppose) heartily troubled, and confess it, and pray for pardon,—may be admitted as a competent testimonial, that this sorrow is real, and this repentance is contrition; because it does as much for virtue, as in the instance it did for vice: always provided, that whatsoever aggravations or accidental grandeurs were in the sin, as scandal, deliberation, malice, mischief, hardness, delight, or obstinacy,—be also proportionably accounted-for in the reckonings of the repentance. But if the penitent return from a habit or state of sin, he will find it a harder work to quit all his old affection to sin, and to place it upon God entirely; and, therefore, he must stay for more arguments than one, or a few single acts of grace; not only because a few may proceed from many causes accidentally, and not from the love of God; but also because his love and habitual desires of sin must be naturally extinguished by many contrary acts of virtue; and till these do enter, the old love does naturally abide. It is true, that sin is extinguished, not only by the natural force of the contrary actions of virtue, but by the Spirit of God, by aids from heaven, and powers supernatural; and God's love hastens our pardon and acceptation; yet still, this is done by parts and methods of natural progression, after the manner of nature, though by

the aids of God; and, therefore, it is fit that we expect the changes, and make our judgment by material events, and discerned mutations, before we communicate in these mysteries, in which whoever unworthily does communicate, enters into death.

4. He that hath resolved against all sin, and yet falls into it regularly at the next temptation, is yet in a state of evil, and unworthiness to communicate; because he is under the dominion of sin, he obeys it, though unwillingly; that is, he grumbles at his fetters, but still he is in slavery and bondage. But if, having resolved against all sin, he delights in none, deliberately chooses none, is not so often surprised, grows stronger in grace, and is mistaken but seldom, and repents when he is, and arms himself better, and watches more carefully against all, and increases still in knowledge;—whatever imperfection is still adherent to the man unwillingly, does indeed allay his condition, and is fit to humble and cast him down; but it does not make him unworthy to communicate, because he is in the state of grace; he is in the Christian warfare, and is on God's side: and the holy sacrament, if it have any effect at all, is certainly an instrument or a sign in the hands of God to help his servants, to enlarge his grace, to give more strengths, and to promote them to perfection.

5. But the sum of all is this: he that is not freed from the dominion of sin, he that is not really a subject of the kingdom of grace, he in whose mortal body sin does reign, and the Spirit of God does not reign,—must, at no hand, present himself before the holy table of the Lord: because, whatever dispositions and alterations he may begin to have in order to pardon and holiness, he as yet hath neither, but is God's enemy, and, therefore, cannot receive his holy Son.

6. But because the change is made by parts and effected by the measures of other intellectual and spiritual changes, that is, after the manner of men, from imperfection to perfection by all the intermedial steps of moral degrees, and good and evil, in some periods, have but a little distance, though they should have a great deal; and it is, at first, very hard to know whether it be life or death; and after that, it is still very difficult to know whether it be health or sickness: and dead men cannot eat, and sick men scarce can eat with benefit, at least are to have the weakest and the lowest

diet; and after all this, it is of a consequence infinitely evil, if men eat this supper indisposed and unfit;—it is all the reason of the world that returning sinners should be busy in their repentances, and do their work in the field (as it is in the parable of the Gospel), and in their due time "come home, and gird themselves, and wait upon their Lord;" and when they are bidden and warranted, then to sit down to the supper of their Lord. But, in this case, it is good to be as sure as we can; as sure as the analogy of these divine mysteries require, and as our needs permit.

7. He that hath committed a single act of sin, a little before the communion, ought, for the reverence of the holy sacrament, to abstain, till he hath made proportionable amends. And not only so, but if the sin was inconsistent with the state of grace, and destroyed or interrupted the divine favour, as in cases of fornication, murder, perjury, any malicious or deliberate known great crime, he must comport himself as a person returning from a habit or state of sin. And the reason is, because he that hath lost the divine favour, cannot tell how long he shall be before he recovers it; and, therefore, would do well not to snatch at the portion and food of sons, whilst he hath reason to fear, that he hath the state and calamity of dogs, who are caressed well, if they feed on fragments and crumbs, that are thrown away.

Now this doctrine and these cautions, besides that they are consonant to Scripture and the analogy of this divine sacrament, are nothing else but what was directly the sentiment of all the best, most severe, religious, and devoutest ages of the primitive church. For true it is, the apostles did indefinitely admit the faithful to the holy communion; but they were persons wholly inflamed with those holy fires, which Jesus Christ sent from heaven, to make them burning and shining lights; such which our dearest Lord, with his blood still warm and fresh, filled with his holy love; such whose spirits were so separate from the affections of the world, that they laid their estates at the apostles' feet, and took with joy the spoiling of their goods; such who, by improving the graces they had received, did come to receive more abundantly; and, therefore, these were fit to receive

"the bread of the strong[b]." But this is no invitation for them to come, who feel such a lukewarmness and indifference of spirit and devotion, that they have more reason to suspect it to be an effect of evil life, rather than of infirmity: for them who feel no heats of love but of themselves; for they who are wholly immerged in secular affections and interests; for they who are full of passions and void of grace; these, from the example of the others, may derive caution, but no confidence: so long as they "persevered in the doctrine of the apostles," so long they also did continue "in the breaking of bread and solemn conventions for prayer[c]:" for to persevere in the doctrine of the apostles signified a life most exactly Christian; for that was the doctrine apostolical, according to the words of our Lord[d], "teaching to observe all things which I have commanded you."

And by this method the apostolical churches and their descendants, did administer these holy mysteries; a full and an excellent testimony whereof we have in that excellent book of Ecclesiastical Hierarchy commonly attributed to St. Dionysius[e]: "The church drives from the sacrifice of the temple," meaning the divine sacrament, "such persons for whom it is too sublime and elevated: first, those who are not yet instructed and taught concerning the participation of the mysteries: next, those who are fallen from the holy and Christian state," meaning apostates, and such as have renounced their baptism, or fallen from the grace of it by a state of a deadly sin, or foulest crimes: "Thirdly, those who are possessed with evil spirits: and lastly, those who, indeed, have begun to retire from sin, to a good life, but they are not yet purified from the fantasms and images of their past inordinations, by a divine habitude and love, with purity and without mixture. And to conclude, those who are not yet perfectly united unto God alone, and, to speak according to the style of Scripture, those who are not entirely inculpable and without reproach." And when St. Soter exhorted all persons to receive upon the day of the institution, or the vespers of

[b] אבירים. [c] Acts, ii. 48. [d] Matt. xxviii.

[e] Οἱ τῆς ἐναντίας μὲν ἀποστάντες ζωῆς, οὔπω δὲ καὶ τῶν φαντασιῶν αὐτῆς ἄξει καὶ ἔρωτι θείῳ καὶ ἀμιγεῖ καθαρισθέντες, καὶ μετ' αὐτοὺς, οἱ μὴ καθάπαξ ἐνοειδεῖς, καὶ, νομικῶς εἰπεῖν, ἄμωμοι καὶ ἀλώβητοι παντελῶς.

the passion, he excepted those who were forbidden, because they had committed any grievous sin.

But what was the doctrine and what were the usages of the primitive church in the ministry of the blessed sacrament, appears plainly in the two Epistles of St. Basil to Amphilochius in the Canons of Ancyra, those of Peter of Alexandria, Gregory Thaumaturgus, and Nyssen; which make up the Penitential of the Greek church, and are explicated by Balsamo; in which we find sometimes the penance of two years imposed for a single theft; four years, and seven years, for an act of uncleanness; eleven years for perjury; fifteen years for adultery and incest; that is, such persons were for so many years separate from the communion,—and by a holy life, and strict observances of penitential impositions, were to give testimony of their contrition and amends. The like to which are to be seen in the Penitentials of the western church; that of Theodorus, archbishop of Canterbury, that of Venerable Bede, the old Roman, and that of Rabanus Maurus, archbishop of Mentz. The reason of which severity we find thus accounted in St. Basil[f]: "All this is done, that they may try the fruits of their repentance: for we do not judge of these things by the time, but by the manner of their repentance." For the bishop had power to shorten the days of their separation and abstention; and he that was an excellent penitent, was much sooner admitted; but by the injunction of so long a trial, they declared, that much purification was necessary to such an address. And if after, or in, these penitential years of abstention, they did not mend their lives, though they did perform their penances, they were not admitted. These were but the church's signs; by other accidents and manifestations if it happened that a great contrition was signified, or a secret incorrigibility became public, the church would admit the first sooner, and the latter not at all[g]. For it was purity and holiness that the church required of all her communicants; and what measure of it she required, we find

[f] Ὥστε τοὺς καιροὺς δοκιμάζεσθαι τῆς μετανοίας· οὐ γὰρ πάντως τῷ χρόνῳ κρίνομεν τὰ τοιαῦτα, ἀλλὰ τῷ τρόπῳ τῆς μετανοίας προσίχομεν.—Cap. 2. *ad Amphiloch.*

[g] Ἐὰν δὲ δυσαποσπάστως ἔχωνται τῶν ἰδίων ἰδῶν, καὶ ταῖς ἡδοναῖς τῆς σαρκὸς μᾶλλον δουλεύειν θελήσωσιν, ἢ τῷ Κυρίῳ, καὶ τὴν κατὰ τὸ εὐαγγέλιον ζωὴν μὴ παραδέχωνται, οὐδεὶς ἡμῶν πρὸς αὐτοὺς κοινὸς λόγος.—*Ibid.* lib. i. de Bapt. cap. 3.

thus testified: "The faithful which hath been regenerated by baptism, ought to be nourished by the participation of the divine mysteries; and being clothed with Jesus Christ, and having the quality of a child of God, he ought to receive the nutriment of life eternal, which the Son of God himself hath given us: and this nutriment is obedience to the word of God, and execution of his will, of which Jesus Christ hath said, Man lives not by bread alone, but my meat is to do my Father's will." And a little after, he affirms, "That whereas St. Paul saith, 'that Jesus Christ hath appointed us to eat his body, in memory of his death, the true remembrance which we ought to have of his death,' is, to place before our eyes that which the apostle saith, that 'we were wholly dead, and Jesus Christ died for us, to the end that we should no more live unto ourselves, but to him alone,' and that so we should do him honour, and give him thanks for his death, by the purity of our life; without which, we engage ourselves in a terrible damnation, if we receive the eucharist." And again, "He that, not having this charity which presses us, and causes us to live for him who died for us, dares approach to the eucharist, grieves the Holy Spirit. For it is necessary, that he who comes to the memorial of Jesus Christ, who died and rose again for us,—should not only be clean from all impurity of flesh and spirit, but that he should demonstrate the death of him who died and rose for us, by being dead unto sin, to the world, and to himself; and that he lives no more, but only to God, through Jesus Christ." And, therefore, St. Cyprian[h] complains as of a new and worse persecution, that 'lapsed persons are admitted to the communion, before they have brought forth fruits of a worthy repentance;' and affirms, that "such an admission of sinners is to them, as hail to the young fruits, as a blasting wind to the trees, as the murrain to the cattle, as a tempest to the ships; the ships are overturned and broken, the fruits fall, the trees are blasted, the cattle die: and the poor sinner, by being admitted too soon to the ministries of life, falls into eternal death."—And if we put together some words of St. Ambrose[i], they clearly declare this doctrine, and are an excellent

[h] Vide etiam S. Cyprian. lib. de Lapsis, et epist. 28.
[i] S. Ambr. lib. v. de Sacram. c. 2.

sermon: "Thou comest to the altar, the Lord Jesus calls thee; he sees thee to be clean from all sin, because thy sins are washed away; therefore, he judges thee worthy of the celestial sacraments, and, therefore, he invites thee to the heavenly banquet: let him kiss me with the kisses of his mouth.—But[k] some desire to be admitted to penance, that presently they may receive the communion: these men do not so much desire themselves to be absolved, as that the priest be bound; for they do not put off their own evil conscience.—But[l] I would, that the guilty man should hope for pardon; let him require it with tears, seek it with sighs, beg to obtain it by the weepings of all the people; and if he be denied the communion again and again, let him consider that his prayer was not sufficiently earnest; let him weep more and pray more."—To which I shall add some like words of St. Austin[m]: "Therefore, my dearest brethren, let every one consider his conscience; and when he finds himself wounded with any crime, first let him take care with prayers, and fastings, and alms, to cleanse his conscience, and so let him receive the eucharist.—For he that, knowing his guilt, shall humbly remove himself from the altar, for the amendment of his life, shall not fear to be wholly excommunicate from that eternal and celestial banquet."—"For this divine sacrament is not to be eaten with confidence and boldness, but with fear and all manner of purity," saith St. Chrysostom; "for impudence in these approaches will certainly slay the souls[n]. For this is the body, whither none but eagles are to gather; because they ought to be sublime and elevated souls, such which have nothing of earthliness in them,—that do not sit and prey upon the ground, that are not immerged in the love of creatures; but such whose flight is towards heaven, whose spirit does behold the sun of righteousness with a penetrating contemplation and piercing eyes: for this is the table of eagles, and not of owls;"—and, therefore, this saint complains of some, "who did approach to the eucharist, as it were, by chance, or rather by custom and constraint of laws, rather than by argument and choice.

[k] De Pœnit. lib. ii. c. 9.

[l] De Pœnit. lib. i. c. 16.

[m] Serm. 252. de Tempore.

[n] Homil. 24. in 1 Cor. Παρακαλῶ, μὴ καταισχύνωμεν ἑαυτοὺς διὰ τῆς ἀναισχυντίας· ἀλλὰ μετὰ φρίκης καὶ ἀδιαφθορίτου ἀπάσης, αὐτῷ προσίωμεν.

In whatsoever estate their souls are, they will partake of these mysteries, because it is Lent, or because it is the feast of the Epiphany: but certain it is, that it is not the time which puts us into a capacity of doing this action. For it is not Lent nor the Epiphany which makes us worthy to approach to the Son of God; but the sincerity[o] and purity of the soul: with this come at any time; but without this, never." In fine, it is the general doctrine of the holy fathers, and the public practice of the primitive church, that no impenitent person should come to these divine mysteries; and they that are truly penitent, should practise deep humility, and undergo many humiliations, and live in a state of repentance, till by little and little they have recovered the holiness they had lost, and must for a long time live upon the word of God, before they approach to the holy table to be nourished by his body. For so should every prodigal child cry unto his Lord, "Drive me not[p], O Lord, out of thy doors, lest the enemy, espying a wanderer and a vagabond, take me for a slave. I do not yet desire to approach to thy holy table, thy mystical and terrible table; for I have not confidence with my impure eyes to behold the Holy of holies. Only suffer me to enter into thy church amongst the catechumens, that, by beholding what is there celebrated, I may, by little and little, enter again into the participation of them; to the end that the divine waters of thy word, running upon me, may purify my ears from the impressions which have been made upon them by ungodly songs, and from the filthiness they have left behind; and seeing how the righteous people partake, by a holy violence, of thy precious jewels, I may conceive a burning desire to have hands worthy to receive the same excellencies." I end this collection of the ancient doctrine of the church with recitation of the words of Gennadius[q], "I persuade and exhort Christians to receive the communion every Lord's day; but so, that if their mind be free from all affection of sinning; for he who still hath will or desires of sin, he is burdened and not purified, by receiving the eucharist. And, therefore, although he be bitten [or *grieved*] with sin, let him, for the

[o] Ἀλλὰ ψυχῆς εἰλικρίνεια καὶ καθαρότης· μετὰ ταύτης, αἰεὶ πρέσιθι· χωρὶς ταύτης, μηδέποτε.—*Homil.* 3. in cap. 1. *Epist. Ephes.*

[p] Homil. de Prodigo.

[q] De Dogmat. Eccles. c. 53.

future, renounce all will to sin,—and before he communicate, let him satisfy with prayers and tears; and being confident of the mercy of our Lord, who uses to pardon sins upon a pious confession, let him come to the eucharist without doubting. But this I say of him, who is not pressed with capital and deadly sins; for such a person, if he will not receive the eucharist to judgment and condemnation, let him make amends by public penance, and being reconciled by the bishop or priest, let him communicate. I doubt not also but such grievous sins may be extinguished by private satisfactions; but this must be done by changing the course of his life, by a professed study of religion, by a daily and perpetual mourning or contrition, that, through the mercy of God, he may do things contrary to these, whereof he does repent; and then, humbly and suppliant, let him, every Lord's day, communicate to the end of his life."

This advice of Gennadius declares the sentiment of the church, that none must communicate till they have worthily repented, and, in the way of piety and contrition, made amends for their faults as well as they may; and have put themselves into a state of virtue contrary to their state of sin; that is, have made progression in the reformation of their lives; that they are really changed and become new men, not in purpose only, but actually, and in the commencement of holy habits. And, therefore, it is remarkable, that he advises, that these persons who do not stand in the place of public penitents, should, upon the commission of grievous faults, enter into religion; he means into solitude, and retirement, and renunciation of the world; that, by attending wholly to the severities and purities of a religious life, they may, by such strictnesses and constant piety, be fitted for the communion. Now, whatever ends, besides this, the divine Providence might have, yet it is not to be neglected, that when the ancient discipline of the church, of public penances and satisfactions, was gone into desuetude, the spirit of religion entered more fully into the world, and many religious orders and houses were instituted, that at least there, the world might practise that severity in private, which the change of affairs in the face of the church had taken from the public ministries; penance went from the churches into deserts and into monasteries; but when these

were corrupted, and the manners of men were worse corrupted, it is hard to say whither it is gone now. It may be yet done in private, and under the hand of a spiritual guide; or by the spirit of penance in the heart of a good man, and by the conduct of a wise counsellor: but besides that the manners of men are corrupted, the doctrines also are made so easy, and the communion given to sects and opinions, or indifferently to all; that it is very rare to see them, who have sinned grievously, repent worthily, who, therefore, can never be worthy communicants: for no impenitents can partake of Christ, who, as St. Jerome[r] calls him, "is the Prince of penance, and the head of them, who, by repentance, come unto salvation." But this was his advice to them that commit grievous sins, such which lay the conscience waste, and whose every single action destroys our being in the state of grace.

But as for them, whose sins are but those of daily incursion, and of infirmity, or imperfection, such which a great diligence, and a perpetual watchfulness, might have prevented, but an ordinary care would not;—these must be protested against; they must not join with our consent; our will must be against them; and they must be confessed and deplored, and prayed against before we communicate[s]. This is the sense of the church of God.

Having established this great general measure of preparation, it will not be very difficult to answer that great question often disputed amongst spiritual persons, viz.

QUESTION I.

Whether is it better to communicate seldom or frequently?

To this I answer, that 'it is without peradventure very much better to receive it every day, than every week; and

[r] Princeps pœnitentiæ et caput eorum, qui salvantur per pœnitentiam, Christus est.—*S. Hierom. in Isa.* c. 3.

[s] Non saturantur ergo, nisi famelici; qui, a vitiis perfecte jejunantes, divina sacramenta percipiunt in plenitudine virtutis. Et quia, sine peccato, electi etiam viri esse non possunt,—quid restat, nisi ut à peccatis, quibus eos humana fragilitas maculare non desinit, evacuari quotidie conentur? Nam qui quotidie non exhaurit quod delinquit, etsi minima sint peccata quæ congerit, paulatim anima repletur; atque ei auferunt fructum internæ saturitatis.—*Gregor.* lib. ii. in Reg. cap. 1.

better every week than every month:'—" Christiani, omni die, carnes agni comedunt," said Origen; " Christians, every day, eat of the flesh of the sacrificed Lamb." And St. Basil expressly affirms [t], that " to communicate every day, and to partake of the body and blood of Christ, is excellent and very profitable; Christ himself having manifestly said it, 'He that eats my flesh, and drinks my blood, hath life eternal.'" For if the sacrament does no benefit to souls, and produces no blessings, then a man can institute a sacrament; for he may appoint any thing that shall be good for nothing. But if it be an instrument in the hand of God to procure blessings to us, and spiritual emolument; if it be a means of union with Christ; who would not willingly live with him, and converse with him for ever? It is good to be with Christ: and St. Jerome said, " I would to God, that we could always receive with a pure conscience, and without self-condemnation." It is without dispute, that it is better to be with Christ, in all the ways of being with him, than to be away from him one hour [u]. This, therefore, ought to be no part of the question.

But because there is more required to the receiving Christ, than eating the symbols, and a man may eat to his condemnation, and increase his sins, and swell his sad accounts, and be guilty of Christ's body and blood, if he does not take heed; therefore, first, men must be prepared, and be in the state of holiness, or else they may not receive at all; and they that are so, may receive it frequently, the oftener the better. So Jerome [x] and St. Austin [y] tell, that even till their days, the custom of receiving every day remained in the churches of Rome and Spain; and all the ancient fathers exhort to a frequent communion; but just as physicians exhort men to eat the best and heartiest meats; not the sickly and the infant, but the strong man and the healthful. And this we find thus determined by St. Chrysostom [z]; " There are some living in deserts, who receive

[t] Ad Cæsaream Patriciam.

[u] Quocunque loco fuero,
Jesum meum desidero;
Quam lætus, si invenero!
Quam felix, si tenuero!

[x] Contr. Jovin. [y] Epist. ad Lucin.

[z] Homil. 17. in Ep. ad Heb.

but once in a year, or, it may be, once in two years: what then? whom shall we account best of? them that receive but once, or that receive but seldom, or that receive frequently? Neither one nor the other; but them that communicate with a sincere conscience, with a pure heart, and an unreprovable life. They that are so, let them always communicate[a]: and they that are not so, let them not approach so much as once; because they do nothing but draw upon themselves the judgments of God, and make themselves worthy of condemnation." To which if we add the excellent discourse of St. Austin in this question, the consequents of it may suffice to determine the whole inquiry: "Some will say, that the eucharist is not to be received every day. If you ask, why? he tells you, because some days are to be chosen, in which a man may live more purely and continently, that so he may come to so great a sacrament more worthily,—because he that eats and drinks unworthily, eats and drinks damnation to himself. On the other side, another says, if thou hast received so great a wound, and contracted so violent a disease, that such remedies are to be deferred, every such man ought, by the authority of the bishop, to be removed from the altar and put to penance, and, by the same authority, be reconciled. For this is to receive unworthily, then to receive when a man should be doing penance, and not according to his own pleasure offer himself to, or withdraw himself from, the communion. But if his sins be not so great, as to deserve excommunication, he ought not to separate himself from the daily medicine of the Lord's body. Between these, possibly a man may determine the question better; if he admonishes that men should abide in the peace of Christ. But let every one do what, according to his faith, he piously believes ought to be done. For neither of them dishonours the body and blood of the Lord, if they, in their several ways, contend who shall most honour the most holy sacrament. For Zaccheus and the centurion did not prefer themselves before one another, when the one received Christ into his house, and the other said he was not worthy to receive him under his roof; both of them honouring our blessed

[a] οἱ τακῶσι καὶ προσίτωσαν.

Saviour by a diverse, and almost a contrary way,—both of them were miserable by sins, and both of them obtained mercy." Now, from the words of these two saints put together, we may collect these resolutions:—

1. The question does no way concern evil men, desperately or greatly wicked; for they so remaining, or committing such sins, " quæ non committit omnis bonæ fidei speique Christianus[b];" which exclude men from the kingdom of heaven, and cannot stand with the hopes of a good man,—are separate from the Spirit of the Lord, and ought not to touch the body of our Lord.

2. Neither does it concern such imperfect persons, and half Christians, who endeavour to accord the rules of the Gospel with their irregular and ruling passions; who would enter into heaven, and yet keep their affections for earth and earthly interests; who part stakes between God and the world, and resolve to serve two masters; who commit oftentimes deliberate and great sins, and repent, and yet sin again when the temptation comes; for they are yet very far from the kingdom of God, and, therefore, ought not to be admitted to the portion of sons, and the bread of children.

3. It concerns only such, whose life does not dishonour their profession; who pretend to be servants of Christ, and, indeed, are so in great truth; whose faith is strengthened with hope, and their hope animated with charity, who cannot pretend to be more perfect than men, yet really contend to avoid all sin, like the children of God, who have right to be nourished by the body of the Lord, " Corpus Christi quod ipsi sunt[c]," " because they are indeed members of his body, and joined in the same spirit." The question is not between the publican and the Pharisee, but between the converted publican and the proselyte centurion; between two persons, who are both true honourers of Christ, and penitent sinners, and humbled persons, and have no affection for sin remaining: the question then is, which is more to be commended, he that out of love receives Christ, or he who, out of humility and reverence, abstains, because he thinks himself not worthy enough?—To this St. Chrysostom answers:—

[b] S. Aug. de Verbis Apost. serm. 29. c. 6.
[c] S. August. de Civit. Dei. lib. xxii. c. 10.

4. "They that are such, have a right to receive every day; and because they are rightly disposed, it is certain that a frequent communion is of great advantage to them, and, therefore, they that frequent it not, are like to be losers: for this is the daily bread, the heavenly supersubstantial bread, by which our souls are nourished to life eternal."—"This is the medicine[d] against our daily imperfections and intrudings of lesser crimes, and sudden emigrations of passions: it is the great consignation of pardon." And St. Ambrose argues well; "If Christ's blood is poured forth for the remission of sins, then I ought, as often[e] as I can, receive it when it is poured forth to me; that, because I sin often, I may perpetually have my remedy." Which discourse of his, is only to be understood of those imperfections of our life, which perpetually haunt those good men, who are growing in grace, until they come to perfection and consummation in grace.

5. They that, in conscience of their past sins, and apprehension of their repentance, do abstain for fear of irreverence and the sentence of condemnation,—do very well as long as they find that their sin returns often, or tempts strongly, or prevails dangerously. And because our returns to God and the mortifications of sin are divisible, and done by parts and many steps of progression,—they that delay their communion that they may be surer, do very well, provided that they do not stay too long; that is, that their fear do not turn to timorousness, their religion do not change into superstition, their distrust of themselves into a jealousy of God, their apprehension of the greatness of their sin into a secret diffidence of the greatness of the divine mercy. And, therefore, in the first conversions of a sinner, this reverence may be longer allowed to a good man, than afterwards. But it must

[d] Eucharistia medicina est ægrotis, peregrinantibus diæta, debiles confortat, valentes delectat, langnorem sanat, sanitatem firmat; fit homo mansuetior ad correptionem, patientior ad laborem, ardentior ad amorem, sagacior ad cautelam, ad obediendum promptior, ad gratiarum actiones devotior. —*S. Bernard.*

[e] Σπουδάζετε οὖν πυκνότερον συνέρχεσθαι εἰς εὐχαριστίαν Θεοῦ καὶ δόξαν· ὅταν γὰρ συνεχῶς ἐπὶ τὸ αὐτὸ γίνησθε, καθαιροῦνται αἱ δυνάμεις τοῦ Σατανᾶ, καὶ ἄπρακτα αὐτῷ ἐπιστρέφεται πυρωμένα βέλη πρὸς ἁμαρτίαν· ἡ γὰρ ἡμετέρα ἑνότης καὶ σύμφωνος πίστις αὐτοῦ μὴ ἐστιν ὀλεθρος· τῶν δὲ ἐπαισθητῶν αὐτοῦ βάσανος.—*S. Ignat. Epist. ad Ephes.*

be no longer allowed, than till he hath once communicated. For if he hath once been partaker of the divine mysteries since his repentance, he must no longer forbear; for in this case it is true, that 'he who is not fit to receive every day, is fit to receive no day.' If he thinks that he ought wholly to abstain, let him use his caution and his fear to the advantages of his repentance, and the heightening of his longings; but if he may safely come once, he may piously come often. He cannot long stand at this distance, if he be the man he is supposed. But for the time of his total abstention, let him be conducted by a spiritual guide, whom he may safely trust. For if he cannot, by the usual methods of repentance, and the known sermons of the Gospel, be reduced to peace, and a quiet conscience, let him declare his estate to a spiritual guide; and, if he thinks it fit to absolve him, that is, to declare him to be in the state of grace and pardon,—it is all the warrant which, with the testimony of God's Spirit, bearing witness to our spirit, we can expect in this world[f]. I remember what a religious person said to Petrus Celestinus, who was a great saint, but of a timorous conscience in this particular: "Thou abstainest from the blessed sacrament, because it is a thing so sacred and formidable, that thou canst not think thyself worthy of it. Well, suppose that. But, I pray, who is worthy? is an angel worthy enough? No certainly, if we consider the greatness of the mystery. But consider the goodness of God, and the usual measures of good men, and the commands of Christ inviting us to come, and commanding us, and then, 'Cum timore et reverentia frequenter operare;' 'receive it often with fear and reverence.'" To which purpose, these two things are fit to be considered.

1. Supposing this fear and reverence to be good and commendable in his case, who really is fit to communicate, but does not think so;—yet if we compare it with that grace, which prompts a good man to take it often, we may quickly perceive which is best. Certainly that act is in its own nature best, which proceeds from the best and the most perfect grace; but to abstain, proceeds from fear; and to

[f] See the second exhortation in the Office of the Communion.—*Apud Surium.*

come frequently, being worthily disposed, is certainly the product of love and holy hunger, the effect of the good Spirit, who, by his holy fires, makes us to thirst after the waters of salvation[g]. As much then as love is better than fear, so much it is to be preferred, that true penitents, and well grown Christians, should, frequently, address themselves to these sacramental unions with their Lord.

2. The frequent use of this divine sacrament proceeds from more, as well as from more noble virtues. For here is obedience and zeal, worship and love, thanksgiving and oblation, devotion and joy, holy hunger and holy thirst, an approach to God in the ways of God, union and adherence, confidence in the divine goodness, and not only hope of pardon, but a going to receive it: and the omission of all these excellencies, cannot, in the present case, be recompensed by an act of religious fear[h]: for this can, but by accident, and upon supposition of something that is amiss, be at all accounted good; and, therefore, ought to give place to that, which supposing all things to be as they ought, is directly good, and an obedience to a divine commandment.

For we may not deceive ourselves: the matter is not so indifferent, as to be excused by every fair pretence. It is unlawful for any man, unprepared by repentance and its fruits, to communicate; but it is necessary, that we should be prepared that we may come. "For plague and death threaten them that do not communicate in this mysterious banquet; as certainly as danger is to them who come unduly, and as it happens[i]."—"For the sacrament of the Lord's body is commanded to all men," saith Tertullian[k]. And it is very remarkable what St. Austin[l] said in this affair; "The force of the sacrament is of an unspeakable value; and, therefore, it is sacrilege to despise it. For that is impiously despised, without which, we cannot come to the perfection of piety."—So that although it is not, in all cases, the mere not receiving that is to be blamed, but the despising it,—yet when we

[g] S. Bonavent. de profectu Relig. lib. ii. c. 77.

[h] Stultus est timor et reverentia minus prudens illius, qui ad Dominum, se vocantem et invitantem, non accedit, sed procrastinat. — *Gerson in Magnificat.*

[i] "Ωσπερ τὸ, ὡς ἔτυχε, προσιέναι κίνδυνος, οὕτως τὸ μὴ κοινωνεῖν τῶν μυστικῶν θείων ἐκείνων λοιμὸς καὶ θάνατος.—*Hom.* 24. *in* 1 *Cor.* 10.

[k] Tertul. de Coron. mil. c. 3. [l] Lib. xix. c. 11. ad Faustum.

consider, that by this means we arrive at perfection, all causeless recusancy is next to contempt by interpretation.

One thing more I am to add, whereas some persons abstain from a frequent communion from fear, lest, by frequency of receiving, they should less esteem the divine mysteries, and fall into lukewarmness and indevotion; the consideration is good: and such persons, indeed, may not receive it often, but not for that reason; but because they are not fit to receive it at all. For whoever grows worse by the sacrament, as Judas after the sop, hath an evil spirit within him: for this being by the design of God a savour of life, it is the fault of the receiver if it passes into death, and diminution of the spiritual life. He, therefore, that grows less devout, and less holy, and less reverent, must start back and take physic, and throw out the evil spirit that is within him; for there is a worm in the heart of the tree, a peccant humour in the stomach; it could not be else, that this divine nutriment should make him sick.

QUESTION II.

But is every man bound to communicate that is present, or that comes into a church where the communion is prepared, though but by accident, and without design; and may no man, that is fit, omit to communicate in every opportunity?

To this I answer, that in the primitive church it was accounted scandalous and criminal to be present at the holy offices, and to go out at the celebration of the mysteries. "What cause is there, O hearers, that ye see the table, and come not to the banquet?" said St. Austin[m].—"If thou stand by, and do not communicate, thou art wicked, thou art shameless, thou art impudent:" so St. Chrysostom[n]: and to him that objects, he is not worthy to communicate, he answers, that "then neither is he fit to pray."—And the council of Antioch[o] and of Bracara commanded that those who did not communicate, should be driven from the churches. And Palladius tells, that when St. Macarius had, by his prayers, cured a poor miserable woman that was bewitched, and fan-

[m] De verb. Domini secund. Joh. Serm. 2. Hom. 3. [n] Ad c. 1. Ephes.
[o] Apud Zonaram, Hist. SS. patrum, c. 19.

cied herself to be a horse; he advised her, "Never to depart from the church of God, or to abstain from the communion of the sacraments of Christ. For this misfortune hath prevailed upon you, because, for these five weeks, you have not communicated."

Now this was but a relative crime; and because their custom was such; [p] which is always to be understood according to their acknowledged measures, viz. that only pious persons were to be meant, and required in that expectation; this will not conclude, that, of itself, and abstracting from the scandal, it was, in all cases, unlawful to recede from the mysteries at some times. For sometimes a man may be called off by the necessities of his calling, or the duties of charity or piety. A general of an army, a prince, a privy counsellor, a judge, a merchant, may be very unfit to communicate, even then when they cannot, or, it may be, ought not to stay. But if he can stay, and be a good man, and rightly disposed by the habits of a good life, he ought to stay and communicate; and so much the rather, if it be in any degree scandalous to go away. The reason is; because if he be a good man, he can no more be surprised by an unexpected communion, than by a sudden death; which although it may find him in better circumstances, yet can never find him unprovided. But in this case, St. Austin's moderate determination of the case is very useful, "Let every one do, as he is persuaded in his mind;" for a man may, with a laudable fear and reverence, abstain. If he shall be persuaded that he ought not to communicate, unless, besides his habitual grace, he hath kindled the fires of an actual devotion and preparation special: and so much the rather, because he may communicate very frequently, and to great purposes and degrees of a spiritual life, though he omit that single opportunity in which he is surprised; and though it be very useful for a good man to communicate often, yet it is not necessary that he communicate always. Only let every pious soul consider, that it is an argument of the divine love to us, that these fountains are always open; that the angel frequently moves these waters; and that Christ says to every prepared

[p] S. Cyprian, lib. iv. ep. 7. S. Ambros. lib. v. de Sacr. c. 4. St. Aug. Epist. 118. Euseb. lib. i. de Demonstr. Evan. c. 10.

heart, as to the multitudes that followed him into the wilderness, "I will not send them away fasting, lest they faint in the way." And if Christ be ever ready offering his holy body and blood, it were very fit we should entertain him: for he never comes but he brings a blessing.

QUESTION III.

But how often is it advisable, that a good man should communicate? Once in a year, or thrice, or every month, or every fortnight; every Sunday, or every day?

This question hath troubled very many; but to little purpose. For it is all one, as if it were asked, 'How often should a healthful man eat; or he that hath infirmities, take physic?' And if any man should say, that 'a good man should do well to pray three times a day;' he said true; and yet it were better to pray five times, and better to pray seven times; but if he does, yet must leave spaces for other duties. But his best measures for public and solemn prayer, is the custom of the church in which he lives; and for private, he can take no measures but his own needs, and his own leisure, and his own desires, and the examples of the best and devoutest persons, in the same circumstances. And so it is in the frequenting the holy communion.—The laws of the church must be his least measure; the custom of the church may be his usual measure; but if he be a devout person, the spirit of devotion[q] will be his certain measure; and although that will consult with prudence and reasonable opportunities, yet it consults with nothing else; but communicates by its own heights and degrees of excellency. St. Jerome[r] advises Eustochium, a noble virgin, and other religious persons, to communicate twice every month. Some did every Sunday; and this was so general a custom in the ancient church, that the Sunday was called 'the day of bread,' as we find in St. Chrysostom[s]: and in consonancy to this, the church of England commands that the priests, resident in collegiate or cathedral churches, should do so; and they, whose work

[q] Metuebat Maria, ne amor Magistri sui in corpore suo refrigesceret, si corpus ejus non inveniret: quo viso, recalescebat.—*Origen.* homil. 1. *ex variis.*

[r] Ad Eustoch. Virg. c. 9. [s] Homil. 5, de Resurrect.

and daily employment is to minister to religion, cannot, in such circumstances, pretend a reasonable excuse to the contrary. But I desire these things may be observed: —

1. That when the fathers make a question concerning a frequent communion, they do not dispute whether it be advisable, that good people should communicate every month, or every fortnight, — or whether the more devout, or less employed, may communicate every week; — for of this they make no question: — but whether every day's communion be fit to be advised, that they question. And I find, that as they are not earnest in that, so they indefinitely give answer, that a frequent communion is not to be neglected at any hand, if persons be worthily prepared.

2. The frequency of communion is to be estimated by the measures of devout people in every church respectively. And although, in the apostolical ages, they who communicated but once a fortnight, were not esteemed to do it frequently; yet now, they who communicate every month, and upon the great festivals of the year besides, and upon other solemn and contingent occasions, and at marriages, and at visitations of the sick, — may be said to communicate frequently, in such churches where the laws enjoin but three or four times every year, as in the church of England, and the Lutheran churches. But this way of estimating the frequency of communion, is only when the causes of inquiry are for the avoiding of scandal, or the preventing of scruples; but else the inward hunger and thirst, and the spirit of devotion married to opportunity, can give the truest measures.

3. They that communicate frequently, if they do it worthily, are charitable and spiritual persons, and, therefore, cannot judge or undervalue others that do not; for no man knows concerning others, by what secret principles and imperfect propositions they are guided. For although these measures we meet with in antiquity, are very unreasonable, yet few do know them; and all of them do not rely upon them, and their own customs, or the private word of their own guides, or their fears, or the usages of the church in which they live, or some leading example, or some secret impediment which ought not, but is thought sufficient: any of these, or many other things, may retard even good per-

sons from such a frequency as may please others; and that which one calls opportunity, others do not. But, however, no man ought to be prejudiced in the opinion of others: for besides all this now reckoned, the receiving of the holy sacrament is of that nature of good things, which can be supplied by internal actions alone, or sometimes by other external actions in conjunction; and it hath a suppletory of its own, viz. spiritual communion: — of which I am to give account in its proper place. And when we consider, that some men are of strict consciences, and some churches are of strict communions, and will not admit communicants but upon such terms, which some men cannot admit, it will follow, that as St. Austin's expression is, " Men should live in the peace of Christ, and do according to their faith:" but that, in these things, no man should judge his brother. In this no man can directly be said to do amiss, but he that loaths manna, and despises the food of angels, or neglects the supper of the Lamb, or will not quit his sin, or contend towards perfection, or hath not the spirit of devotion, or does any way, by implication, say, ' That the table of the Lord is contemptible.'

4. These rules and measures, now given, are such as relate to those, who, by themselves or others, are discernibly in, or discernibly out of, the state of grace. But there are some, which are in the confines of both states; and neither themselves, nor their guides, can tell to what dominion they do belong. Concerning such, they are, by all means, to be thrust or invited forward, and told of the danger of a real or seeming neutrality in the service of God; of the hatefulness of tepidity, of the uncomfortableness of such an indifference. And for the communions of any such person, I can give no other advice, — but that he take his measures of frequency, by the laws of his church, and add what he please to his numbers by the advice of a spiritual guide, — who may consider whether his penitent, by his conjugation of preparatory actions, and heaps of holy duties, at that time usually conjoined, do, or is likely to, receive any spiritual progress: for this will be his best indication of life, and declare his uncertain state, if he thrive upon this spiritual nourishment. If it prove otherwise, all that can be said of such persons is, that they are members of the visible church, they are in that

net, where there are fishes good and bad; they stand amongst the wheat and the tares; they are part of the lump, but whether leavened or unleavened, God only knows;—and, therefore, they are such to whom the church denies not the bread of children; but whether it does them good or hurt, the day only will declare. For to such persons as these, the church hath made laws[t] for the set time of their communion: Christmas, Easter, and Whitsuntide, were appointed for all Christians that were not scandalous and openly criminal, by P. Fabianus; and this constitution is imitated by the best constituted church in the world, our dear mother the church of England: and they who do not, at these times, or so frequently, communicate, are censured by the council of Agathon[u], as unfit to be reckoned among Christians, or members of the Catholic church. Now by these laws of the church, it is intended, indeed, that all men should be called upon to discuss and shake off the yoke of their sins, and enter into the salutary state of repentance: and next to the perpetual sermons of the church, she had no better means to engage them unto returns of piety; hoping, that by the grace of God, and the blessings of the sacrament, the repentance, which at these times solemnly begins, may, at one time or other, fix and abide; these little institutions and disciplines being like the sudden heats in the body, which sometimes fix into a burning, though, most commonly, they go away without any further change. But the church in this case does the best she can, but does not presume that things are well; and indeed as yet they are not: and, therefore, such persons must pass further; or else their hopes may become illusions, and make the men ashamed.

5. I find, that amongst the holy primitives, they who contended for the best things, and loved God greatly, were curious even of little things; and if they were surprised with any sudden indecency, or a storm of passion, they did not dare that day to communicate. "When I am angry, or when I think any evil thought, or am abused with any illusion or foul fancy of the night, 'intrare non audeo,' 'I dare not enter' (said St. Jerome[x]), I am so full of horror

[t] An. Christi 236. ut Sabellicus et Volaterranus referunt.
[u] Can. 18. [x] Adver. Vigilant.

and dread, both in my body and my mind." This was also the case of St. Chrysostom; who, when Eusebius had unreasonably troubled him with an unseasonable demand of justice against Antonine, just as he was going to consecrate the blessed sacrament, departed out of the church, and desired one of the bishops, who by chance was present, to do the office for him; for "he would not offer the sacrifice at that time, having some trouble in his spirit[y]."

2. To this are to be reduced all such great actions, which, in their whole constitution, are great and lawful; but because so many things are involved in their transaction, whereof some unavoidably will be amiss, or may reasonably be supposed so, may have something in the whole, and at the last to be deplored: in such cases as these, some great examples have been of advices to abstain from the communion, till, by a general, but a profound repentance, for what hath been amiss, God is deprecated, and the cause of Christian hope and confidence do return. In the ecclesiastical history we read, that when Theodosius had fought prosperously against Eugenius, the usurper of the empire, when his cause was just and approved by God, not only giving testimony by the prediction and warranty of a religious hermit, but also by prodigious events, by winds and tempests fighting for him, and by which he restored peace to the church, and tranquillity to the empire: yet he, by the advice of St. Ambrose, abstained a while from the holy sacrament, and would not carry blood upon his hands[z], though justly shed, unto the altars; not only following the precedent of David, who, because he was a man of blood, might not build a temple, but for fear lest some unfit appendage should stick to the management of a just employment.

3. Of the same consideration it is, if a person whose life should be very exemplar, is guilty of such a single folly, which, it may be, would not dishonour a meaner man, but is a great vanity and reproach to him; a little abstention, and a penitential separation (when it is quit from scandal), was

[y] Palladius in vita S. Chrysost.

[z] Tu, genitor, cape sacra manu patriosque penates:
Me, bello è tanto digressum et cæde recenti,
Attrectare nefas: donec me flumine vivo
Abluero —— *Æneid.* ii.

sometimes practised in the ancient church, and is advisable also now in fitting circumstances. Thus when Gerontius, the deacon, had vainly talked, that the devil appeared to him one night, and that he had bound him with a chain, St. Ambrose commanded him to abide in his house, and not to come to the church, till, by penances and sorrow, he had expiated such an indiscretion, which to a man, had in reputation for wisdom, is as 'a fly in a box of ointment,' not only useless, but mischievous. And St. Bernard[a] commends St. Malachi, because he reproved a deacon for attending at the altar the day after he had suffered an illusion in the night; it had been better he had abstained from the altar one day, and, by that intermediate expiation and humility, have the next day returned to a more worthy ministry.

4. One degree of curious caution I find beyond all this, in an instance of St. Gregory the Great; in whose life we find, that he abstained some days from the holy communion, because there was found in a village near Rome a poor man dead, no man could tell how; but because the good bishop feared he might have been starved, and that he died for want of provision,—he, supposing it might reflect upon him, as a defect in his government, or of his personal charity, thought it fit to deplore the accident, and to abstain from the communion, till he might hope for pardon, in case he had done amiss.

If these things proceed from the sincerity of a well-disposed spirit, that can suffer any trouble, rather than that of sin, the product is well enough; and, in all likelihood, would always be well, if the case were conducted by a prudent spiritual guide; for then it would not change into scruples and superstition. But these are but the fears, and cautions, and securities of a tender spirit, but are not an answer to the question, 'Whether it be lawful for such persons to communicate?' For certainly they may, if all things else be right; and they may be right in the midst of such little accidents. But these belong to the questions of perfection and excellencies of grace; these are the extra-

[a] In vita St. Malachæi, cui injungens pœnitentiam, 'non debueras,' inquit, 'hodie ministrasse, sed verecunde te subtrahere sacris, et deferre tantis tamque divinis mysteriis, ut, hac humilitate purgatus, dignius exinde ministrares.'

ordinaries of them, who never think they do well enough: and, therefore, they extended no further than to a single abstention, or some little proportionable retirement; and may be useful, when they are in the hands of prudent and excellent persons.

SECTION V.

What Significations of Repentance are to be accepted by the Church in Admission of Penitents to the Communion.

THIS inquiry will quickly be answered, when we consider, that the end, why the church enjoins public or private amends respectively to any convict or confessed criminal, she only does it as a mother and physician to souls, and a minister of the divine pardon, and the conductress of penitential processes: she does it, that the man may be recovered from the snare of the enemy, that she may destroy the work of the devil, that the sinner may become a good Christian. And, therefore, the church, when she conducts any man's repentance, is bound to enjoin so many external ministries, that, if they be really joined with the internal contrition and reformation, will do the work of reconcilement in the court of heaven. The church can exact none, but what she can see, or, some way, take external notice of; but, by these externals, intends to minister to the internal repentance; which when it is sufficiently signified by any ways that she may prudently rely upon, as testimonies and ministries of a sufficient internal contrition and real amends, she can require no more, and she ought not to be content with less.

It is, therefore, infinitely unsafe and imprudent to receive the confessions of criminals, and, after the injunction of certain cursory penances, to admit them to the blessed sacrament, without any further emendation, without any trial of the sincerity of their conversion, before it is probable that God hath pardoned them, before their affections to sin are dead, before the spirit of mortification is entered, before any vice is exterminated, or any virtue acquired. Such a looseness of discipline is but the image of repentance (whether we look upon it as it is described in Scripture, or as it was

practised by the primitive church[a]); which at least is a whole change of life, a conversion of the whole man to God. And it is as bad, when a notorious criminal is put to shame one day, for such a sin which could not have obtained the peace of the church, under the severity and strictness of fifteen years, amongst the holy primitives. Such public ecclesiastical penances may suffice to remove the scandal from the church, when the church will be content upon so easy terms; for she only can tell what will please herself. But then such discipline must not be esteemed a sufficient ministry of repentance, nor a just disposition to pardon. For the church ought not to give pardon, or to promise the peace of God upon easier terms than God himself requires: and, therefore, when repentance comes to be conducted by her, she must require so much as will extinguish the sin, and reform the man, and make him and represent him good.

All the liberty that the church hath in this, is what is given her by the latitude of the judgment of charity; and yet oftentimes a too easy judgment is the greatest uncharitableness in the world, and makes men confident, and careless, and deceived. And, therefore, although gentle sentences are useful, when there is danger of despair or contumacy, yet that is rather a palliation of a disease than a cure; and, therefore, the method must be changed as soon as it can, and the severe and true sermons of the Gospel must be either proclaimed aloud, or insinuated prudently and secretly, and men be taught to rely upon them and their consequents, and upon nothing else; for they will not deceive us. But the corrupt manners of men, and the corrupt doctrines of some schools, have made it almost impossible to govern souls as they need to be governed.

The church may indeed choose, whether she will impose on criminals any exterior significations of repentance, but accept them to the communion upon their own accounts of

[a] Si cito rediret homo ad pristinam beatitudinem, ludus illi esset cadere in mortem. — *S. Aug. Serm.* 34. *de Diversis.*

In ipsa ecclesia, ubi maxime misereri decet, quam maxime decet forma justitiæ, ne quis, a communionis consortio abstentus, brevi lachrymula atque ad tempus parata, vel etiam uberioribus fletibus, communionem, quam plurimis debet postulare temporibus, facilitate sacerdotis extorqueat. — *S. Ambros.* in Psal. 118., in hæc verba, 'Miserere mei, secundum eloquium tuum.'

a sincere conversion and inward contrition; but then she ought to do this upon such accounts, as are indeed real and sufficient, and effective and allowed; that is, when she can understand that such an emendation is made, and the man is really reformed, she can pronounce him pardoned; or, which is all one, she may communicate him. And further yet, she can, by sermons, declare all the necessary parts of repentance, and the conditions of pardon, and can pronounce limited and hypothetical or conditional pardons; concerning which, the penitent must take care that they do belong to him. But if she does undertake to conduct any repentances exteriously, it is to very little purpose to any way, that is not commensurate to that true internal repentance, which is effective of pardon. Indeed every single act of penance does something towards it; but why something should be enjoined that is not sufficient, and that falls infinitely short of the end of its designation,—though the church may use her liberty, yet it is not easy to understand the reason. But I leave this to the consideration of those, who are concerned in governments public, or in the private conduct of souls, to whom I earnestly and humbly recommend it: and I add this only, that when the ancient churches did absolve and communicate dying penitents, though but newly returned from sin, they did it 'de bene esse,' or with a hope it might do some good, and because they thought it a case of necessity, and because there was no time left to do better: but when they did as well as they could, they could not tell what God would do; and though the church did well, it may be, it was very ill with the souls departed. But because that is left to God, it is certain some things were done, upon pious confidence and venture, for which there was no promise in the Gospel.

That which the church is to take care of, is, that all her children be sufficiently taught, what are the just measures of preparation and worthy disposition to these divine mysteries; and that she admits none, of whom she can tell that they are not worthy; such as are notorious adulterers, homicides, incestuous, perjurers, habitually peevish to evil effects, and permanently angry (for this I find reckoned amongst the primitive catalogues[b] of persons to be excluded from the

[b] Si permansissemus illâ in munditiâ, quæ nobis per baptismum data est,

communion), rapines, theft, sacrilege, false witness, pride, covetousness, and envy. It would be hard to reduce this rule to practice in all these instances, unless it be by consent and voluntary submission of penitent persons. But that which I remark, is this; that proud persons and the covetous, the envious and the angry, were esteemed fit to be excommunicate; that is, infinitely unfit to be admitted to the blessed sacrament; and that, by the rules of their discipline, they were to do many actions of public and severe penance and mortifications, before they would admit them.

Now, then, the case is this: they did esteem more things to be required to the integrity of repentance, and God not to be so soon reconciled, and the devil not so soon dispossessed, and men's resolutions not so fit to be trusted, and more to be required to pardon than confession, and the pronouncing absolution; all this otherwise, than we do; and, therefore, so long as they did conduct repentances, they required it as it should be; being sure that no repentance, that was joined with hope and charity, could be too much, but it might quickly be too little; and, therefore, although the church may take as little as she please for a testimonial of repentance, and suppose the rest is right, though it be not signified,—yet when she, either in public or in private, is to manage repentances, she must use no measure but that which will procure pardon, and extinguish both the guilt and dominion of sin. The first may be of some use in government, but of little avail to souls, and to their eternal interest: therefore, in the first, she may use her liberty, and give herself measures; in the latter, she hath no other but what are given her by the nature of repentance, and its efficacy and order to pardon, and the designs of God, for the reformation of our souls, and the extermination of sin.

vere felices essemus; sed non permansimus. Cecidimus enim, per nostram culpam, non solum in peccata, sed etiam in crimina, propter quæ peccatores ab ecclesia separantur: qualia sunt homicidia, adulteria, fornicationes, sacrilegia, rapinæ, furta, falsa testimonia, superbia, invidia, avaritia, diutina iracundia, ebrietas assidua. — *Fulbert. Carnot. Ser. 2. ad Populum.*

SECTION VI.

Whether may every Minister of the Church and Curate of Souls reject impenitent Persons, or any Criminals from the holy Sacrament, until themselves be satisfied of their Repentance and Amends?

SEPARATION of sinners from the blessed sacrament, was either done upon confession and voluntary submission of the penitent, or by public conviction and notoriety. Every minister of religion can do the first, for he that submits to my judgment, does choose my sentence; and if he makes me judge, he is become my subject in a voluntary government; and, therefore, I am to judge for him, when it is fit that he should communicate: only, if when he hath made me judge, he refuses to obey my counsel, he hath dissolved my government, and, therefore, will receive no further benefit by me. But concerning the latter of these, a separation upon public conviction or notoriety; that requires an authority that is not precarious and changeable. Now this is done two ways; either by authority forbidding, or by authority restraining and compelling; that is, by the word of our proper ministry, dissuading him that is unworthy from coming, and threatening him with divine judgments if he does come; or else rejecting of him in case that he fears not these threatenings, but persists in his desires of having it.

Now of the first of these, every minister of the word and sacraments is a competent minister; for all that minister to souls, are to tell them of their dangers, and, by all the effects of their office, to present them pure and spotless unto God. The seers must take care that the people may see, lest, by their blindness, they fall into the bottomless pit. And when the curates of souls have declared the will of God in this instance, and denounced his judgments to unworthy communicants, and told to all that present themselves, who are worthy, and who are not, they have delivered their own souls; all that remains, is, that every person take care concerning his own affairs.

For the second, viz. denying to minister to criminals, though demanding it with importunity; that is an act of

prudence and caution in some cases, and of authority in others. When it is matter of caution, it is not a punishment, but a medicine; according to those excellent words of St. Cyprian[a], "To be cast out" (viz. for a time, from the communion) "is a remedy and degree towards the recovery of our spiritual health:" and because it is no more, it cannot be pretended to be any man's right to do it; but it may be in his duty when he can; but, therefore, this must depend upon the consent of the penitent. For a physician must not, in despite of a man, cut off his leg to save his life; the sick man may choose, whether he shall or no. But sometimes it is an act of authority: as when the people have consented to such a discipline; or when the secular arm, by assisting the ecclesiastical, hath given to it a power of mixed jurisdiction; that is, when the spiritual power of paternal regiment, which Christ hath given to his ministers, the supreme curates, is made operative upon the persons and external societies of men. Now of this power the bishops are the prime and immediate subjects, partly under Christ, and partly under kings; and of this power, inferior ministers are capable by delegation, but no otherwise,—they being but deputies and vicars in the cure of souls, under their superiors, from whom they have received their order and their charge[b]. And thus I suppose we are to understand the rubrick before our communion office; which warrants the curate not to suffer "open and notorious" evil livers, by whom the congregation is offended, and those between whom he perceiveth malice and hatred to reign, to be partakers of the Lord's table. In the first, the case is of notorious criminals, and is to be understood of a notoriety of law; and, in this, the curate is but a publisher of the judge's sentence; in the second, the criminal is, 'ipso facto,' excommunicate; and, therefore, in this the curate is but the minister of the sentence of the law, or, at least, hath a delegate authority to pass the church's sentence in a matter that is evident. But this is seldom practised otherwise, than by rejecting such persons by way of denunciation of the divine judgments; and if it be so

[a] Nam ejici remedium est et gradus ad recuperandam sanitatem.—*Lib. de dupl. Martyr.*

[b] See Rule of Conscience, lib. iii. c. 3 et 4.

understood, the curate hath done his duty which God requires; and, I believe, the laws of England will suffer him to do no more by his own authority.

But this is to be reduced to practice by the following measures.

1. Every man is to be presumed fit, that is not known to be unfit; and, he that is not a public criminal, is not to be supposed unworthy to communicate. It may be, he is; but that himself only knows, and he can only take care; but no man is to be prejudiced by imperfect and disputable principles, by conjectures, and other men's measures, by the rules of sects, and separate communities[c]:" and if a man may belong to God, and himself not know it, he may do so, when his curate knows it not.

2. No man may be separated from the communion for any private sin, vehemently or lightly suspected. This censure must not pass, but when the crime is manifest and notorious; that is, when it is delated and convict in any public assembly, civil or ecclesiastical, or is evident to a multitude, or confessed. This is the express doctrine of the church in St. Austin's[d] time, who affirms, that the ecclesiastics have no power to make separations of sinners, not confessed nor convict. And, besides many others, it relies upon this prudential consideration, which Linwood[e] hath well observed: "Every Christian hath a right in the receiving the eucharist, unless he loses it by deadly sin: therefore, when it does not appear in the face of the church, that such a one hath lost his right, it ought not, in the face of the church, to be denied to him; otherwise a license would be given to evil priests, according to their pleasure, with this punishment to afflict whom they list."

3. Every sinner that hath been convict, or hath confessed, and affirms himself to be truly penitent, is to be

[c] Omnibus episcopis et presbyteris interdicimus segregare aliquem à sacra communione, antequam causa monstretur, propter quam sanctæ regulæ hoc fieri jubent. — Collat. xi. tit. 15. c. 11. *de Sanctissimis Episcopis.*

[d] Nos à communione quenquam prohibere non possumus, nisi aut sponte confessum, aut in aliquo judicio ecclesiastico vel sæculari nominatum atque convictum. — *Homil.* 50. *et de Medicina Pœnit.* super illud 1 Cor. v. '*si quis frater.*'

[e] De celebrat. Missar.

believed, where, by the laws of the church, he is not bound to pass under any public discipline. For no man can tell, but that he says true; and because every degree of repentance is accepted to some dispositions and proportions of pardon, and God hath not told us the just period of his being reconciled; and his mercy is divisible as our return, and unknown to us; he that knows, that, without repentance, he eats damnation, and professes upon that very account that he is penitent,—may be taught as many more things as the curate please, or as he is supposed to need; but must not be rejected from the holy communion, if he cannot be persuaded. For this judgment is secret, and is to pass between God and the soul alone; for because no man can tell, no man can judge; and the curate, who knows not how it is, cannot give a definitive sentence.

4. But if there come any accidental obligation upon criminals; as if by the laws of a church, to which they are subjected, it be appointed they shall give public evidence and amends, they are to be judged by those measures, and are not to be restored ordinarily, till they have, by public measures, proved their repentance. This relies upon all those grounds, upon which obedience to ecclesiastical rulers is built[f].

5. It is lawful for the guides of souls to admit to the communion such persons, whom they believe not to be fit and worthily prepared, if they will not be persuaded to retire: it is evident in the case of kings, and all supreme powers, and great communities, and such who, being rejected, will be provoked into malice and persecution. "Such, indeed, the church sometimes tolerates, lest, being provoked, they disturb the people of God: but what does it profit them, not to be cast out of the assemblies of the godly, if they deserve to be cast out? To deserve ejection is the highest evil; and to no purpose he is mingled in the congregations of the faithful, who is excluded from the society of God, and the mystical body of Christ[g]." And it is also evident in the societies of the church, which, we know by the words of

[f] See Rule of Conscience, lib. iii. c. 1 et 4.

[g] St. Cyprian, sive quicunque sit auctor libri 'de duplice Martyrio.'

Christ, and by experience, are a mixed multitude. And, "since the Scripture does not exempt a secret sinner from the communion, why wilt thou endeavour to exempt him?" It is St. Austin's[h] argument. And who shall reject every man that he believes to be proud, or covetous, or envious? Who shall define pride, or convince a single person of a proud heart, or of his latent envy? And who shall give rules, by which every single man that is to blame, can be convinced of covetousness? If it be permitted to the discretion of the parish-priest, you erect a gibbet and a rack, by which he shall be enabled to torment any man, and you give him power to slander or reproach all his neighbours: if you go about to give him measures, you shall never do it wisely or piously; for no rules can be sufficient to convince any proud man: and if you make the parish-curate judge of these rules, you had as good leave it to his discretion; for he will use them as he please: and, after all, you shall never have all the people good; and if not, you shall certainly have them hypocrites; and, therefore, it cannot be avoided, but unfit persons will be admitted: for since the kingdom of grace is within us, and God's chosen ones are his secret ones, and he only knows who are his, it will be strange that visible sacraments should be given only to an invisible society: and after all, if to communicate evil men be unavoidable, it cannot be unlawful.

I do not say that persons unprepared may come, for they ought not; and if they do, they die for it: but I say, if they will come, it is at their peril, and to no man's prejudice, but their own, if they be plainly and severely admonished of their duty and their danger; and, therefore, that every man must judge of his own case, with very great severity and fear, even then when the guides of souls must judge with more gentleness, and an easier charity; when we must suspect our little faults to be worse than they seem, and our

[h] Ad hoc enim altare quod nunc in ecclesia est, in terra positum ad mysteriorum divinorum signacula celebranda, multi etiam scelerati possunt accedere; quoniam Deus commendat in hoc tempore patientiam suam, ut in futuro exserat severitatem suam. Ad illud autem altare, quo præcursor pro nobis introivit Jesus, quo caput ecclesiæ præcessit, membris cæteris secuturis, nullus eorum accedere poterit, de quibus dixit apostolus, 'quoniam qui talia agunt, regnum Dei non possidebunt.'—*St. Aug.* homil. 50. c. 9.

negligences more inexcusable, and fear a sin when there is none, and are ready to accuse ourselves for every indiscretion, and think no repentance great enough for the foulness of our sins: at the same time, when we judge for others, we ought to esteem their certain good things better than they do, and their certain evils less, and their disputable good things certain, and their uncertain evils none at all, or very excusable. And, therefore, it was to very great purpose, that the apostle gave command, that "every man should examine himself, and so let him eat;" that is, let it be done as it may be done thoroughly[1]; let him do it whose case it is, and who is most concerned that it be done well; let it be done so, that it may not be allayed and lessened by the judgment of charity; and, therefore, let a man do it himself. For when the curate comes to do it, he cannot do it well, unless he do it with mercy; for he must make abatements, which the sinner's case does not often need in order to his reconciliation and returns to God, where severity is much better than gentle sentences. But the minister of religion must receive, in some cases, such persons, who ought not to come, and who should abstain, when themselves give righteous judgment upon themselves.

For if it be lawful for Christian people to communicate with evil persons, it is lawful for Christian priests to minister it: it being commanded to the people, in some cases, 'to withdraw themselves from a brother that walks inordinately;'

In hâc ergo pœnitentiâ, majorem quisque in se severitatem debet exercere, ut à seipso judicatus non judicetur à Deo, sicut idem apostolus ait, 'Si enim nos judicaremus, à Domino non judicaremur.' Ascendat itaque homo adversum se tribunal mentis suæ, si timet illud 'quod oportet nos exhiberi ante tribunal Christi, ut illud recipiat unusquisque, quod per corpus gessit, sive bonum, sive malum;' constituat se ante faciem suam, ne hoc ei postea fiat. Nam minatur hoc Deus peccatori, dicens, 'arguam te, et statuam te ante faciem tuam.' Atque ita constituto in corde judicio, adsit accusatrix cogitatio, testis conscientia, carnifex timor. Inde quidam sanguis animi confitentis per lacrymas profluat. Postremo ab ipsa mente talis sententia proferatur, ut se indignum homo judicet participatione corporis et sanguinis Domini; ut qui separari à regno cœlorum timet per ultimam sententiam summi judicis, per ecclesiasticam disciplinam à sacramento cœlestis panis interim separetur. Versetur ante oculos imago futuri judicii, ut cum alii accedunt ad altare Dei, quo ipse non accedit, cogitet quam sit contremiscenda illa pœna, quâ, recipientibus aliis vitam æternam, alii in mortem præcipitantur æternam.—*S. Aug.* homil. 50. c. 9.

but no where commanded, that 'a minister of religion shall refuse to give it to him that requires it, and is within the communion of the church, and is not yet as a heathen and a publican:' and it is evident, that in the churches of Corinth, the communion was given to persons, who for unworthiness fell under the divine anger; and yet no man was reproved, but the unworthy communicants, and themselves only commanded to take care of it. For he that says, 'the people may not communicate with wicked persons,' falls into the error of the Donatists, which St. Austin, and others, have infinitely confuted: but he that says, 'the people may,' ought not to deny but that the priests may; and if he may communicate with him, it cannot be denied but that he may minister to him. But this was the case of the sons of Israel, who did eat manna, and drank of the rock[k]; and yet that rock was Christ, and that manna was also his sacrament; and yet "with many of these God was angry, and they fell in the wilderness." And baptism was given as soon as ever men were converted, in the very day of their change, and that by the apostles themselves, and yet the same Christ is there consigned and exhibited. We may remember, that, in Scripture, we find no difference in the two sacraments, as to this particular. But in this there needs not much to be said; they that think things can be otherwise, and have tried, have declared to all the world by the event of things, that although the guides of souls may, by wise and seasonable discourses, persuade and prevail with some few persons, yet no man can reform the world. And if all were rejected, whose life does not please the curate, some will not care, and will let it quite alone; and others that do care, will never the more be mended, but turn hypocrites; and they are the worst of men, but most readily communicated: some other evils do also follow; and when we have reckoned schisms, partialities, reproaches, animosities, and immortal hatreds between priest and people, we have not reckoned the one half[l].

[k] Quemadmodum tu comedis Christi corpus, sic illi manna; et quomodo tu bibis sanguinem, sic illi aquam ex petra. — *S. Chrysost. homil.* 18. *in 2 Corinth.*

[l] Ne dum purgatissimam ecclesiam volunt instituere, brevi nullam habeant. — *Bullinger ad Bezam.*

6. When to separate criminals can be prudent and useful, and is orderly, limited, and legal, it ought not to be omitted[m] upon any consideration, because it is the sinews and whole strength of ecclesiastical discipline, and is a most charitable ministry to souls, and brings great regard to the holy sacrament, and produces reverence in the communicants, and is a deletory to sin, and was the perpetual practice of the best ages of the church, and was blessed with an excellent corresponding piety in their congregations; upon which account, and of other considerations, St. Cyprian[n], St. Basil[o], St. Chrysostom[p], and divers others, call upon prelates and people, to exercise and undergo respectively this ecclesiastical discipline.

But this hath in it some variety[q]. 1. For if the person be notorious, a great and incorrigible criminal, refusing to hear, the church proceeding against him upon complaint, confession, or notoriety, and consequently to be esteemed as a heathen[r] and a publican; then come in the apostolical rules, 'with such a one not to eat;' and, 'withdraw from such a one, for there is no accord between Christ and Belial,' between a Christian and a heathen, or an unbeliever; that is, one who is thrust into the place and condition of an infidel; and 'give not that which is holy, unto dogs.' 2. But if he be within the communion of the church, and yet a criminal, not delated, not convict, not legally condemned, and yet privately known to be such, or publicly suspected and scandalous; the minister of religion must separate him by the word of his ministry, and tell him his danger, and use all the means he can to bring him to repentance and amends before he admits him. If the minister of religion omits this duty, he falls under the curse threatened by God in the prophet, "If he does not warn him, if he does not speak to the wicked, to give him warning to save his life; his blood shall be upon him[s]." 3. If there be a regular jurisdiction established, and

[m] Quantum ruboris civitati turpiter se gerendo incusserunt, tantum laudis graviter puniti adferant. — *Valer. Max.*

[n] De lapsis, lib. iii. et ep. 15. [o] Epist. ad Amphil. c. 2. 84. 85.

[p] Non parva vobis imminet ultio, si quem, cujuspiam conscium nequitiæ, hujus mensæ participem concedatis: sanguis ejus de vestris manibus exquiretur. — *S. Chrysost. homil. 60. ad Pop. Antioch.*

[q] See Rule of Conscience, lib. iii. c. 4. rule 9.

[r] 1 Cor. v. 11. 2 Thess. iii. 6. [s] Ezek. iii. 18.

this spiritual authority be backed with the secular, it must be used according to the measures of its establishment, and for the good of the church in general, and of the sinner in particular; that is, although the person be not as a heathen, and excommunicate by the church's sentence,—yet he must be rejected for a time, and thrust into repentance, and measures of satisfaction; and as he must not refuse, so must not the minister of the sacrament otherwise admit him; and in this sense it was, that St. Chrysostom[t] said, "He would rather lose his life, than admit unworthy men to the Lord's table."

7. But because piety hath suffered shipwreck, and all discipline hath been lost in the storm, and good manners have been thrown overboard; the best remedy in the world that yet remains, and is in use amongst the most pious sons and daughters of the church, is that they would conduct their repentance by the continual advices and ministry of a spiritual guide; for by this alone, or principally, was the primitive piety and repentances advanced to the excellency, which we often admire, but seldom imitate. And the event will be, that besides we shall be guided in the ways of holiness in general, we shall be at peace, as to the times and manner of receiving the holy sacrament, our penitential abstentions, and seasonable returns: and we shall not so frequently feel the effects of the divine anger upon our persons, as a reproach of our folly, and the punishment of our unworthy receiving the divine mysteries. And this was earnestly advised and pressed upon the people by the holy fathers, who had as great experience in their conduct, as they had zeal for the good of souls. "Let no man say, I repent in private, I repent before God in secret. God, who alone does pardon, does know that I am contrite in heart. For was it in vain? was it said to no purpose, 'whatsoever ye shall loose in earth, shall be loosed in heaven?' We evacuate the Gospel of God, we frustrate the words of Christ:" so St. Austin[u]— "And, therefore, when a man hath spoken the sentence of the most severe medicine, let him come to the presidents of the church, who are to minister in the power of the keys to him; and beginning now to be a good son, keeping the order of his mother, let him receive the measure and manner of his

[t] Homil. 83. in Matth. [u] Homil. 49.

repentance from the presidents of the sacraments[z]." Concerning this thing, I shall never think it fit to dispute, for there is nothing to enforce it, but enough to persuade it; but he that tries, will find the benefit of it himself, and will be best able to tell it to all the world.

SECTION VII.

Penitential Soliloquies, Ejaculations, Exercises, and preparatory Prayers, to be used in all the Days of Preparation to the Holy Sacrament.

I.

ALMIGHTY and eternal God, the Fountain of all virtue, the Support of all holy hopes, the Author of pardon, of life, and of salvation; thou art the Comforter of all that call upon thee: thou hast concluded all under sin, that thou mightest have mercy upon all. Look upon me, O God, and have pity on me, lying in my blood and misery, in my shame, and in my sins, in the fear and guilt of thy wrath, in the shadow of death, and in the gates of hell. I confess to thee, O God, what thou knowest already; but I confess it to manifest thy justice, and to glorify thy mercy, who hast spared me so long;—that I am guilty of the vilest and basest follies, which usually dishonour the fools, and the worst of the sons of men.

II.

I have been proud and covetous, envious and lustful, angry and greedy, indevout and irreligious; restless in my passions, sensual and secular, but hating wise counsels, and soon weary of the offices of a holy religion. I cannot give an account of my time, and I cannot reckon the sins of my tongue. My crimes are intolerable, and my imperfection shameful, and my omissions innumerable: and what shall I do, O thou Preserver of men? I am so vile, that I cannot express it; so sinful, that I am hateful to myself,—and much more abominable must I needs be in thy eyes. I have sinned against thee without necessity, sometimes without tempta-

[z] Homil. 49.

tion, only because I would sin, and would not delight in the ways of peace. I have been so ungrateful, so foolish, so unreasonable, that I have put my own eyes out, that I might, with confidence and without fear, sin against so good a God, so gracious a Father, so infinite a Power, so glorious a Majesty, so bountiful a Patron, and so mighty a Redeemer, that my sin is grown shameful, and aggravated even to amazement. I can say no more, I am ashamed, O God; I am amazed; I am confounded in thy presence.

III.

But yet, O God, thou art the healer of our breaches, and the lifter up of our head, and I must not despair: and I am sure thy goodness is infinite, and thou dost not delight in the death of a sinner; and my sins, though very great, are infinitely less than thy mercies, which thou hast revealed to all penitent and returning sinners in Jesus Christ. I am not worthy to look up to heaven; but be thou pleased to look down into the dust, and lift up a sinner from the dunghill; let me not perish in my folly, or be consumed in thy heavy displeasure. Give me time and space to repent; and give me powers of grace, and aids of thy Spirit; that as, by thy gifts and mercy, I intend to amend whatsoever is amiss, so I may indeed have grace and power faithfully to fulfil the same. Inspire me with the spirit of repentance and mortification, that I may always fight against my sins, till I be more than conqueror. Support me with a holy hope; confirm me with an excellent, operative, and unreprovable faith; and enkindle a bright and a burning charity in my soul. Give me patience in suffering, severity in judging and condemning my sin, and in punishing the sinner; that judging myself, I may not be condemned by thee: that mourning for my sins, I may rejoice in thy pardon; that killing my sin, I may live in righteousness; that denying my own will, I may always perform thine; and by the methods of thy Spirit, I may overcome all carnal and spiritual wickednesses, and walk in thy light, and delight in thy service, and perfect my obedience, and be wholly delivered from my sin, and for ever preserved from thy wrath,—and at last pass on from a certain expectation, to an actual fruition of the glories

of thy kingdom, through Jesus Christ our Lord. Amen, Amen, Amen.

1. I am in thy sight, O Lord, a polluted person; sin, like a crust of leprosy, hath overspread me: I am a scandal to others, a shame to myself, a reproach to my relations, a burden to the earth, a spot in the church, and deserve to be rejected and scorned by thee.

2. But this, O God, I cannot bear: it is just in thee to destroy me; but thou delightest not in that: I am guilty of death, but thou lovest rather that I should live.

3. O let the cry of thy Son's blood, who offers an eternal sacrifice to thee, speak on my behalf, and speak better things than the blood of Abel.

4. My conscience does accuse me, the devils rejoice in my fall, and aggravate my crimes, already too great; and thy Holy Spirit is grieved by me. But my Saviour Jesus died for me; and thou pitiest me; and thy Holy Spirit still calls upon me, and I am willing to come; but I cannot come, unless thou drawest me with the cords of love.

5. O draw me unto thee by the arguments of charity, by the endearments of thy mercies, by the order of thy providence, by the hope of thy promises, by the sense of thy comforts, by the conviction of my understanding, by the zeal and passion of holy affections, by an unreprovable faith, and an humble hope, by a religious fear, and an increasing love, by the obedience of precepts, and efficacy of holy example, by thy power and thy wisdom, by the love of thy Son, and the grace of thy Spirit. Draw me, O God; and I will run after thee, and the sweetnesses of thy precious ointments.

6. I am not worthy, O Lord, I am not worthy to come into thy presence, much less to eat the flesh of the sacrificed Lamb. For my sins, O blessed Saviour Jesus, went along in confederation with the high priests, in treachery with Judas, in injustice with Pilate, in malice with the people.

7. My sins and the Jews crucified thee; my hypocrisy was the kiss that betrayed thee; my covetous and ambitious desires were the thorns that pricked thy sacred head; my vanity was the knee that mocked thee; my lusts disrobed thee, and made thee naked to shame and cruel scourgings; my anger and malice, my peevishness and revenge, were the

bitter gall which thou didst taste; my bitter words and cursed speaking, were the vinegar which thou didst drink; and my scarlet sins made for thee a purple robe of mockery and derision: and where shall I, vile wretch, appear, who have put my Lord to death, and exposed him to an open shame, and crucified the Lord of life?

8. Where should I appear, but before my Saviour, who died for them that have murdered him, who hath loved them that hated him, who is the Saviour of his enemies, and the life of the dead, and the redemption of captives, and the advocate for sinners, and all that we do need, and all that we can desire?

9. Grant, that in thy wounds I may find my safety,—in thy stripes, my cure,—in thy pain, my peace,—in thy cross, my victory,—in thy resurrection, my triumph,—and a crown of righteousness in the glories of thy eternal kingdom. Amen, Amen.

St. Austin's penitential Prayer.

'Before thy eyes, O gracious Lord, we bring our crimes; before thee we expose the wounds of our bleeding souls. That which we suffer, is but little; but that which we deserve, is intolerable. We fear the punishment of our sins, but cease not pertinaciously to proceed in sinning. Our weakness is sometimes smitten with thy rod, but our iniquity is not changed; our grieved mind is troubled, but our stiff neck is not bended with the flexures of a holy obedience; our life spends in vanity and trouble, but amends itself in nothing. When thou smitest us, then we confess our sin; but when thy visitation is past, then we forget that we have wept. When thou stretchest forth thy hand, then we promise to do our duty; but when thou takest off thy hand, we perform no promises. If thou strikest, we cry to thee to spare us; but when thou sparest, we again provoke thee to strike us.

'Thus, O God, the guilty confess before thee; and unless thou givest us pardon, it is but just that we perish. But, O Almighty God our Father, grant to us what we ask, even though we deserve it not; for thou madest us out of nothing, else we had not any power to ask.'—Pardon us, O gracious Father, and take away all our sin, and destroy the work of

the devil; and let the enemy have no part or portion in us; but acknowledge the work of thine own hand, the price of thine own blood, the sheep of thine own fold, the members of thine own body, the purchase of thine own inheritance; and make us to be what thou hast commanded; give unto us what thou hast designed for us; enable us for the work thou hast enjoined us, and bring us to the place which thou hast prepared for us by the blood of the everlasting covenant, and by the pains of the cross, and the glories of thy resurrection, O blessed and most glorious Saviour and Redeemer Jesus. Amen.

CHAPTER VI.

OF OUR ACTUAL AND ORNAMENTAL PREPARATION TO THE RECEPTION OF THE BLESSED SACRAMENT.

SECTION I.

He that is dressed by the former measures, is always worthy to communicate; but he that is always well vested, will, against a wedding-day, be more adorned; and the five wise virgins that stood ready for the coming of the bridegroom, with oil in their lamps, and fire on their oil, yet, at the notice of his coming, trimmed their lamps, and made them to burn brighter[a]. The receiving of the blessed sacrament is a receiving Christ; and here the soul is united to our Lord; and this feast is the supper of the Lamb, and the Lamb is the bridegroom, and every faithful soul is the bride; and all this is but the image of the state of blessedness in heaven, where we shall see him without a veil, whom here we receive under the veil of sacraments; and there we shall live upon him, without a figure, to whom we are now brought by significations and representments corporal[b]. But then

[a] Λύχνε, χρεῖαν ἔχων ἐπέχειν, μέμνησο ἔλαιον.

[b] Panem angelorum sub sacramento manducamus in terris, eundem sine sacramento manifestius edemus in cœlis, non ministerio corporali sæpe repetitis actionibus ad eundem revertentes: sed, consummato sacerdotio nostro, erit et permanebit perpetua et stabilis, implens et reficiens nos sufficientia, quà proferet se palam absque ullis integumentis, omnibus conspicabilis summi presentiâ sacerdotis.—*S. Cyprian. de Cœna Dom.* cap. 2.

as we here receive the same thing as there, though after a less perfect manner; it is also very fit we should have here the same, that is, a heavenly conversation, though, after the manner of men, living upon the earth. It is true, that blessed souls receive Christ always, and they live accordingly, in perpetual uninterrupted glorifications of his name, and conformities to his excellencies. Here we receive him at certain times; and at such times, we should make our conversation celestial, and our holiness actual, when our addresses are so; so that, in our actual addresses to the reception of these divine mysteries, there is nothing else to be done, but that what in our whole life is done habitually, at that time be done actually. No man is fit to die, but he who is safe if he dies suddenly; and yet he that is so fitted, if he hears the noise of the bridegroom's coming, will snuff his lamp, and stir up the fire, and apply the oil; and so must he, that hath warning of his communion.

He that communicates every day, must live a life of a continual religion; and so must he, who, in any sense, communicates frequently, if he does it at all worthily; but he that lives carelessly, and dresses his soul with the beginnings of virtues against a communion-day, is like him that repents not till the day of his death; if it succeeds well, it is happy for him: but if he does not, he may blame himself for being confident without a promise. Every worthy communicant must prepare himself by a holy life, by mortification of all his sins, by the acquisition of all Christian graces; and this is not the work of a day, or a week; but by how much the more these things are done, by so much the better we are prepared.

So that the actual address and proper preparation to the blessed sacrament, is, indeed, an inquiry whether we are habitually prepared; that is, whether we be in the state of grace; whether we belong to Christ, whether we have faith and charity, whether we have repented truly. If we be to

Ecce panis angelorum
Factus cibus viatorum.
Qui nos pascis hic mortales,
Tuos ibi commensales,
Co-hæredes et sodales,
Fac sanctorum civium.—*Hymn. Eccles.*

communicate next week, or, it may be, to-morrow, these things cannot be gotten to-day; and, therefore, we must stay till we be ready. And if, by our want of preparation, we be compelled, for the saving of our souls and lest we die, to abstain from this holy feast,—let us consider what our case would be, if this should be the last coming of the bridegroom. This is but the warning of that; this is but his last coming a little antedated; and God graciously calls us now to be prepared here, that we may not be unprepared then: but it is a formidable thing to be thrust out, when we see others enter.

And, therefore, when the masters of spiritual life call upon us to set apart a day, or two, or three, for preparation to this holy feast, they do not mean that any man, who, on the Thursday, is unfit and unworthy, should be fitted to communicate on Sunday; but that he should on those days try whether he be or no, and pass from one degree of perfection to a greater, from the less perfect to the more; for let us think of it as we please, there is no other preparation. And it might otherwise seem a wonder to us, why St. Paul, who particularly speaks of it, and, indeed, the whole New Testament, should say nothing of any particular preparation to this holy feast; but only gives us caution that we do not receive it unworthily, but gives us no particular rule or precept but this one, 'That a man should examine himself, and so let him eat:' I say, this might seem very strange, but that we find there is, and there can be, no worthy preparation to it, but a life of holiness, and that "every one, who names the Lord Jesus, should depart from iniquity;" and, therefore, that against the day of communion there is nothing peculiarly and signally required, but to examine ourselves, to see if all be right in the whole; and, what is wanting towards our proportion of perfection and ornament, to supply it. So that the immediate preparation to the holy communion can have in it but three parts and conjugations of duty:

1. An examination of our conscience:

2. An actual supply of such actions as are wanting:

3. Actual devotion, and the exercise of special graces by way of prayer, so to adorn our present state and dispositions.

SECTION II.

Rules for Examination of our Consciences against the Day of our Communion.

How we are to examine ourselves concerning such states of life and conjugations of duty, as are properly relative to the great and essential preparation and worthiness to communicate, I have already largely considered[a]. Now I shall add such practical advices, which may, with advantage, minister to the actual reception,—such which concern the immediate preparatory and ornamental address; that we may reduce the former doctrine to action and exercise against that time: and this will serve as an appendix, and for the completing the former measures.

1. In the days of your address, consider the greatness of the work you go about, that it is the highest mystery of the whole religion you handle; that it is no less than Christ himself in sacrament that you take; that as sure as any Christian does ever receive the Spirit of God, so sure every good man receives Christ in the sacrament; that to receive Christ in sacrament, is not a diminution or lessening of the blessing; it is a real communion with him, to all material events of blessing and holiness; that now every communicant does an act, that will contribute very much to a happy or an unhappy eternity; that, by this act and its appendages, a man may live or die for ever; that a man cannot at all be supposed in any state, that this thing will be indifferent to him in that state, but will set him forward to some very great event; that this is the greatest thing that God gives us in this world, and if we do it well, it is the greatest thing we can do in the world; and, therefore, when we have considered these things in general, let us examine whether we be persons in any sense fitted to such glorious communications, and prepared by such dispositions, which the greatness of the mystery may, in its appearance, seem to require. Some may perceive their disproportion at the first sight, and need to examine no further. It is, as if a Jew, in Rome, with his basket and bottle of hay, should be advised to stand

[a] Chap. ii.

candidate for the consulship: you mock him, if you speak of it; and, therefore, if you find your case like this, start back and come not near. It is τὸ θεῖον, there is divinity in it; and to the wicked it brings brimstone and fire.

2. Next to this general consideration, examine yourself concerning those things, in which you are, or may be, offensive to others: for although every man is to begin at home, yet that which is first to be changed, is that which is not only evil in itself, but afflictive to others; that which is sin and shame, that which offends God and my neighbour too; that is, it is criminal, and it is scandalous. Examine, therefore, thyself about injuriousness, robbery, detraction, obloquy, scolding, much prating, peevish conversation, ungentle nature, aptness to quarrel, and the like. For thus if, like Zachary and Elizabeth, we walk unblamably, and unreprovable before all the world, certain it is, the church will not reject us from the communion; and we have purchased a good degree in the faith, and shall think our condition worth preserving, and worth improving.

3. Examine thyself concerning all intercourses in the matter of men, whether any unhandsome contract was made, any fraudulent bargain, any surprise or out-writing of the weaker, thy confident or unwary brother; and whatever you do, place that right: for money is a snare; and, in contracts, we are, of all things, soonest deceived, and are very often wrong, and yet never think so; and we do every thing before we part with this. But when every thing is set right here, we may better hope of other things; for either they are right, or will, with less difficulty, be made so.

4. Like to this, for the matter of the inquiry, is that we examine ourselves in the matter of our debts, whether we detain them otherwise than in justice we are obliged? Here we must examine, whether we be able to pay them: if so, whether presently or afterwards; by what we are disabled; whether we can, or ought to, alter the state of our expenses; what probability we have to pay them at all; how we can secure that they shall be paid; and if they cannot, how much can we do towards it; and what amends can we make to our creditors: and how we mean to end that intercourse; for this ought to be so far at least stated, that we may be sure we do no injustice, and do no injury that we can avoid.

This is a material consideration, and of great effect unto the peace of conscience, and of a worthy disposition to the holy communion.

5. Let us examine ourselves how we spend our time. Is it employed in an honest calling, in worthy studies, in useful business, in affairs of government, in something that is charitable, in any thing that is useful? But if we throw away great portions of it, of which we can give no sober account, although the laws chastise us not, and appoint no guardians to conduct our estates, as it does to fools and madmen; yet we are like to fall into severer hands; and God will be angry. But they are very unfit to entertain Christ, who, when they have received his sacrament, resolve to dwell in idleness and foolish divertisements, and have no business but recreation. At the best, it is but a suspicious state of life, that can give no wise account to God and the commonwealth.

6. Examine thyself in the particulars of thy relation; especially where thou governest and takest accounts of others, and exactest their faults, and are not so obnoxious to them as they to thee. Princes, and generals, and parents, and husbands, and masters, think more things are lawful to them towards their inferiors, than indeed there are; and as they may easily transgress in discipline and reproof, so they very often fail in making provisions for the souls and bodies of their inferiors, and proceed with more confidence, and to greater progressions in evil, because they pass without animadversion, or the notice of laws. These persons are not often responsible to their subordinates, but always for them; and, therefore, it were good that we took great notice of it ourselves, because few else do.

7. Let us examine ourselves concerning the great and little accidents of our private intercourse and conversation in our family; especially between man and wife in the little quarrellings and accidental unkindnesses, wherein both think themselves innocent, and, it may be, both are to blame. If the matter be disputable, then do thou dispute it with thyself, or rather condemn thyself; for if it be fit to be questioned, it is certainly, in some measure, fit to be repented of. For either in the thing itself, or in the misapprehension of the thing, or in the not expounding it well, or in the not suffering

it, or in the not concealing it, or in the not turning it into virtue, or in the not forgiving it, or not conducting it prudently, it is great odds but thou art to blame. These little rencontres between man and wife, are great hinderances to prayer, as St. Peter intimates[4]; and, by consequence, do infinitely indispose us to the greatest solemnity of prayer, the holy sacrament; and, therefore, ought to be strictly surveyed, and the principles rescinded, and the beginnings stopped, or, else, we shall communicate without fruit.

8. Be sure, against a day of communion, to examine thyself in those things, which no law condemns, but yet are of ill report,—such as are sumptuous and expensive clothing, great feasts, gaudy dressings, going often to taverns, fantastic following of fashions, inordinate merriments, living beyond our means: in these and the like, we must take our measures by a proportion to the prudence and severity of Christian religion, and by observation of the customs and usages of the best and wisest persons in every condition of men and women. For that we do "things which are of good report," is a precept of the apostle: and as by little illness in the body, so by the smallest indispositions in the soul, if they be proceeded in, we may finish the method of an eternal death. And these things, although when they are argued, may, in many particulars, by witty men, be represented in themselves as innocent,—yet they proceed from an evil and unsafe principle, and not from a spirit fitted to dwell with Christ, and live upon sacraments and secret participations.

9. Let us, with curiosity, examine our souls in such actions, which are condemned by the laws of God and man respectively, but are not defined, and the guilty person cannot, in many cases, be argued and convinced; such as our pride and covetousness. For when external actions can proceed from many principles, as a haughty gait from pride, or an ill habit of body, or imitation, or carelessness, or humour; it will be hard for any man to say, 'I am proud, because I lift up my feet too high;' and who can say that 'a degree of care and thriftiness, in my case and in my circumstances, is covetousness?' Here as we must be gentle

[4] 1 Pet. iii. 7.

to others, so we must be severe to ourselves; and not only condemn the very first entries of an infant-sin, but suspect his approaches, and acknowledge a fault, before it be certain and evident.

In these things, we must the rather examine ourselves; because we can be the most certain accusers of ourselves: and the inquiries are of great concernment, because they are that curiosity of piety and security of condition, which becomes persons of growth in grace, and such as are properly fitted to the Communion. And, indeed, they are, of things, most commonly neglected; men usually live at that rate, that if they be not scandalous, they suppose themselves to be saints, and fitted for the nearest intercourse with Christ.

These instances of examination do suppose, that we have already examined ourselves concerning all habits of sin, and laid aside every discernible weight, and repented of every observed criminal action, and broken every custom of lesser irregularities, and are reformed by the measures of laws and express commandments, and are changed from death to life; and that we are persons so far advanced, that we need not to regard what is behind, but to press forwards towards the state of a perfect man in Christ Jesus. For he that is in that state of things, that he is to examine how many actions of uncleanness, or intemperance, or slander, he hath committed since the last communion, is not fit to come to another; but must change his life, and repent greatly before he comes hither.

SECTION III.

Of an actual Supply to be made of such Actions and Degrees of Good, as are wanting against a Communion Day.

1. If, on a communion-day, we need very much examination, we can make but little supply of those many defects, which it is likely a diligent inquiry will discover: and, therefore, it is highly advisable, that as we ought to repent every day, and not put it all off till the day of our communion or our death; so we should, every day, examine ourselves, at the shutting in of the day, or at our going to bed: for so St.

Basil, St. Chrysostom, St. Anthony, and St. Austin, St. Ephraim, and St. Dorotheus, do advise [a]. Others advise that it be done twice every day: and, indeed, the oftener we recollect ourselves; 1. the more weaknesses we shall observe; and 2. the more faults correct; and 3. watch the better; and 4. repent the more perfectly; and 5. offend less; and 6. be more prepared for death; and 7. be more humble; and 8. with ease prevent the contracting of evil habits; and 9. interrupt the union of little sins into a chain of death; and 10. more readily prevail upon our passions; and 11. better understand ourselves; and 12. more frequently converse with God; and 13. oftener pray; and 14. have a more heavenly conversation; and, in fine, 15. be more fitted for a frequent and a holy communion.

2. The end of examination is, 1. That we grieve for all our sins: 2. That we resolve to amend all: 3. That we actually watch and pray against all.—Therefore, it is necessary, that, when we have examined against a communion-day; 1. We always do actions of contrition for every thing we have observed to be amiss; 2. That we renew our resolutions of better obedience; 3. And that we pray for particular strength against our failings.

3. He that would communicate with fruit, must so have ordered his examinations, that he must not always be in the same method. He must not always be walking with a candle in his hands, and prying into corners; but they must be swept and garnished, and be kept clean and adorned. His examinations must be made full and thoroughly, and be productive of inferior resolutions, and must pass on to rules and exercises of caution. That is, 1. We must consider where we fail oftenest: 2. From what principle this default comes: 3. What are the best remedies: 4. We must pass on to the real and vigorous use of them; and when the case is thus stated and drawn into rules and resolutions of acting them, we are only to take care we do so, and, every day, examine whether we have or no. But we must not at all dwell in this relative and preparatory and ministering duty. But if we find that we have reason to do so, let us be sure that

[a] Serm. 1. de instit. Monach. Serm. de pœnit. in illud Psalmi 'In Cubilibus vestris compungimini.' lib. 1. homil. 44.

something is amiss: we have played the hypocrites, and done the work of the Lord negligently or falsely.

4. If any passion be the daily exercise or temptation of our life, let us be careful to put the greatest distress upon that, and, therefore, against a communion-day, do something in defiance and diminution of that; chastise it, if it hath prevailed; reinforce thy resolutions against it; examine all thy aids, see what hath been prosperous, and pursue that point, and if thou hast not at all prevailed, then know, all is not well; for he communicates without fruit, who makes no progressions in his mortifications and conquest over his passions. It may be, we shall be long exercised with the remains of the Canaanites: for it is in the matter of passions as Seneca[b] said of vices; "We fight against them, not to conquer them entirely, but that they may not conquer us;" not to kill them, but to bring them under command; and unless we do that, we cannot be sure that we are in the state of grace, and, therefore, cannot tell if we do, or do not, worthily communicate. For, by all the exterior actions of our life, we cannot so well tell how it is with us, as by the observation of our affections and passions, our wills and our desires. "For I can command my foot, and it must obey; and my hand, and it cannot resist; but when I bid my appetite obey, or my anger be still, or my will not to desire, I find it very often to rebel against my word, and against God's word[c]." Therefore, let us be sure to take some effective course with the appetite, and place our guards upon the inward man; and, upon our preparation-days, do some violence to our lusts and secret desires, by holy resolutions, and severe purposes, and rules of caution, and by designing a course of spiritual arts and exercises, for the reducing them to reason and obedience: something that may be remembered; and something that will be done. But to this, let this caution be added; that of all things in the world, we be careful of relapses into our old follies or infirmities: for if things do not succeed well afterwards, they were not well ordered at first.

5. Upon our communion-days, and days of preparation,

[b] Pugnamus, non ut penitus vincamus, sed ne vincamur.
[c] S. Aug. lib. viii. Confess. c. 9.

let us endeavour to stir up every grace, which we are to exercise in our conversation; and thrust ourselves forward in zeal of those graces; that we begin to amend our lukewarmness, and repair our sins of omission. For this is a day of sacrifice; and every sacrifice must be consumed by fire; and, therefore, now is the day of improvement, and the proper season for the zeal of duty. And if, upon the solemn day of the soul, we do not take care of omissions, and repair the great and little forgetfulnesses, and omissions of duty, and pass from the infirmities of a man to the affections of a saint,—we may, all our lifetime, abide in a state of lukewarmness, disimprovement, and indifference. To this purpose,

6. Compare day with day, week with week, communion with communion, time with time, duty with duty: and see if you can observe any advantage, any ground gotten of a passion; any further degree of the spirit of mortification; any new permanent fires of devotion; for by volatile, sudden, and transient flames, we can never guess steadily: but be sure never to think you are at all improved, unless you observe your defects to be, 1. fewer: 2. or lighter: or, 3. at least, not to be the same, but of another kind and instance, against which you had not made particular provisions formerly; but now, upon this new observation and experience, you must.

7. Upon, or against, a communion day, endeavour to put your soul into that order and state of good things, as if that day you were to die: and consider, that unless you dare die upon that day, if God should call you, there is but little reason you should dare to receive the sacrament of life, or the ministry of death. He that communicates worthily, is justified from sins; and to him death can have no sting, to whom the sacrament brings life and health; and, therefore, let every one that is to communicate, place himself, by meditation, in the gates of death,—and suppose himself seated before the tribunal of God's judgment, and see whether he can reasonably hope, that his sins are pardoned, and cured, and extinguished; and then if you judge righteous judgment, you will soon find what pinches most; what makes you most afraid; what was most criminal, or what is least mortified: and so you will learn to make provisions accordingly.

8. If you find any thing yet amiss, or too suspicious, or remaining to evil purposes, the relics of the scattered enemy

after a war, resolve to use some general instrument of piety or repentance, that may, by being useful in all the parts of your life and conversation, meet with every straggling irregularity, and, by perpetuity and assiduous force, clear the coast. 1. Resolve to have the presence of God frequently in your thought. 2. Or endeavour and resolve to bring it to pass, to have so great a dread and reverence of God, that you may be more ashamed, and really troubled and confounded to sin in the presence of God, than in the sight and observation of the best and severest man. 3. Or else resolve to punish thyself with some proportionable affliction of the body or spirit for every irregularity or return of undecency in that instance, in which thou settest thyself to mortify any one especial passion or temptation. Or 4. firmly to purpose in every thing which is not well, not to stay a minute, but to repent instantly of it, severely to condemn it, and to do something at the first opportunity for amends. Or 5. to resolve against an instance of infirmity for some short, sure, and conquerable periods of time: as if you be given to be prating, resolve to be silent, or to speak nothing but what is pertinent for a day; or, for a day, not to be angry; andthen, sometimes, for two days; and so diet your weak soul with little portions of food, till it be able to take in and digest a full meal. Or 6. meditate often, every day, of death, or the day of judgment. By these and the like instruments, it will happen to the remains of sin, as it did to the Egyptians; what is left by the hail, the caterpillar will destroy; and what the caterpillar leaves, the locusts will eat. These instruments will eat the remains of sin, as the poor gather up the gleanings after the carts, in harvest.

9. But if, at any communion, and in the use of these advices, you do not perceive any sensible progression in the spirit of mortification or devotion, then be sure to be ashamed, and to be humbled for thy indisposition and slow progression in the discipline of Christ: and if thou beest humbled truly for thy want of improvement, it is certain thou hast improved. And if you come with fear and trembling, it is very probable, you will come in the spirit of repentance and devotion.

These exercises and measures will not seem many, long,

and tedious[4], as the rules of art, if we consider that all are not to be used at all times, nor by every person; but are instruments fitted to several necessities, and useful when they can do good, and to be used no longer. For he that uses these, or any the like advices by way of solemnity, and in periodical returns, will still think fit to use them at every communion, as long as he lives; but he that uses them as he should, that is, to effect the work of reformation upon his soul, may lay them all aside, according as his work is done. But if we would, every day, do something of this; if we would, every day, prepare for the day of death, or, which is of a like consideration, for the day of our communion; if we would, every night, examine our passed day; and set our things in order; if we would have a perpetual intercourse and conversation with God; or, which is better than all examinations in the world, if we should actually attend to what we do, and consider every action, and speak so little, that we might consider it; we should find, that, upon the day of our communion, we should have nothing to do, but the third particular, that is, 'The Offices of Prayer and Eucharist,' and to renew our graces by prayer and exercises of devotion.

SECTION IV.

Devotions to be used upon the Morning of the Communion.

1. O BLESSED Lord, our gracious Saviour and Redeemer Jesus, King of kings, and Lord of lords; thou art fairer than the children of men; upon thee the angels look, and behold, and wonder: what am I, O Lord, that thou, who fillest heaven and earth, shouldest descend and desire to dwell with me, who am nothing but folly and infirmity, misery and sin, shame and death?

2. I confess, O God, that when I consider thy greatness, and my nothing, thy purity, and my uncleanness, thy glory and my shame,—I see it to be infinitely unreasonable and

[4] Quisquis amore venit, nescit se ferre laborem:
Nemo labore jacet, quisquis amore venit.
Ven. Fortunat. lib. iii. epigr. 37.

presumptuous that I should approach to thy sacred presence, and desire to partake of thy sacraments, and to enter into thy grace, and to hope for a part of thy glory. But when I consider thy mercy and thy wisdom, thy bounty, and thy goodness, thy readiness to forgive, and thy desires to impart thyself unto thy servants,—then I am lifted up with hope: then I come with boldness to the throne of grace. Even so, O Lord, because thou hast commanded it, and because thou lovest it should be so.

3. It was never heard, O Lord, from the beginning of the world, that thou didst ever despise him that called upon thee; or forsake any man that abides in thy fear; or that any person who trusted in the Lord, was ever confounded. But if I come to thee, I bring an unworthy person to be united unto thee; if I come not, I shall remain unworthy for ever; if I stay away, I fear to lose thee; if I come, I fear to offend thee, and that will lose thee more, and myself too at last. I know, O God, I know, my sins have separated between me and my God; but thy love and thy passion, thy holiness and thy obedience, hath reconciled us: and though my sins deter me, yet they make it necessary for me to come; and though thy greatness amazes me, yet it is so full of goodness, that it invites me.

4. O therefore, blessed Saviour, who didst, for our sakes, take upon thee our passions and sensibilities, our weaknesses and our sufferings, who wert hungry after the temptation of the devil, weary and thirsty in thy discourse with the woman of Samaria,—who didst weep over Lazarus,—wert afflicted in the garden,—whipped in the Consistory,—nailed on the cross,—pierced with a spear,—wrapped in linen,—laid in the grave,—and so art become a merciful High Priest, and pitiful to our infirmities;—be pleased to receive a weary sinner, an over-burdened conscience, an afflicted, polluted soul, into thy care and conduct, into thy custody and cure. I know, that a thousand years of tears and sorrow, the purity of angels, the love of saints, and the humiliation of the greatest penitent, is not sufficient to make me worthy to dwell with thee, to be united to thy infinity, to be fed with thy body, and refreshed with thy purest blood, to become bone of thy bone, and flesh of thy flesh, and spirit of thy spirit.

5. But what I cannot be of myself, let me be made by

thee; I come to thee, wounded, and bruised, and bleeding; for thou art my physician: arise then with healing in thy wings. I am thirsty and faint; as the hart longeth after the water-brooks, so longeth my soul after thee, O God; thou art the eternal fountain, from whence spring the waters of comfort and salvation; I am hungry, and empty, and weak, and I come running after thee, because thou hast the words of eternal life; O send me not away empty, for I shall faint and die; I cannot live without thee. O let virtue go forth from thee and heal all my sickness; do thou appear to my soul in these mysteries; heal my sores, purify my stains, enlighten my darkness, turn me from all vain imaginations and illusions of the enemy, all perverseness of will, all violence and inordination of passions, sensual desires, and devilish angers, lust and malice, gluttony and pride, the spirit of envy, and the spirit of detraction; let not sin reign in my members, nor the devil lead my will captive, nor the world abuse my understanding, and debauch my conversation.

6. O Jesus, be a Jesus unto me: and let this sacrament be a savour of life,—and thy holy body, the bread of life,—and thy precious blood, the purifier of my sinful life. Grant I may receive these divine mysteries for the amendment of my life and the defensative against my sins; for the increase of virtue, and the perfection of my spirit; grant that I may from thee, thus sacramentally communicated, derive prevailing grace for the amendment of my life; spiritual wisdom, for the discerning the ways of peace; the spirit of love, and the spirit of purity, that in all my life I may walk worthy of thy gracious favours, which thou givest to me unworthy; that I may do all my works in holiness and right intention, that I may resist every temptation, with a never-fainting courage, and a caution never surprised, and a prudence never deceived.

7. Sweetest Saviour, I come to thee upon thy invitation, and thy commandment; I could not come to thee but by thee; O let me never go from thee any more, but enter into my heart; feed me with thy word; sustain me with thy Spirit; refresh me with thy comforts, and let me in this divine mystery receive thee, my dearest Saviour: and be thou my wisdom and my righteousness, my sanctification and redemption. Let me receive this holy nutriment, as the earnest of an eternal inheritance, as a defensative against all spiritual

danger, for the eviction of all the powers of the enemy: as an incentive of holy love, and a strengthening of my faith for the increasing of a holy hope, and the consummation of a heavenly love; that, thou being one with me, and I with thee, I may, by thee, be gracious in the eyes of thy heavenly Father, and may receive my portion among the inheritance of sons, O eternal and most gracious Saviour and Redeemer Jesus. Amen, Amen.

CHAPTER VII.

OF OUR COMPORTMENT IN AND AFTER OUR RECEIVING THE BLESSED SACRAMENT.

SECTION I.

Of the Circumstances and Manner of Reception of the Divine Mysteries.

It is the custom of the church of great antiquity, and proportionable regard, that every Christian, that is in health, should receive the blessed sacrament fasting. The apostles and primitive bishops at first gave it after supper, or together with it; but that soon passed into inconvenience; and some were drunken, and some were empty and despised, and the holy sacrament was dishonoured, and the Lord's body was not discerned; and God was provoked to anger, and the sinners were smitten and died in their sin; as appears in the sad narrative which St. Paul[a] makes of the misdemeanors and the misfortunes in the Corinthian churches. Something like to which, is that, which Socrates tells of Christians in Egypt; they celebrated the holy communion at evening, but never "till they had filled themselves with varieties of choice meat[b]." Of some also in Africa, that communicated at evening, St. Austin speaks; and of others who communicated both morning and evening; at evening, because St. Paul called it δεῖπνον Κυριακὸν, 'The Lord's Supper;' and in the

[a] 1 Cor. xi. 21, 30.

[b] Παντοίων ἐδεσμάτων ἐμφορηθέντες. — *Socrat.* lib. v. epist. 118. *ad Januar.*

morning, from the universal custom of the church, which, in most places, from the very days of the apostles, prevailed, that the holy eucharist should be given to none, but to them that were fasting[e].—Which thing was also decreed in the third council of Carthage, and hath been observed ever since. And in this the church hath, not without good reason, taken up the custom.

For besides that the intemperance of them, that feasted before they communicated, did not only give scandal to the religion, but did infinitely indispose them that came, and dishonour the divine mysteries; and such feastings would for ever be a temptation and a snare, and therefore could not be cured so well, as by taking the occasion away;—besides these things, the church observed, that, in the time of the synagogue, the servants of God did religiously abstain from meat and drink upon all their solemn feast-days, till their great offices of religion were finished: and, that upon this account, the Jews were scandalized at the disciples for eating the ears of corn early on the sabbath; and Christ excused them only upon the reason of their hunger, that is, upon necessity or charity. And after all, even by natural reason and experience we find, that they pray and worship best, who are not loaden with meat and drink; and that, therefore, this solemnity, being the greatest worship of God in the whole religion, consequently ought to be done with all advantages. It was, therefore, very reasonable, that the church took up this custom; and, therefore, they who causelessly do prevaricate it, shall bear their own burden, and are best reproved by St. Paul's words, "We have no such custom, nor the churches of God." But sick people and the weak, are as readily to be excused in this thing, as the apostles were, by Christ, in the case before mentioned: for necessity and charity are to be preferred before such ceremonies and circumstances of address.

1. When you awake in the morning of your communion-day, give God thanks particularly, that he hath blessed thee with so blessed an opportunity of receiving the symbols of pardon, the ministry of the Spirit, the sacrament of Christ

[e] Ut sacramenta altaris non nisi a jejunis hominibus celebrentur, excepto uno die anniversario, quo cœna Domini celebratur.—*Vide Zonar. in hunc Canon. et Concil. Matiscon. 2. et Petrum Abailardum epist. 8.*

himself, the seed of immortality, and the antepast of heaven; and hasten earlier out of your bed. The cock crowing that morning, is like the noise that is made of the coming of the bridegroom, and therefore go out to meet him; but rise that you may trim your lamp. When you are up, presently address yourself to do such things, as you would willingly be found doing, when the bridegroom calls, and you are to appear before him, to hear your final sentence.

2. Make a general confession of your sins, and be very much humbled in the sense and apprehension of them. Compare the state and union of all your evils, with the state and grandeur of that favour, which God intends that day to consign to you; and then think what you are, and what God is; what you have done, and what God intends to do; how ill you have deserved, and yet how graciously you are dealt with. And consider what an infinite distance there is between that state which you have deserved, and that good which you are to have; by considering how intolerable your case would have been, if God had dealt with you as you deserve, and as he hath dealt with very many, who sinned no more than you have done; and yet in what felicities you are placed by the mercies of your good God; that you are in hopes, and in the methods, and in the participations, of pardon and eternal life.

3. The effect of this consideration ought to be, that you make acts of general contrition, for all your sins known and unknown. That you renew your purposes and vows of better obedience: that you exercise acts of special graces; and that you give God most hearty and super-exalted thanks, with all the transports and ravishments of spirit, for so unspeakable, so unmeritable, so unrewardable a loving-kindness.

4. Worship Jesus: love him; dedicate thyself to him: recollect what he hath done for thy soul, what glories he laid aside, with what meanness he was invested, what pains he suffered, what shame he endured, what excellencies he preached, what wisdom he taught, what life he lived, what death he died, what mysteries he hath appointed, by what ministries he conveys himself to thee, what rare arts he uses to save thee, and after all, that he intercedes for thee perpetually in heaven, presenting to his heavenly Father that

great sacrifice of himself, which he finished on the cross, and commands thee to imitate in this divine and mysterious sacrament; and in the midst of these thoughts, add proportionable exercises and devotions, address thyself to the solemnities and blessings of the day.

5. Throw away, with great diligence and severity, all unholy and all earthly thoughts; and think the thoughts of heaven: for when Christ descends, he comes attended with innumerable companies of angels, who all behold and wonder, who love and worship Jesus; and in this glorious employment and society, let thy thoughts be pure, and thy mind celestial, and thy work angelical, and thy spirit full of love,—and thy heart, of wonder; thy mouth all praises, investing and encircling thy prayers, as a bright cloud is adorned with fringes and margins of light.

6. When thou seest the holy man minister, dispute no more, inquire no more, doubt no more, be divided no more; but believe, and behold with the eyes of faith and of the spirit, that thou seest Christ's body broken upon the cross, that thou seest him bleeding for thy sins, that thou feedest upon the food of elect souls, that thou puttest thy mouth to the hole of the rock that was smitten, to the wound[d] of the side of the Lord, which being pierced, streamed forth sacraments, and life, and holiness, and pardon, and purity, and immortality, upon thee.

7. When the words of institution are pronounced, all the Christians used to say 'Amen;' giving their consent[e], confessing that faith, believing that word, rejoicing in that mystery which is told us, when the minister of the sacrament, in the person of Christ, says, "This is my body, this is my blood; this body was broken for you, and this blood was poured forth for you; and all this for the remission of your sins." And remember, that the guilt of eternal damnation, which we have all incurred, was a great and an intolerable evil,—and unavoidable, if such miracles of mercy had not been wrought to take it quite away: and that it was a very great love, which would work such

[d] S. Cyprian. de cœna Dom. 'sanguinem sugimus,' &c.

[e] Πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων, Ἀμήν. — *Justin. Martyr.*

a glorious mercy, rather than leave us in so intolerable a condition. A greater love than this could not be; and a less love than this could not have rescued us.

8. When the holy man reacheth forth his hands upon the symbols, and prays over them, and intercedes for the sins of the people, and breaks the holy bread, and pours forth the sacred chalice, place thyself, by faith and meditation, in heaven, and see Christ doing, in his glorious manner, this very thing which thou seest ministered and imitated upon the table of the Lord[f]; and then remember, that it is impossible thou shouldest miss of eternal blessings, which are so powerfully procured for thee by the Lord himself; unless thou wilt despise all this, and neglect so great salvation, and choosest to eat, with swine, the dirty pleasures of the earth, rather than thus to feast with saints and angels, and to eat the body of thy Lord, with a clean heart and humble affections.

9. When the consecrating and ministering hand reaches forth to thee the holy symbols, say within thy heart, as did the centurion, 'Lord, I am not worthy;' but entertain thy Lord as the women did the news of the resurrection, "with fear and great joy[g];" or, as the apostles, "with rejoicing and singleness of heart[h];" that is, clear, certain, and plain believing, and with exaltation and delight in the loving-kindness of the Lord.

10. But place thyself upon thy knees, in the humblest and the devoutest posture of worshippers, and think not much in the lowest manner to worship the King of men and angels, the Lord of heaven and earth, the great Lover of souls, and the Saviour of the body; Him whom all the angels of God worship; Him whom thou confessest worthy of all, and whom all the world shall adore, and before whom they shall tremble at the day of judgment. For if Christ be

[f] Illud quæso, vir sapientissime, ipsa re approbes; quis sit iste Deus, quem vobis Christiani quasi proprium vendicatis, et in locis abditis præsertim vos videre componitis? dixit *Maximus Mediaurensis in epist. ad S. Augustinum*, tom. ii. epist. 43. post medium.

[g] Μετὰ φόβου καὶ χαρᾶς μεγάλης. Matt. xxviii. 8.

[h] Acts, ii. 46. — Atque illud etiam scire cupio, quo consilio, aut quâ mente feceris in epulo, ut Q. Arrii familiaris mei, cum togâ pullâ accumberes? quis unquam cœnavit atratus? *Cicer. in Vatin.* c. 12. — Qui potui (dixit Aaron) cum tristis fuerim, offerre sacrificium?

not there after a peculiar manner, whom, or whose body do we receive? But if he be present to us, not in mystery only, but in blessing also, why do we not worship? But all the Christians always did so from time immemorial. "No man eats this flesh, unless he first adores," said St. Austin[i]. "For the wise men, and the barbarians, did worship this body in the manger with very much fear and reverence: let us, therefore, who are citizens of heaven, at least not fall short of the barbarians. But thou seest him not in the manger, but on the altar; and thou beholdest him not in the Virgin's arms, but represented by the priest, and brought to thee in sacrifice by the Holy Spirit of God." So St. Chrysostom argues; and accordingly this reverence is practised by the churches of the east, and west, and south, by the Christians of India[k]; by all the Greeks, as appears in their answer[l] to the cardinal of Guise; by all the Lutheran churches; by all the world, says Erasmus[m]; only now of late, some have excepted themselves. But the church of England chooses to follow the person and piety of the thing itself, the example of the primitive church, and the consenting voice of Christendom. "And if it be irreverent to sit in the sight, and before the face, of him whom you ought to revere; how much more in the presence of the living God, where the angel, the president of prayer, does stand, must it needs be a most irreligious thing to sit, unless we shall upbraid to God, that our prayers to him have wearied us?" It is the argument of Tertullian[n].—To which many of the fathers add many other fair inducements, but I think they cannot be necessary to be produced here; because all Christians generally kneel, when they say their prayers, and when they bless God; and I suppose no man communicates, but he does both; and, therefore, needs no other inducement to persuade him to kneel[o]: especially since Christ himself, and

[i] In Psalm xcix. Vide etiam S. Ambros. Carnem Christi in mysteriis adoramus.—*De Spir. S.* lib. iii. cap. 12.—*S. Bernard. de cœna Domini ad Petrum presbyterum.*

[k] Johannes Petrus Maffeus, Hist. Ind. Orient. lib. ii. circa med.

[l] Resp. ad Quest. 6.

[m] Vide Erasm. lib. ix. epist. ad Pellicanum, cujus initium 'Evangelii vigor.'

[n] Lib. de Orat.

[o] Ante focos olim scamnis considere longis
Mos erat; et mensæ credere adesse Deos.
Ovid. Fast. vi. 305. *Gierig*, pag. 338.

St. Stephen, and the apostle St. Paul, used that posture in their devotions, that or lower; for St. Paul kneeled upon the shore; and our Lord himself fell prostrate on the earth. But to them that refuse, I shall only use the words of Scripture, which the fathers of the council of Turon applied to this particular: "Why art thou proud, O dust and ashes?" And when Christ opens his heart, and gives us all that we need or can desire; it looks like an ill return, if we shall dispute with him concerning the humility of a gesture and a circumstance.

11. When thou dost receive thy Lord, do thou also receive thy brother into thy heart, and into thy bowels. Thy Lord relieves thee, do thou relieve him; and never communicate, but be sure to give thy alms for one part of thy offering. St. Cyprian does, with some vehemency, upbraid some wealthy persons in his time, who came to the celebration of the Lord's Supper, and neglected the 'corban,' or the ministering to the saints. Remember, that, by mercy to the poor, the sentence of dooms-day shall be declared; because what we do to them, we do to Christ: and who would not relieve Christ, who hath made himself poor, to make us rich? and what time is so seasonable to feed the members of Christ, as that, when he gives his body to feed us, and that, when his members are met together to confess, to celebrate, to remember, and to be joined in their Head, and to one another? In short, the church always hath used at that time to be liberal to her poor; and that being so seasonable and blessed an opportunity, and of itself also a proper act of worship and sacrifice, of religion and homage, of thankfulness and charity, it ought not to be omitted; and it can have no measure, but that of your love, and of your power, and the other accidents of your life and your religion.

12. As soon as ever you have taken the holy elements into your mouth and stomach, remember that you have taken Christ into you, after a manner indeed which you do not understand, but to all purposes of blessing and holiness, if you have taken him at all. And now consider, that he who hath given you his Son, with him will give you all things else. Therefore, represent to God, through Jesus Christ, all your needs, and the needs of your relatives: signify to him the condition of your soul; complain of your infirmities; pray

for help against your enemies; tell him of your griefs; represent your fears, your hopes, and your desires. But it is also the great sacrifice of the world, which you have then assisted in, and represented; and now you, being joined to Christ, are admitted to intercede for others, even for all mankind, in all necessities, and in all capacities; pray, therefore, for all for whom Christ died; especially for all that communicate that day, and for all that desire it; that their prayers and yours, being united to the intercession of your Lord, may be holy and prevail.

13. After you have given thanks, and finished your private and the public devotions, go home; but do not presently forget the solemnity, and sink from the sublimity of devotion and mystery, into a secular conversation, like a falling star, from brightness into dirt. The Ethiopians would not spit that day they had communicated, thinking they might dishonour the sacrament, if, before the consumption of the symbols, they should spit: but although they meant reverence, yet they expressed it ill. It was better which is reported of St. Margaret, a daughter of the king of Hungary, that the day before she was to communicate, she fasted with bread and water: and after the communion, she retired herself till the evening, spending the day in meditations, prayers, and thanksgiving, and at night she ate her meal. Her employment was very well fitted to the day; but for her meal, it is all one when she ate it, so that, by eating, or abstaining, she did advantage to her spiritual employment. But they that, as soon as the office is finished, part with Christ, and carry their mind away to other interests, have a suspicious indifferency to the things of God. They have brought their Lord into the house, and themselves slip out at the back-door; otherwise does the spouse[p] entertain her beloved Lord, "I found him whom my soul loveth, I held him, and would not let him go." He that considers the advantages of prayer, which every faithful soul hath upon a communion-day, will not easily let them slip, but tell all his sad stories to his Lord, and make all his wants known; and, as Jacob to the angel, "will not let him go, till he hath given a blessing." Upon a com-

[p] Cant. iii. 4.

munion-day, Christ, who is the beloved of the soul, is gone to rest; and every secular employment, that is not necessary and part of duty, and every earthly thought does "waken our beloved before he please;"—let us take heed of that.

14. But what we do by devotion and solemn religion that day, we must do every day[q]; by the material practice of virtues, we must verify all our holy vows and promises; we must keep our hearts curiously; restrain our passions powerfully; every day, proceed in the mortification of our angers and desires, in the love of God and of our neighbours, and in the patient toleration[r] of all injuries which men offer, and all the evil by which God will try us. Let not drunkenness enter, or evil words go forth of that mouth[s], through which our Lord himself hath passed. The heathens used to be drunk[t] at their sacrifices, but, by this sacrifice eucharistical, it is intended we should be filled with the Spirit. If we have communicated worthily, we have given ourselves to Christ; we have given him all our liberty and our life, our bodies and our souls, our actions and our passions, our affections and our faculties, what we are, and what we have,—and in exchange have received him; and we may say with St. Paul[u], "I live: but not I, but Christ liveth in me." So that we must live no more unto the world, but unto God; and, having fed upon manna, let us not long to return to Egypt to feed on garlick. "For as when men have drunk wine largely, the mind is free, and the heart at liberty from care,—so when we have drunk the blood of Christ, the cup of our salvation,—the chains of the old man are untied, and we must forget our secular conversation: so St. Cyprian[x].—But the same precept is better

[q] Tu, pane vitæ accepto, facis rem mortis, et non horrescis? Nescis quam multa mala proficiscantur et subeant ex deliciis.—*S. Chrysost. homil.* 27. *in* 1 *Cor.*

[r] Ille crucem, plagas, alapas, sputa aspera, passus,
Ostendit tibi, quæ te tolerare decet.
Waldfrid. Abbas de Pass.

[s] Ora ego servabo puris non sordida sacris,
Queis nostrum supero cum Patre jungo genus.—*Nazianz.*

[t] Μεθύειν, μετὰ τὸ θύειν. [u] Gal. ii. 20.

[x] S. Cyprian. lib. ii. ep. 3. ad Cæcilium.

given by St. Paul[y], "But the love of Christ constraineth us; because we thus judge, that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again. Therefore, if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new." He that hath communicated, and does not afterwards live by the measures of that day's duty, hath but acted a scene of religion; but himself shall dearly pay the price of the pompous and solemn hypocrisy.

Remember that he is sick, who is not the better for the bread he eats; and if thou dost not, by the aids of Christ whom thou hast received, subdue thy passion and thy sin, thou hast eaten the bread of idleness; "For so" saith St. Jerome[z], "does every one, who, when he hath taken of the sacrifice of the Lord's body, does not persevere in good works, imitating that in deed, which he hath celebrated in mystery."—Let us take heed; for the angels are present in these mysteries, to wait upon their Lord and ours. And it is a matter of great caution, which was said by Vincentius Ferrerius[a]: "the angels that assist at this sacrament, would kill every unworthy communicant, unless the divine mercy and long sufferance did cause them to forbear a speedy execution, that the blessed sacrament might acquire its intention, and become a savour of life unto us."

[y] 2 Cor. v. 14, 15.

Professus Evangelium
Abit in viam gentium;
Qui sanctæ pacis otium elegerat,
Redit ad ollas carnium;
Regale sacerdotium
Ad carnis improperium degenerat.

Sic Petrus Blesensis deplorat recidivationem ad carnis delicias post Sanctam Communionem.

[z] St. Hier. in Prov. xxxi. 27. [a] Serm. 4. de Corpore Christi.

SECTION II.

Acts of Virtues and Graces relative to the Mystery, to be used before or at the Celebration of the Divine Sacrament.

I. *The Address.*

It is well, O sweetest Saviour Jesus, it is very well, that thou art pleased to be a daily sacrifice for us, and to become our daily super-substantial bread to feed our souls. Certain it is, that we, by our daily failings and the remaining pollution of our sins, frequently sink down into the bottom of thy displeasure. But do thou grant, that, being refreshed by the sacrament, recreated by thy grace, strengthened by thy Spirit, and comforted with thy miraculous sweetness, my heart and my affections may be lifted up on high.

II.

O grant, that by thee my soul may be lifted up to thee, and from herself may pass into thee, with a pure mind, with an unfeigned religion, with an unblamable faith, and burning devotion; with filial piety, and a profound reverence. For thou art the true God, the Word of life, the bright image and splendour of thy Father's glory, the reward of saints, and the Lord of angels, the brightness of an eternal light, the unspotted mirror of eternal purity.

An Act of Love.

Thee alone, O Lord, my soul desires; thou art eternal sweetness in my soul. If the perfume of thy ointment be sufficient to all the world, what is the refection of thy table? If we live by every word proceeding out of thy mouth, what felicity and joy is it to live upon thee, the eternal Word, chewing thee by faith, and digesting thee by love, and entertaining thee in our hearts for ever? How shall not my bowels melt into thee, the Sun of Righteousness? How is it that I do not forget all deliciousness besides thee?

A single pleasure, poor and empty, wearying and unsatisfying, hath often made me to forget thee. Now that thou art truly and effectively present with me, how can any other pleasure in the world seem pleasant to me any more? I will

forget all the world, I will quit all the world to live on thee, if thou pleasest, O dearest Saviour; but do thou open thy ark and repositories of sweetness, and fill my soul and all my desires, that there may be no room for any thing else.

Thou hast called unto me to open my hand, and thou wouldest fill it: but I would not open it; I held the world fast, and kept my hand shut, and would not let it go. But do thou open it for me; not my hand only, but my mouth; not my mouth, but my heart also.

An Act of Desire after Jesus.

O blessed Jesus, that hast said [a], "It is thy delight to be with the sons of men:" thou hast made thyself the companion of our journeys, the light of our ignorance, the remedy of our infirmity. Dwell with me, sweetest Saviour, and delight in me. It is no small thing I ask; O my God, can it ever be, that my God should delight in me? That is too much, O God; grant that I may delight in thee; and do thou delight to pardon me, to sanctify, and to save me.

Grant, that I may never offend thee, that I may never grieve thy Holy Spirit, that I may not provoke the Angel of the everlasting covenant to anger. But thou delightest in the works of thy hand, in the graces of the Spirit, in thy own excellencies and glories. Endue me with thy graces; fill me with thy excellencies; let me communicate of thy Spirit; and then enjoy these thy delights with thy servant; for thou canst not else delight in me. Thou art thy own essential joy, and everlasting blessedness, and inseparable felicity: but this thou hast said, that 'thou delightest to be with the sons of men,' because thou truly lovest us. Blessed be thy name for ever and ever.

An Act of Thanksgiving.

O blessed Saviour Jesus, I adore the secrets of thy eternal wisdom; I admire the mysteriousness of our salvation; and I love, and praise, and give all possible thanks to thee, the Author of our spiritual life, the Deliverer that came out of Sion, the Redeemer of thy people, the Spoiler of all spiritual wickedness in heavenly places, the Conqueror over

[a] Prov. viii.

sin and death, the Triumpher over devils; thou hast taken from our strongest enemies all their armour, and divided the spoil. Grant that I may know nothing but thee, account all things loss in comparison of thee, and endeavour to be made conformable to thee, in the imitation of thy actions and obedience of thy laws; in the fellowship of thy sufferings, in the communion of thy graces, and participation of thy glories; that, beginning here to praise thy name, according as I can, I may, hereafter, for ever rehearse and adore thy excellencies, according to the measures of glory, for ever and ever. Amen.

Ejaculations and Meditations to be used at any Time, but particularly after the Consecration of the Symbols, when the holy Man that ministers, is bringing the Sacrament.

1. O HOLY JESU, I behold thee stretched upon the cross, with thy arms spread, ready to embrace and receive all mankind into thy bosom.

2. I come, Lord Jesus, I come. O take me to thee, in the comprehensions of an unalterable, of an everlasting love: for thou hast opened thy heart, as well as thine arms,—and hast prepared a lodging-place for me in the seat of love.

3. I see thy symbols, the holy bread, and the blessed cup; but I also contemplate thy authority establishing these rites; I adore thy wisdom, who hast made these mysteries like thy own infancy; I see thyself wrapt up in swaddling clouts, and covered with a veil; I hear thy voice blessing these symbols, thy mercy reaching out my pardon, thy Holy Spirit sanctifying my spirit, thy blessed self making intercession for me at the eternal altar in the heavens.

4. Thy infinite arm of mercy is reached unto us, and our arm of faith reaches unto thee. Blessed be Jesus, who will be joined unto his servants!

5. This is thy body, O blessed Saviour Jesus, and this is thy blood, but these are not thy wounds. My Lord[a] had the smart,—but we, the ease; his were the sufferings,—but ours, the mercy; he felt the load of stripes, but from thence

[a] S. Ambr. Serm. 44. de S. Latrone.

a holy balm did flow upon us: he felt the thorns, but we shall have the crown: and after he had paid the price, we got the purchase. Holy Jesus! Blessed be God!

6. I adore thy unspeakable goodness; I delight in thy unmeasurable mercy; I rejoice in thy cross; I desire to know nothing but the Lord Jesus, and him crucified. "O let the power[b] of thy cross" prevail against all the powers of darkness; let "the wisdom of thy cross" make me wise unto salvation; let "the peace[c] of thy cross" reconcile me to thy eternal Father, and bring to me peace of conscience; let "the victory of thy cross[d]" mortify all my evil and corrupt affections; let "the triumph[e] of thy cross" lead me on to a state of holiness, that I may sin no more, but in all things please thee, and in all things serve thee, and in all things glorify thee.

7. Great and infinite are thy glories; infinite and glorious are thy mercies. Who is like unto the Lord our God, who dwelleth on high, and yet humbleth himself, to behold the things that are in heaven and earth? Heaven itself does wholly minister to our salvation; God takes care of us, God loves us first. God will not suffer us to perish, but employs all his attributes for our good. The Son of God dies for us: the Holy Spirit descends upon us, and teaches us: the angels minister to us: the sacrament is our food; Christ is married to our souls; and heaven itself is offered to us for our portion.

8. O God, my God, assist me now and ever, graciously and greatly: grant that I may not receive bread alone, for man cannot live by that, but that I may eat Christ; that I may not search into the secret of nature, but inquire after the miracles of grace. I do admire, I worship, and I love. Thou hast overcome, O Lord, thou hast overcome; ride on triumphantly, because of thy words of truth and peace; lead my soul in this triumph, as thy own purchase; thy love hath conquered, and I am thy servant for ever.

9. Thou wilt not dwell in a polluted house; make my soul clean, and do thou consecrate it into a temple, O thou great Bishop of our souls, by the inhabitation of thy Holy

[b] 1 Cor. i. 23, 24.
[c] Col. i. 20.
[d] 1 Cor. xv. 57.
[e] Col. ii. 15.

Spirit of purity; let not these teeth that break the bread of angels, ever grind the face of the poor; let not the hand of Judas be with thee in the dish; let not the eyes which see the Lord, any more behold vanity; let not the members of Christ ever become the members of a harlot, or the ministers of unrighteousness.

10. I am nothing, I have nothing, I desire nothing but Jesus, and to be in Jerusalem, the holy city from above. Make haste, O Lord; behold my heart is ready, my heart is ready: come, Lord Jesus, come quickly.

When the holy man that ministers, reaches the consecrated Bread, suppose thy Lord entering into his Courts, and say,

Lord, I am not worthy thou shouldest come under my roof[f]; but speak the word, Lord, and thy servant shall be whole.

After receiving the Bread, pray thus:

Blessed be the name of our gracious God; hosanna to the Son of David; blessed is he, that cometh in the name of our Lord! Hosanna in the highest! Thou, O blessed Saviour Jesus, hast given me thy precious body to be the food of my soul; and now, O God, I humbly present to thee my body and soul, every member and every faculty, every action and every passion. Do thou make them fit for thy service: give me an understanding to know thee, and wisdom, like as thou didst to thy apostles; ingenuity and simplicity of heart, like to that of Nathanael; zeal and perfect repentance, like the return of Zaccheus. Give me eyes to see thee, as thy martyr Stephen had; an ear to hear thee, as Mary; a hand to touch thee, as Thomas; a mouth, with Peter, to confess thee; an arm, with Simeon, to embrace thee; feet to follow thee, with thy disciples; an heart open, like Lydia, to entertain thee; that as I have given my members to sin and to uncleanness, so I may henceforth walk in righteousness and holiness before thee, all the days of my life. Amen, Amen.

If there be any time more between the receiving the holy Body, and the blessed Chalice, then add,

O immense goodness, unspeakable mercy, delightful

[f] Nempe amor in parva te jubet esse casa.—*Tibull.*

refection, blessed peace-offering, effectual medicine of our souls, holy Jesus, the food of elect souls, celestial manna, the bread that came down from heaven, sweetest Saviour, grant that my soul may relish this divine nutriment, with spiritual ravishments and love great as the flame of cherubim: and grant that what thou hast given me for the remission of my sins, may not, by my fault, become the increase of them. Grant that in my heart I may so digest thee by a holy faith, so convert thee into the unity of my spirit by a holy love, that,—being conformed to the likeness of thy death and resurrection, by the crucifying of the old man, and the newness of a spiritual and a holy life,—I may be incorporated as a sound and living member into the body of thy holy church, a member of that body whereof thou art Head; that I may abide in thee, and bring forth fruit in thee, and in the resurrection of the just, my body of infirmity being reformed by thy power, may be configured to the similitude of thy glorious body, and my soul received into a participation of the eternal supper of the Lamb; that where thou art, there I may be also, beholding thy face in glory, O blessed Saviour and Redeemer Jesus. Amen.

When the holy Chalice is offered, attend devoutly to the Blessing, and join in heart with the words of the Minister, saying 'Amen.'

I will receive the cup of salvation, and call upon the name of our Lord.

At receiving of the holy Cup, pray thus:

It is finished: blessed be the name of our gracious God; blessing, glory, praise, and honour, love and obedience, dominion and thanksgiving, be to him that sitteth on the throne, and to the Lamb, for ever and ever!

I bless and praise thy name, O eternal Father, most merciful God, that thou hast vouchsafed to admit me to a participation of these dreadful and desirable mysteries. Unworthy though I am, yet thy love never fails: and though I too often have repented of my repentances, and fallen back into sin, yet thou never repentest of thy loving-kindness.—Be pleased, therefore, now in this day of mercy, when thou openest the treasures of heaven, and rainest manna upon our

souls to refresh them when they are weary, of thy infinite goodness to grant, that this holy communion may not be to me unto judgment and condemnation; but it may be sweetness to my soul; health and safety in every temptation; joy and peace in every trouble; light and strength in every word and work, comfort and defence in the hour of my death against all the oppositions of the spirits of darkness; and grant that no unclean thing may be in me, who have received thee into my heart and soul.

II.

Thou dwellest in every sanctified soul; she is the habitation of Sion, and thou takest it for thine own; and thou hast consecrated it to thyself by the operation of glorious mysteries within her. O be pleased to receive my soul presented to thee in this holy communion for thy dwelling-place; make it a house of prayer and holy meditations, the seat of thy Spirit, the repository of graces: reveal to me thy mysteries, and communicate to me thy gifts; and love me with that love thou bearest to the sons of thy house. Thou hast given me thy Son; with him give me all things else, which are needful to my body and soul, in order to thy glory, and my salvation; through Jesus Christ our Lord.

III.

An Act of Love and Eucharist, to be added, if there be Time and Opportunity.

O Lord Jesu Christ, fountain of true and holy love, nothing is greater than thy love; nothing is sweeter, nothing more holy. Thy love troubles none; but is entertained by all that feel it, with joy and exultation; and it is still more desired, and is ever more desirable. Thy love, O dearest Jesu, gives liberty; drives away fear; feels no labour, but suffers all; it eases the weary, and strengthens the weak; it comforts them that mourn, and feeds the hungry. Thou art the beginning and the end of thy own love, that thou mayest take occasion to do us good, and, by the methods of grace, to bring us to glory. Thou givest occasion, and createst good things, and producest affections, and stirrest up the

appetite, and dost satisfy all holy desires. Thou hast made me, and fed me, and blessed me, and preserved me, and sanctified me, that I might love thee; and thou wouldest have me to love thee, that thou mayest love me for ever. O give me a love to thee, that I may love thee as well as ever any of thy servants loved thee; according to that love, which thou, by the sacrament of love, workest in thy secret ones.

Abraham excelled in faith; Job, in patience; Isaac, in fidelity; Jacob, in simplicity; Joseph, in chastity; David, in religion; Josiah, in zeal; and Manasses, in repentance: but as yet thou hadst not communicated the sacrament of love; that grace was reserved, till thou thyself shouldest converse with man and teach him love.

Thou hast put upon our hearts the sweetest and easiest yoke of love, to enable us to bear the burden of man and the burden of the Lord. Give unto thy servant such a love, that whatsoever in thy service may happen contrary to flesh and blood, I may not feel it; that when I labour, I may not be weary; when I am despised, I may not regard it; that adversity may be tolerable, and humility be my sanctuary; and mortification of my passions the exercise of my days, and the service of my God, the joy of my soul; that loss to me may be gain, so I win Christ; and death itself the entrance of an eternal life, when I may live with the beloved, the joy of my soul, the light of my eyes, my God, and all things, the blessed Saviour of the world, my sweetest Redeemer, Jesus. Amen.

An Eucharistical Hymn, taken from the Prophecies of the Old Testament, relating to the Blessed Sacrament.

Praise ye the Lord; I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

He that hath made his wonderful works to be remembered; the Lord is gracious and full of compassion: he hath given meat unto them that fear him; he will ever be mindful of his covenant.

His bread shall be fat, and he shall yield royal dainties.

Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garment in wine, and his clothes in the blood of grapes.

In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wine on the lees.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it.

And the Lord their God shall save them as the flock of his people: for how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful,—and new wine, the virgins.

The Lord, whom ye seek, shall suddenly come to his temple,—even the messenger of the covenant, whom ye delight in.

He shall purify the sons of Levi; and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

O Israel, return unto the Lord thy God: for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord, saying,

Take away all iniquity, and receive us graciously: so will we render the calves of our lips: for in thee the fatherless findeth mercy.

The Lord hath said, I will heal their backslidings; I will love them freely; for mine anger is turned away.

They that dwell under his shadow, shall return: they shall revive as the corn, and blossom as the vine; the memorial thereof shall be as the wine of Lebanon.

The poor shall eat and be satisfied; they shall praise the Lord that seek him; your heart shall live for ever: for he hath placed peace in our borders, and fed us with the flour of wheat.

For from the rising of the sun even unto the going down of the same, the name of the Lord shall be great among the Gentiles; and in every place incense shall be offered unto his name, and a pure offering: for his name shall be great among all nations.

Whoso is wise, he shall understand these things, and the

prudent shall know them: for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.

Glory be to the Father, &c.

A Prayer, to be said after the Communion, in behalf of our Souls and all Christian People.

1. O most merciful and gracious God, Father of our Lord Jesus Christ, the Lord of glory; thou art the great lover of souls, and thou hast given thy holy Son to die for our salvation, to redeem us from sin, to destroy the work of the devil, and to present a church to thee pure and spotless and undefiled; relying upon thy goodness, trusting in thy promises, and having received my dearest Lord into my soul, I humbly represent to thy divine majesty the glorious sacrifice, which our dearest Jesus made of himself upon the cross, and, by a never-ceasing intercession, now exhibits to thee in heaven in the office of an eternal priesthood; in behalf of all that have communicated this day in the divine mysteries in all the congregations of the Christian world; and in behalf of all them that desire to communicate, and are hindered by sickness or necessity, by fear or scruple, by censures ecclesiastical, or the sentence of their own consciences.

2. Give unto me, O God, and unto them a portion of all the good prayers, which are made in heaven and earth; the intercession of our Lord, and the supplications of all thy servants; and unite us in the bands of the common faith and a holy charity; that no interests or partialities, no sects or opinions, may keep us any longer in darkness and division.

3. Give thy blessing to all Christian kings and princes, all republics and Christian governments; grant to them the spirit of mercy and justice, prudence and diligence; the favour of God, and the love of their people; and grace and blessing, that they may live at peace with thee, and with one another; remembering the command of their Lord and King, the serene and reconciling Jesus.

4. Give an apostolical spirit to all ecclesiastical prelates and priests; grant to them zeal of souls, wisdom to conduct their charges, purity to become exemplar, that their labours

and their lives may greatly promote the honour of the kingdom of the Lord Jesus. O grant unto thy flock to be fed with wise and holy shepherds, men fearing God and hating covetousness; free from envy, and full of charity; that being burning and shining lights, men, beholding their light, may rejoice in that light, and glorify thee, our Father which art in heaven.

5. Have mercy upon all states of men and women in the Christian church, the governors and the governed, the rich and the poor, high and low; grant to every of them, in their several station, to live with so much purity and faith, simplicity and charity, justice and perfection, that thy will may be done in earth as it is in heaven.

6. Relieve all oppressed princes, defend and restore their rights; suppress all violent and warring spirits, that unjustly disturb the peace of Christendom: relieve and comfort all gentlemen that are fallen into poverty, and sad misfortunes: comfort and support all that are sick, and deliver them from all their sorrows and all the powers of the enemy; and let the spirit of comfort and patience, of holiness and resignation, descend upon all Christian people, whom thou hast, in any instance, visited with thy rod. And be graciously pleased to pity poor mankind; shorten the days of our trouble, and put an end to the days of our sin; and let the kingdom of our dearest Lord be set up in every one of our hearts, and prevail mightily and for ever.

7. I humbly present to thy Divine Majesty this glorious sacrifice, which thy servants, this day, have represented upon earth in behalf of my dearest relations, *wife, children, husband, parents, friends, &c.* Grant unto them whatsoever they want, or wisely and holily desire; keep them for ever in thy fear and favour; grant that they may never sin against thee, never fall into thy displeasure, never be separated from thy love and from thy presence: but let their portion be in the blessing and in the service, in the love and in the kingdom of God, for ever and ever.

8. Have mercy upon all strangers and aliens from the kingdom of thy Son; let the sweet sound of the Gospel be heard in all the corners of the earth; let not any soul, the work of thy own hands, the price of thy Son's blood, be any

longer reckoned in the portions of the enemy; but let them all become Christians; and grant that all Christians may live according to the laws of the holy Jesus, without scandal and reproach, full of faith and full of charity.

9. Give thy grace speedily to all wicked persons, that they may repent and live well, and be saved: to all good people, give an increase of gifts and holiness, and the grace of perseverance and Christian perfection: to all heretics and schismatics grant the spirit of humility and truth, charity and obedience; and suffer none, upon whom the name of Christ is called, to throw themselves away, and fall into the portion of the intolerable burning.

10. For all mankind whom I have, and whom I have not, remembered,—I humbly represent the sacrifice of thy eternal Son, his merits and obedience, his life and death, his resurrection and ascension, his charity and intercession; praying to thee, in virtue of our glorious Saviour, to grant unto us all the graces of an excellent and perfect repentance,—an irreconcileable hatred of all sin;—a great love of God,—an exact imitation of the holiness of the ever-blessed Jesus,—the spirit of devotion,—conformable will and religious affections,—an angelical purity,—and a seraphical love,—thankful hearts,—and joy in God: and let all things happen to us all in that order and disposition, as may promote thy greatest glory and our duty, our likeness to Christ and the honour of his kingdom. Even so, Father, let it be, because it is best, and because thou lovest it should be so: bring it to a real and unalterable event by the miracles of grace and mercy, and by the blood of the everlasting covenant poured forth in the day of the Lord's love,—whom I adore and whom I love, and desire that I may still more and more love, and love for ever. Amen, Amen.

SECTION III.

An Advice concerning him, who only communicates spiritually.

THERE are many persons well disposed by the measures of a holy life to communicate frequently; but it may happen that

they are unavoidably hindered. Some have a timorous conscience, a fear, a pious fear,—which is indeed, sometimes, more pitiable than commendable. Others are advised by their spiritual guides to abstain for a time, that they may proceed in the virtue of repentance further yet, before they partake of the sacrament of love: and yet if they should want the blessings and graces of the communion, the remedy which is intended them, would be a real impediment. Some are scandalized and offended at irremediable miscarriages in public doctrines or government, and cannot readily overcome their prejudices, nor reconcile their consciences to a present actual communion. Some dare not receive it at the hands of a wicked priest of notorious evil life. Some can have it from no priest at all, but are in a long journey, or under a persecution, or in a country of a differing persuasion. Some are sick; and some cannot have it every day, but every day desire it.

Such persons as these, if they prepare themselves with all the essential and ornamental measures of address, and earnestly desire that they could actually communicate, they may place themselves upon their knees,—and building an altar in their heart, celebrate the death of Christ, and, in holy desire, join with all the congregations of the Christian world, who that day celebrate the holy communion; and may serve their devotion by the former prayers and actions eucharistical, changing only such circumstantial words which relate to the actual participation: and then they may remember and make use of the comfortable doctrine of St. Austin; "It is one thing (saith that learned saint[a]) to be born of the Spirit,—and another thing, to be fed of the Spirit: as it is one thing to be born of the flesh, which is when we are born of our mother; another thing, to be fed of the flesh,—which is done, when she suckles her infant by that nourishment, which is changed into food that he might eat and drink with pleasure, by which he was born to life; when this is done without the actual and sacramental participation, it is called spiritual manducation." Concerning which I only add the pious advice of a religious person[b]; "Let every faithful soul be ready and desirous often

[a] Serm. 11. de verbis Domini.

[b] Blcs. in reg. Tyron. Spirit. sect. 4. n. 3.

to receive the holy eucharist to the glory of God: but if he cannot so often communicate sacramentally as he desires, let him not be afflicted, but remain in perfect resignation to the will of God, and dispose himself to a spiritual communion: for no man and no thing can hinder a well disposed soul, but that by holy desires she may, if she please, communicate every day."

To this nothing is necessary to be added, but that this way is to be used never but upon just necessity, and when it cannot be actual, not upon peevishness and spiritual pride; not in the spirit of schism and fond opinions; not in despite of our brother, and contempt or condemnation of the holy congregations of the Lord; but with a living faith, and an actual charity, and great humility, and with the spirit of devotion; and that so much the more intensely and fervently, by how much he is really troubled for the want of actual participation in the communion of saints; and then that is true, which St. Austin[c] said, "Crede, et manducasti:" "Believe, and thou hast eaten."—Adora Jesum.

TWO PRAYERS*,

BEFORE AND AFTER SERMON.

Prayer before Sermon.

O ETERNAL GOD, Father of our Lord Jesus Christ, Lord and Sovereign of all the creatures, we, though most unworthy by reason of our great and innumerable transgressions, yet, invited by thy essential goodness and commandment, do, with all reverence and humble confidence, approach to the throne of grace, begging of thee, for the passion of our dearest Lord, to remove our sins, as far as the east from

[c] Tract 25 & 26. in Johan.

* These prayers, generally used by Bishop Taylor, are extracted from a scarce and curious little volume, entitled "Choice Forms of Prayer, by severall Reverend and Godly Divines, used by them both before and after Sermon."—London, 1659.

the west, and to remember them no more, lest thou smite us in thy jealousy, and consume us in thy wrath and indignation, which we, by heaps and conjugations of sin, most sadly have deserved to feel, and sink under to eternal ages.

For we confess, O God, to thy glory, who so long hast spared us, and to our own shame, who so long have resisted and despised so glorious a mercy, that we are the vilest of sinners, and the worst of men, lovers of the world, and neglecters of religion, and undervalue its interests, being passionate for trifles, and indifferent for eternal treasures; weak to serve thee in our natural powers, and not careful to employ and to improve the aids of the Spirit. We are proud and envious,—lustful and intemperate,—prodigal of our time, and covetous of money,—greedy of sin, but loathing manna, the bread that came down from heaven. Willing we are to suffer any thing, or to do any thing to please our senses, and to satisfy ambition, or to purchase the world,—but are neither willing to do or suffer any contradiction for the cause of God. In prosperity, we are impudent and proud; in adversity, pusillanimous and cowardly; ready to promise any thing in the day of our calamity, but when thou bringest us to comfort, we forget our duty, and do just nothing. We are full of inconsideration and carelessness, desirous to be accounted holy by men, but careless of being approved so to thee, our God. In all our conversation we are uneven, soon disturbed, quickly angry, not quickly appeased; petulant, and peevish, and disordered by a whole body of sin, and evil is our portion; we are heirs of wrath, infirmity, and folly; shame and death are our inheritance.

But, O God, thou art our Father, gracious and merciful; thou knowest whereof we are made, and rememberest that we are but dust. Be not wroth very sore, O Lord, neither remember our iniquities for ever; for we are ashamed of the sins we have desired, and are confounded for the pleasures we have chosen. O make us penitent and obedient, careful as the watches of the night, that we may never return to the folly whereof we are now ashamed,—but that in holiness and righteousness we may serve and please thee all our days, working out our salvation with fear and trembling.

O Lord, Father and Governor of our whole life, leave us

Spirit may rule, and all interests may stoop and obey, publish and advance the interests of the Lord Jesus.

In order to which end, we pray thee to look down in mercy upon thy servants, and where thou hast placed the right and supreme authority over this nation, give the supreme and choicest of thy blessings, health and peace, strength and victory, a long and a prosperous government, a portion in the kingdom of grace here, and glory hereafter, through Jesus Christ our Lord.

Give a double portion of thy Spirit to the ministers of the church, the dispensers and stewards of the holy things of God; grant that by a holy life, and a true belief, by well doing and patient suffering, by diligent and sincere preaching, and assiduous prayers and ministries, they may glorify thee, the great Lover of souls, and after a plentiful conversion of sinners from the errors of their way, they may shine like the stars in glory.

Give unto the ministers of justice the spirit of government, and zeal, courage, and prudence: to the nobility, wisdom, valour, and religious magnanimity: to old men, piety, prudence, and liberality: to young men, obedience, temperance, health, and diligence: to merchants, justice and faithfulness: to mechanics and artisans, truth and honesty: to all married pairs, faith and holiness, charity and sweet compliances: to all Christian women, the ornament of a meek and a quiet spirit, chastity and charity, patience and obedience, a zeal of duty and religion: to all that are sick and afflicted, distressed in conscience or persecuted for it, give patience and comfort, a perfect repentance, and a perfect resignation, a love of God, and a perseverance in duty, proportionable comfort in this life, and an eternal weight of glory in the great day of our Lord Jesus. Give to all schools of learning and nurseries of religion, peace and quietness, powerful and bountiful patrons, the blessings of God, and of religion. To the whole land fair seasons of the year, good government, health, and plenty, an excellent religion, undivided, undisturbed, through Jesus Christ our Lord.

Give unto us, thy servants, the assistance of thy Holy Spirit; grant to me to speak thy word piously, prudently, and with holy intention; to these thy servants, to hear it reverently, obediently, and without prejudice, with hearts

ready to conform to thy holy will and pleasure, that we, living in thy love and fear, may die in thy favour, and rest in hope, and rise in glory to the participation of the blessings of a blissful immortality through the mercies of God in our Lord Jesus Christ, our dearest Saviour, and ever glorious and most mighty Redeemer, in whose name let us pray in the words which himself commanded: —

Our Father, which art in heaven, &c.

Prayer after Sermon.

ALMIGHTY GOD, our Glory and our Hope, our Lord and Master, the Father of mercy and God of all comfort, we present to thee the sacrifice of a thankful spirit, in humble and joyful acknowledgment of those infinite favours by which thou hast supported our state, enriched our spirit, comforted our sorrows, relieved our necessities, blessed and defended our persons, instructed our ignorances, and promoted our eternal interests.

We praise thy name for that portion of thy holy word, of which thou hast made us partakers this day. Grant that it may bring forth fruit unto thee, and unto holiness in our whole life, to the glory of thy holy name, to the edification of our brethren, and the eternal comfort of our souls in the day of our Lord Jesus.

Have mercy on all that desire, and all that need, our prayers. Visit them with thy mercy and salvation. Ease the pains of the sick, support the spirits of the disconsolate, restore to their rights all that are oppressed. Remember them that are appointed to die. Give them comfort, perfect and accept their repentance, give them pardon for Jesus Christ's sake, that in the glories of eternity they may magnify thy mercy for ever and ever.

Hear the cries of the orphans and widows in their calamity; let all their sorrow be sanctified and end in peace and holiness, in the glorification of thy name, and the salvation of their souls.

Lord, pity and pardon, direct and bless, sanctify and

save us all. Give repentance to all that live in sin, and perseverance to all thy sons and servants, for his sake who is thy Beloved, and the Foundation of all our hopes, our blessed Lord and Saviour Jesus, to whom, with the Father and the Holy Spirit, be all honour and glory, praise and adoration, now and for evermore.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always!

THE END.

J. MOYES, GREVILLE STREET, LONDON.

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